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ANNEX

REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

THIRTY-SECOND ANNUAL MEETING,

HELD IN THE

CITY OF PHILADELPHIA, PENNSYLVANIA, SEPT. 8, 9, & 10.

1841.

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1841.

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[The names under each State are arranged according to the time of election.]

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The following persons have been corporate members and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

Time of election.		*Time of decease.*
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1813.	JESSE APPLETON, D. D.	1820.
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1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
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1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER.	1829.
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1831.	ELIAS CORNELIUS, D. D.	1832.
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1818.	Hon. WILLIAM REED.	1837.
1810.	WILLIAM BARTLET, Esq.	1841.
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1810	JOHN TREADWELL, LL. D.	1823.
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1826.	Col. RICHARD VARICK.	1831.
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1826.	JOSEPH NOURSE, Esq.	1841.

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1832.	GEORGE A. BAXTER, D. D.	1841.

North Carolina.

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1826.	GIDEON BLACKBURN, D. D.	1839.

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1838.	ELIHU W. BALDWIN, D. D.	1841.

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Beecher Edward, D. D., Jacksonville, Ill.
Beecher Edward A., Livonia, N. Y.
Beecher Rev George, Rochester, N. Y.
Beecher Samuel, Livonia, N. Y.
Beecher Rev William H., Batavia, N. Y.
Beekman Gerard, New York city.
Beers Rev D., Southampton, N. Y.
Belden Rev Henry, Marlboro', N. Y.
Bell Rev John, Lincoln co., Me.
Bell Rev Samuel, Newark, Del.
Beman Rev C. P., Milledgeville, Ga.
Bement Rev William, East Hampton, Ms.
Bement Mrs Sarah, do.
Benedict Rev Amzi, Manlius, New York.
Benedict George W., Burlington, Vt.
Benedict Rev Henry, Westport, Ct.
Benedict Rev W. U.
Benjamin Rev Nathan, Athens, Greece.
Benjamin Simeon, Elmira, N. Y.
Bennett Rev Asa, Lodi, N. Y.
Bennett Rev Joseph, Woburn, Ms.
Bennett Mrs Mary L., do.
*Bent Rev Josiah, Amherst, Ms.
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Bethune George W., D. D., Philadelphia, Pa.
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Betts Thaddeus, do.
Betts Rev Wm. R. S., Freehold, N. J.
Bicknell Rev Simeon, Gouverneur, N. Y.
Bidwell Rev O. B., Boston, Ms.
Bidwell Rev Walter H., New York city.
Bidwell Mrs Susan M., do.
Bigelow Asa, Malden, N. Y.
Bigelow Rev Jonathan, Rochester, Ms.
Bigelow Richard, Hartford, Ct.
Bigelow T. B., Troy, N. Y.
Biggs Rev Thomas J., Cincinnati, O.
Bingham Rev Hiram, Sandwich Islands.
Bingham Jeremiah, Cornwall, Vt.
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Bird Rev Isaac, Gilmanton, N. H.
Bisbee Rev John H., Worthington, Ms.
Biscoe Mrs Ellen E., Grafton, Ms.
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Bissell Clark, Norwalk, Ct.
*Bissell Josiah, Jr., Rochester, N. Y.
Bissell Rev Samuel B. S., Virginia.
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*Blake Gardiner S., do.
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Blanchard Rev Amos, Lowell, Ms.
Blanchard Rev Amos, Warner, N. H.
Blanchard Rev Jonathan, Cincinnati, O.
Blanchard Mrs Mary A., do.
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*Blatchford S., D. D., Lansingburgh, N. Y.
Blatchford Thomas W., Troy, N. Y.
Bleecker Barnet, Albany, N. Y.
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Blodgett Rev Constantine, Pawtucket, Ms.

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Blodgett Rev Luther P., Little Falls, N. Y.
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Boardman Rev H. A., Philadelphia, Pa.
Boardman Rev John, Douglas, Ms.
Boardman Timothy, West Rutland, Vt.
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Bogue Rev Horace P., Mount Vernon, N. Y.
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Boies Rev Artemas, New London, Ct.
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Bolls Matthew.
Bond Rev Alvan, Norwich, Ct.
Bond Elias, Hallowell, Me.
Bond Elias, Jr., Sandwich Islands.
*Bonney Rev William, New Canaan, Ct.
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Bosworth Rev Eliphalet, Bladensburg, Md.
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Boutwell Rev Wm. T., Ojibwa, Miss.
Bowers Rev John, North Wilbraham, Ms.
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Boyd Rev James R., Watertown, N. Y.
Boyd John T., Albany, N. Y.
Boyd Rev Joshua, Middleburg, N. Y.
Boyd Robert, Albany, N. Y.
Boylston Richard, Amherst, N. H.
Boynton Rev John, Phipsburg, Me.
Brace Rev Josh, Wethersfield, Ct.
*Brace Jonathan, Hartford, Ct.
Brace Rev Jonathan, Litchfield, Ct.
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Bradley Rev Caleb, Westbrook, Me.
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Bradley Rev William, do.
Brainard Rev Asa, Potsdam, N. Y.
Brainard Rev Israel, Verona, N. Y.
Brainard Timothy, Fairfield, Ct.
Brainard Timothy, Enfield, Ms.
Brainard Rev Thomas, Philadelphia, Pa.
Brainerd Rev Milton P., Danvers, Ms.
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Bridgman Rev E. C., Canton, China.
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Brigham Rev John C., New York city.
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Broadhead Charles C.
Brook Mrs Jane L., Connecticut, N. Y.
*Brook Rev Robert, Gloucester, Ms.
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Brosnan Rev Thomas, Canandaigua, N. Y.
Brooks Rev Lemuel, Chenango, N. Y.
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Broughton Nathaniel, Jr., Southampton, Ms.
Broughton Nicholas, do.
Brouwer Miss Elsie, Geneva, N. Y.
Brower Rev Cornelius, do.
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Brown Alexander, Baltimore, Md.
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Brown Rev Ebenezer, South Reading, Ms.
Brown Rev Francis, do.
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Brown William, Philadelphia, Pa.
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Brunt Benjamin, Jr., Brunswick, Ct.
Brush Rev William, New York city.
Bryan Joseph, Hancock co., Ga.
Bryant Amos, Hudson, N. H.
Bryant Rev James C., Wilmington, Ms.
Bryant John, New Bedford, Ms.
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Bullen Rev William L., Tamworth, N. H.
Bullis Rev Phin, Brunswick, Ct.
Bunst Rev T., Charleston, S. C.
Bunkley Chester, Wethersfield, Ct.
Bull Rev Edward, Lebanon, Ct.
Bull Rev Henry, Charleston, S. C.
Bull William C., New York city.
Bullard Rev Asa, Boston, Ms.
Bullard Daniel, Uxbridge, Ms.
Bullard Rev Ebenezer W., Fitchburg, Ms.
Bullard John P., Francestille, La.
Bullard Mrs Margaret P., Fitchburg, Ms.
Bullions Rev Alexander, Cambridge, N. Y.
Bullock James S., Savannah, Ga.
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Bunce Russell, Hartford, Ct.
Burbank Rev Jacob.
Burch Thomas, Little Falls, N. Y.
Burchard Levi, Plainfield, Vt.
Burdett Rev Walter, Blackstone Village, Ms.
*Burge Rev Caleb, York, N. Y.
Burgess Archibald, Hancock, N. H.
Burgess Rev A., do.
Burgess Ebenezer, D. D., Dedham, Ms.
Burgess Rev Ebenezer, Bombay.
Burgess Mrs Mary G., do.
Burgess T. M., New Orleans, La.
Burleigh Rinaldo, Plainfield, Ct.
Burnap Asa, Newfane, Vt.
Burnap Rev Uriah C., Lowell, Ms.
Burnham Rev Abraham, Pembroke, N. H.
Burnham Rev Amos W., Rindge, N. H.
Burnham Jedediah, Jr., Kenosha, O.
Burnham Rev Owen, Kennebunkport, Me.
*Burr David L., Richmond, Va.

Burr Rev Jonathan, Sandwich, Ms.
*Burr Joseph, Manchester, Vt.
Burritt Rev Stephen W., Austinburgh, Ct.
Burrough Miss Emma A., Hudson, N. Y.
Burroughs B., Savannah, Ga.
Burrows Rev George, Trenton, N. J.
Burt Rev Daniel C., New Bedford, Ms.
Burt Rev Enoch, Manchester, Ct.
Burt Rev Gideon, Longmeadow, Ms.
Burt Rev Jairus, Canton, Ct.
Burtis Rev Arthur, Oxford, N. Y.
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Burton Rev Nathan, Ridgebury, Ct.
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Bushnell Rev Calvin, Mich.
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Butler Charles, New York city.
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Camp Elisha, Sacket Harbor, N. Y.
Camp H., Trumansburg, N. Y.
Camp Rev Joseph E., Litchfield, Ct.
Campagne Baron de, Pfefficon, Switzerland.
Campbell Rev Alexander, Buckingham, Md.
Campbell Rev A. E., Cooperstown, N. Y.
Campbell Benjamin, Rochester, N. Y.
Campbell Col., Ga.
Campbell Rev Daniel, Kennebunk, Me.
Campbell Rev George W., Newbury, Vt.
Campbell John N., D. D., Albany, N. Y.
Campbell Mrs Martha J., Cooperstown, N. Y.
Campbell Rev Randolph, Newburyport, Ms.
Campbell Mrs Elizabeth, do.
Campbell Rev Robert B., N. Y.
Campbell Rev William, Flatbush, N. J.
Campbell William A., East New York, N. Y.
Candee Rev Isaac N., Belvidere, N. J.
Canfield Rev S. B., Ohio City, O.
Cannon Rev Frederick E., Geneva, N. Y.
Cannon Mrs Eliza, do.
Cannon J. S., D. D., New Brunswick, N. J.
Carey Rev John, York, Pa.
Carlisle Rev Hugh.
Carpenter Rev Eber, Southbridge, Ms.
Carpenter John, New Utrecht, N. Y.
Carpenter Mrs Narcissa L., Southbridge, Ms.
Carrington Rev George, Hadlyme, Ct.
Carrington Henry Beebee, Wallingford, Ct.
Carroll Daniel L., D. D., Philadelphia, Pa.
Carroll William, Isle of St. Helena.
Carruth Nathaniel, Boston, Ms.
Carruthers Rev James Portland, Me.
Carswell Mrs M., West Ely, Mo.
Carter Aaron, Newark, N. J.
Carter Eliza C., Kennebunk, Me.
Carter Rev William, Pittsfield, Ill.
Cartwright John, Constantinople.
Carver Rev Robert, Berlin, Ms.
Case Rhiu, Simsbury, Ct.
Case Rev Francis H., Avon, Ct.
Case Mrs Margaret A., Rochester, N. Y.
Case Mrs Polly, East Hartford, Ct.
Case Rev William, East Windsor, Ct.
Cass Hon Lewis, Paris, France.
Castle Rev Samuel J., Macon, Ga.
Caswell Rev Jesse, Walnut Hills, O.
Cathcart Robert, D. D., York, Pa.
Catlin Julius, Hartford, Ct.
Catlin Moses, Burlington, Vt.
Center Rev Samuel, Monroe, Mich.
Chalmers Thomas, D. D., Edinburgh, Scotland.
Chamberlain Benj. P., Salem, Ms.
Chamberlain Mrs Hannah, South Boston, Ms.
Chamberlain Jeremiah, D. D., Oakland, Mi.
Chamberlain Levi, Sandwich Islands.
Chamberlain Rev Pierce, Waterford, Pa.
*Chamberlain Richard, Boston, Ms.
Chambers Rev Joseph H., Steubenville, O.
Chambers Matthew, Bridport, Vt.
Champion Miss Abigail J., Troy, N. Y.
Champion Aristarchus, Hartford, Ct.
Champion Rev George, Dover, Ms.
Champion Mrs Susan L., do.
Champion Mrs Ruth K., Troy, N. Y.
Chance William, Birmingham, England.
Chandler Rev George, Kensington, Pa.
Chapin Aaron, Hartford, Ct.
Chapin Alonzo, Abington, Ms.
Chapin Rev Augustus L., Lexington, N. Y.
Chapin Mrs Abbey H., do.
Chapin Rev Horace C., Granby, L. C.
Chapin Josiah, Providence, R. I.
Chapin Mrs Asenath C., do.
Chapin Moses, Rochester, N. Y.
Chapin Oliver, 2d, Somers, Ct.
*Chapin Rev Perez, Pownal, Me.
Chapin Phineas, Uxbridge, Ms.
Chapin Rev Seth, Middle Granville, Ms.
*Chapin Rev Walter, Woodstock, Vt.
Chapin Rev W. A., Greensborough, Vt.
Chapin William C., Providence, R. I.
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Chapman Rev Charles, Colchester, N. Y.
Chapman Rev Frederick W., Stratford, Ct.
Chapman Rev Nathaniel, Boothbay, Me.
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Chase Rev Henry, New York city.
Chase Rev James M., M'Comb, Ill.
Chase Rev Moses, Albany, N. Y.
Chase Salmon P., Cincinnati, O.
Cheever Rev E., Newark, N. J.
Cheever Rev George B., New York city.
Cheever Henry T., Hallowell, Me.
Chester Rev Alfred, Morristown, N. J.
Chester Rev A. T., Saratoga, N. Y.
*Chester John, D. D., Albany, N. Y.
Chester Simeon, Greenville, O.
Chester Rev William, Burlington, N. J.
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Chickering Rev Joseph, Phillipston, Ms.
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Childlow Rev Benj., Paddy's Run, O.
Childs Rev Elias S.
Childs Horace, Henniker, N. H.
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Chittenden Mrs Mary E., New Haven, Ct.
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Church Thomas, Singapore.
Churchill Rev Silas, Lebanon, N. Y.
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Clapp Rev Sumner G., Cabotsville, Ms.
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Clark Rev Benjamin F., Chelsea, Ms.
Clark Rev Benjamin F., North Chelmsford, Ms.
*Clark Rev Caleb, Truxton, N. H.
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Clark Rev Dorus, Boston, Ms.
Clark Ebenezer, Somers, Ct.
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*Clark Mrs Hannah A., Chicopee Falls, Ms.
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Clark James B., Elizabethtown, N. J.
Clark Rev Luther, Dryden, N. Y.
Clark Rev.
Clark Mrs.
Clark Rev Orange, Waterford, N. Y.
Clark Samuel, Brattleboro', Vt.
Clark Rev Samuel W., Greenland, N. H.
Clark Miss Sarah C., Derry, N. H.
Clark Rev Saul, Egremont, Ms.
Clark Seth W., Plainfield, N. Y.
Clark Rev Tertius S., Stockbridge, Ms.
Clark Thomas M., Newburyport, Ms.
Clark Rev William, Concord, N. H.
Clark William, Boston, Ms.
Clark William, Westfield, N. J.
Clark William, Jr., do.
Clark Rev Charles G., Webster, Ms.
Clary Rev Dexter, Brownville, N. Y.
Clay Joseph, Bryan co., Ga.
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Cleveland Rev Elisha S., New Haven, Ct.
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Cleveland Rev John P., Marshall, Mich.
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Cleaveland Rev Richard F., Caldwell, N. J.
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Cleaveland William P. do.
Cleveland William N. do.
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Cobb Oliver, D. D., Rochester, Ms.
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*Coe George W., Savannah, Ga.
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Coit I., Cheraw, S. C.
Coit Robert, New London, Ct.
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Cole Rev Thomas, Payson, Ill.
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Coleman Rev Lyman, Andover, Ms.
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Cooley Rev Eli F., Taunton, N. J.
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Cope Rev Joseph A., Winchester, Va.
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Corning Mrs Mary Winslow, Pleasantville, N. Y.
Corning Richard S., Scarsdale, N. Y.
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Cory Mrs Bolder, Cooperstown, N. Y.
Cory Rev Joseph.
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Coursa Rev Samuel W., Fayetteville, Va.
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Cowles Rev John P., Ewing, O.
Cowles Noah, Geneva, O.
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Crane James, Elizabethtown, N. J.
Crane Jonathan, Sharon, Ms.
Crane Rev Jonathan, East Attleboro', Ms.
Crane Rev John R., Middletown, Ct.
Crane Rev Noah, Peoria, N. J.
Crane Thomas, Elizabethtown, N. J.
Creasy Rev George W., Kennebunk, Me.
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Crocker Walter, West Barnstable, Ms.
Crocker Rev Zebulon, Upper Middletown, Ct.
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Crosby A., Columbus, O.
Crosby Rev Daniel, Charlestown, Ms.

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Crosby Rev Josiah D., Jaffrey, N. H.
*Crosby Rev Stephen, Norwich, Ct.
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Crosby J. P., do.
Crosby R. R., do.
Crosby C. T., do.
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Crosset Rev Robert, Dennysville, Me.
Crowell Rev Robert, Essex, Ms.
Cruikshank Rev William, New York city.
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Cummings Rev Asa, Portland, Me.
Cummings A. P., New York city.
Cummings Charles, D. D., Florida, N. Y.
Cummings Rev Jacob, Southboro', Ms.
Cummings Joseph, East Ware, Ms.
Cummings Rev Preston, Buckland, Ms.
Cunningham Rev A. N., Augusta, Ga.
Cunningham Rev John W., Janesboro',
Curling Robert B., Pittsburgh, Pa.
Curran William, Philadelphia, Pa.
Currie Rev O. R., New Utrecht, N. Y.
Curtis Agur, Stratford, Ct.
Curtis Rev Daniel C., Green's Farms, Ct.
Curtis Rev Harvey, Cincinnati, O.
Curtis Rev Jared, Charlestown, Ms.
Curtis Rev Jonathan, Pittsfield, N. H.
Curtis Nathan, Southbury, Ct.
Curtis Rev Samuel I., East Hampton, Ct.
Cushing Rev James R., Haverhill, Ms.
Cushing Mrs J. R., do.
Cushman Rev David, Boothbay, Me.
Cushman Rev Job, Prescott, Ms.
Cushman Minerva, Exeter, N. Y.
*Cushman J. P., Troy, N. Y.
*Cushman Rev Ralph, Cincinnati, O.
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Cutler Rev Calvin, Windham, N. H.
Cutler Pliny, Boston, Ms.
Cutter Rev Edward F., Warren, Me.
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Daggett Leonard E., do.
Daggett Rev Oliver E., Hartford, Ct.
Dale Ebenezer, Jr., Bangor, Me.
Dale Rev James W., Philadelphia, Pa.
Dalrymple Kirkby, St. Andrews, Scotland.
Dame Rev Charles, Falmouth, Me.
Dana Benjamin, Waterford, O.
Dana Rev Gideon, N. Falmouth, Ms.
Dana Israel P., Danville, Vt.
Dana Rev John J., Canaan four Corners, N. Y.
Dana Rev Samuel, Marblehead, Ms.
Dana Stephen W., Troy, N. Y.
Dana Rev Sylvester, Orford, N. H.
Dana Rev W. C., Charleston, S. C.
Danforth Rev Francis, Hadley, Ms.
Danforth Joel, Otisco, N. Y.
Danforth Rev Joshua N., Alexandria, D. C.
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Goodrich Rev Samuel, Worthington, Ct.
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Goodwin Rev Harley, Warren, Ct.
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Harwood Oliver, Rushville, N. Y.
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Haughton [illegible]ame[illegible] Boston, Ms.
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Van De Water Valentine, New York city.
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Whitmore Rev Roswell, Killingly, Ct.
Whitmore Rev Zalva, North Guilford, Ct.
Whiton Rev J., Enfield, Ms.
Whiton Rev John M., Antrim, N. H.
Whiton Rev Otis C., Scotland, Ct.
Whittaker Rev William, New York city.
Whittemore Dexter, Fitzwilliam, N. H.
Whittemore Rev Wm. H., Southbury, Ct.
Whittlesey Rev Joseph, Berlin, Ct.
Whittlesey Martin, New Preston, Ct.
Wickes Rev Thomas, Marietta, O.
Wickes Rev Thomas S., Ballston Spa, N. Y.
Wickes Van Wyck, Troy, N. Y.
Wickham D. H., New York city.
Wickham Rev J. D., Manchester, Vt.
Wicks William, Norwalk, Ct.
*Wight Henry, D. D., Bristol, R. I.
Wilbur Jeremiah, New York city.
Wilcox Rev Chauncey, North Greenwich, Ct.
Wilcox Rev L.
*Wilcox Loammi, Elbridge, N. Y.
Wilcox Rev Wm. I.
Wild Rev Daniel. Brookfield, Vt.
Wilder I. C., Enosburg, Vt.
Wilder Rev John, Michigan.
Wilder John C.
Wile Rev Benjamin P., Pleasant Valley, N. Y.
Wilkes Rev Henry, Montreal, L. C.
Wilks Rev Mark, Paris, France.
Willard John, Albany, N. Y.
Willey Rev Isaac, Goffstown, N. H.
Williams Rev Aaron, Falls of Beaver, Pa.
Williams Rev Abiel, Dudley, Ms.
Williams Eliphalet, Northampton, Ms.
*Williams Rev Solomon, do.
Williams Frank, Hartford, Ct.
Williams John, Jr., Salem, N. Y.
Williams Rev Joshua, Newville, Pa.
*Williams Rev Samuel P., Newburyport, Ms.
Williams Thomas, Richmond, N. Y.
Williams Thomas W., 2d, Norwich, Ct.
Williams Mrs Harriet P., do.
Williams Miss Lucinda M., Norwich, N. Y.
Williams William, Jr., Norwich, Ct.

Williams Rev William, Exeter, N. H.
Williams William, Tonawanda, N. Y.
Williams William, Cleveland, O
Williams William, Stonington, Ct.
Williams Rev William H., Tuscaloosa, Ala.
Williamson Rev Abraham, Chester, N. J.
Williamson Rev Samuel L., Covington, Ten.
Willis Rev Erasmus D., Eaton, N. Y.
Williston Rev David H., Tunbridge, Vt.
Williston I. Payson, Northampton, Ms.
Williston Rev Payson, East Hampton, Ms.
Williston Samuel, do.
Williston Mrs Sarah, do.
Williston Levi L. R., do.
Williston Harriet K. R., do.
Wright Rev Luther, Jr., do.
Williston Seth, D. D., Harpersfield, N. Y.
Williston Timothy, Kirkland, N. Y.
Wilson Rev Abraham D.
Wilson Rev Alexander, Oak Hill, N. C.
Wilson Daniel, D. D., Calcutta.
Wilson Rev David, Rupert, Vt.
*Wilson Rev George S., Clinton, N. Y.
Wilson H., Charleston, S. C.
Wilson Rev H. N., Southampton, N. J.
Wilson Rev James, Providence, R. I.
Wilson Rev J. Leighton, Cape Palmas, Africa.
Wilson Mrs Martha, Cooperstown, N. Y.
Wilson Samuel B., D. D., Prince Edward co., Va.
Winans Elias, Elizabethtown, N. J.
Wing Rev C. P., Monroe, Mich.
Wing Austin E., do.
Winn Rev John, St. Mary's, Ga.
Winslow Rev Hubbard, Boston, Ms.
Winslow Rev Miron, Madras, India.
Winslow Richard, Stuyvesant, N. Y.
Winslow Robert F.
Winter Rev John S., Ossipee, N. H.
Wisner Mrs Sarah H., Concord, Ms.
Wisner Rev William, Ithaca, N. Y.
Withington Rev Leonard, Newbury, Ms.
Wood Benjamin F., Westminster, Ms.
Wood Bradford R., Albany, N. Y.
Wood Rev George W.
Wood Rev Henry, Concord, N. H.
Wood Rev Horace, Warner, N. H.
Wood Rev James, Virginia.
Wood Rev Jeremiah, Mayfield, N. Y.
Wood Rev Joel, Fort Miller, N. Y.
Wood Rev Luther, Kirby, Vt.
Wood Rev Norman N., New Lebanon, N. Y.
Wood Rev Mr., W. Springfield, Ms.
*Wood S., D. D., Boscawen, N. H.
Woodbridge Rev Henry H., South Canaan, Ct.
*Woodbridge Jahleel, South Hadley, Ms.
Woodbridge James R., Hartford, Ct.
Woodbridge Rev Jonathan E., Boston, Ms.
Woodbridge John, D. D., New Hartford, Ct.
Woodbridge Rev Sylvester, Auburn, N. Y.
*Woodbridge Rev William, Hartford, Ct.
Woodbridge William C., Prussia.
Woodbury Rev Benjamin, Plain, O.
Woodbury Rev James T., Acton, Ms.
Woodbury Nathaniel, Sutton, Ms.
Woodbury Rev Silas, Kalamazoo, Mich.
Woodhull Mrs Cornelia, Longmeadow, Ms.
Woodruff Archibald, Newark, N. J.
Woodruff Rev Horace.
Woodruff Obadiah, Newark, N. J.
Woodruff Rev Richard, South Brookfield, Ms.
Woodruff Rev Silas, Whalansburg, N. Y.
Woods Rev John, Newport, N. H.
Woods Leonard, Jr., D. D., Brunswick, Me.
Woodward Rev James W., Shrewsbury, Ms.
Woodworth Rev Francis C., Fairhaven, Vt.
Woodworth John, Albany, N. Y.
Woodworth Roswell, New Lebanon, N. Y.
*Woolsey William W., New York city.
Woolsey Edward J., New Haven, Ct.
*Wooster Rev Benjamin, Fairfield, Vt.
Worcester Rev John H., St. Johnsbury, Vt.
Worcester Rev Leonard, Littleton, N. H.
Worcester Rev Isaac R., do.
Worcester Rev Samuel A., Park Hill, Ark.
Worcester Rev Samuel M., Salem, Ms.
Wright Rev Alfred, Choctaw Nation.
*Wright Rev Chester, Hardwick, Vt.
Wright Rev. E. B., Springfield, Ms.
Wright John, Pittsburgh, Pa.
Wright Rev Worthington, Woodstock, Vt.
Wyckoff Isaac N., D. D., Albany, N. Y.
Wyckoff Mrs Jane K., do.
Wynkoop Rev Jefferson, New York city.
Wynkoop Rev P. S., Ghent, N. Y.
Yale Rev Calvin, Martinsburgh, N. Y.
Yale Rev Cyrus, New Hartford, Ct.
Yates Andrew, D. D., Schenectady, N. Y.
Yates Rev John.
Yeaton Rev Franklin, Alna, Me.
Yeomans Rev John W., Easton, Pa.
Yeomans Rev N. T., Royalton, N. Y.
Young Rev Jeremiah S., Dover, N. H.
Young Rev John C., Danville, Ky.
Young Rev John K., Meredith Bridge, N. H.
Younghlood Rev Wm., Borneo.
Younglove Rev J. L., Hillsboro', N. J.
Younglove Lewis, Union Village, N. Y.
Zabriskie Rev J. L., Hillsboro', N. Y.

MINUTES

OF THE

THIRTY-SECOND ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its thirty-second annual meeting in the First Presbyterian Church, in the city of Philadelphia, commencing on Wednesday the 8th day of September, 1841, at 10 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

Calvin Chapin, D. D.
Jeremiah Day, D. D. LL. D.
Leonard Woods, D. D.
Joshua Bates, D. D.
Samuel Hubbard, LL. D.
John Codman, D. D.
Justin Edwards, D. D.
Theodore Frelinghuysen, LL. D.
Hon. Samuel T. Armstrong.
Benjamin Palmer, D. D.
William Neill, D. D.
Thomas Bradford, Esq.
Henry Hill, Esq.
John McDowell, D. D.
John Ludlow, D. D.
Orrin Day, Esq.
Thomas H. Skinner, D. D.
Noah Porter, D. D.
John Tappan, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Daniel Noyes, Esq.
William J. Armstrong, D. D.
Benjamin Tappan, D. D.
Thomas Snell, D. D.
Joel Hawes, D. D.
Mark Tucker, D. D.
Rev. David Magie.
William R. De Witt, D. D.
Rev. James G. Hamner.
Rev. Silas Aiken.
Hon. Samuel Fletcher.
Alfred Ely, D. D.
Rev. Horatio Bardwell.
Daniel Dow, D. D.
Edward Hooker, D. D.
Hiram H. Seelye, Esq.
Rev. Harvey Coe.
Rev. Chauncey Eddy.
Hon. Thomas S. Williams.
Rev. Albert Barnes.
Rev. Nehemiah Adams.
Rev. Zedekiah S Barstow.
Ebenezer Alden, M. D.
Thomas Fleming, Esq.
Ambrose White, Esq.
Pelatiah Perit, Esq.
John T. Norton, Esq.
William Page, Esq.
Rev. Bernard C. Wolff.
Reuben H. Walworth, LL. D.
Elisha Yale, D. D.
Charles Mills, Esq.
David H. Riddle, D. D.
Hon. William Darling.

HONORARY MEMBERS PRESENT.

Maine:—

Weston B. Adams, Lewiston Falls;
Jonathan B. Condit, Portland.

New Hampshire:—

Rev. William Clark, Concord;
Rev. Edwin Holt, Portsmouth.

Vermont:—

Rev. William Mitchell, E. Rutland;
George Lyman, Esq., Bennington.

Massachusetts:—

Rev. Seth Bliss, Boston;
Rev. Martin Tupper, Long Meadow;
Rev. Henry B. Hooker, Falmouth;
Rev. Constantine Blodgett, Pawtucket;
Rev. Eber Carpenter, Southbridge;
Rev. Daniel Crosby, Charlestown;
George Rogers, Esq., Boston;
Rev. Orrin Fowler, Fall River;
James Smith, Esq., Leicester;
Rev. Elam Smalley, Worcester;
Rev. William H. Tyler, Pittsfield;
Rev Mark A. H. Niles, Marblehead;
Rev. George A. Oviatt, Belchertown.

Connecticut:—

Rev. Orson Cowles, North Haven;
Rev. Edwin Hall, Norwalk;
Rev. Chauncey Wilcox, North Greenwich;
Rev. Joseph Fuller, Ridgefield;
Elisha Faxon, Esq., Stonington;
Rev. Lyman Strong, Colchester;
Rev. Theophilus Smith, New Canaan;
Rev. Thomas Punderson, Huntington;
Rev. John R. Keep, Farmington;
Rev. D. B. Coe, Milford.

New York:—

Rev. Samuel G. Whittlesey, New York city.
Charles M. Lee, Esq., Rochester;
Rev. Clifford S. Arms, Madison;
Rev. Samuel J. Prime, New York city;
Samuel H. Cox, D. D., Brooklyn;
Rev. William Bradford, New York city;
Rev. P. H. Fowler, Elmira;
Hon. Walter Lowrie, New York city.
Rev. Frederick E. Cannon, Geneva;
Rev. David Malin, Prattsburgh;
Rev. Amos Bardwell Lambert, Salem;
Rev. John Marsh; New York city.
Rev. Wayne Gridley, Clinton;
Rev. James W. McLane, New York city;
D. H. Wickham, Esq., New York city;
Rev. John H. Symmes, Lansingburgh;
Rev. R. W. Bailey, New York city;
Erskine Mason, D. D., do.
Rev. William B. Lewis, Brooklyn;
Rev. W. H. Bidwell, do.
Rev. Samuel Whittelsey, New York city.
Daniel L. Lum, Esq., Geneva;
Rev. Walter R. Long, Cambridge.

New Jersey:—

Rev. Nicholas Murray, Elizabethtown;
Rev. Ansel D. Eddy, Newark;
Rev. Thomas Cochran, New Providence;
Rev. William Bradley, New Brunswick;
Rev. Eli F. Cooley, Trenton;
Rev. Edward Seymour, Bloomfield;
Rev. Henry A. Dumont, Morristown;
Rev. Wm. R. S. Betts, Mount Holley;
Rev. Joseph M. Ogden, Chatham;
Obediah Woodruff, Esq., Newark;
Rev. A. G. Morss, Cedarville;
Lyndon A. Smith, M. D., Newark;

Pennsylvania:—

Robert Cathcart, D. D., York;
Rev. A. Converse, Philadelphia;
Rev. Thomas Brainard, do.
Rev. Eliakim Phelps, do.
Rev. Benjamin F. Neal, do.
Rev. William Ramsey, do.
Rev. George Chandler, do.
Rev. J. L. Grant, do.
Rev. John Patton, do.
Rev. Anson Rood, do.
Rev. C. C. Vanarsdalen, do.
Rev. Robert Adair, do.
Thomas Elmes, Esq. do.
Rev. Henry A. Boardman, do.
Rev. John Todd, do.
Rev. Thomas G. Allen, do.
Rev. William Sterling, Reading;

Rev. J. H. Jones, Philadelphia;
Daniel L. Carroll, D. D., do.
Rev. Thomas T. Waterman, do.
Rev. Samuel M. Gould, Norristown;
Rev. James Nourse, Perryville;
John M. Atwood, Esq., Philadelphia;
George W. McClellan, Esq., do.

District of Columbia:—

Rev. Joshua N. Danforth, Alexandria;
Rev. John C. Smith, Washington;

Delaware:—

E. W. Gilbert, D. D., Newark;

Maryland:—

Daniel W. Hall, Esq., Baltimore;
Rev. James B. How, St. George.

Virginia:—

Rev. James B. Johnson, Norfolk.

Ohio:—

Rev. Francis Bartlett, Rushville.

Michigan:—

George Duffield, D. D., Detroit.

The following Missionaries of the Board were also present:—

Rev. Benjamin C. Meigs, Ceylon;
Rev. Ira Tracy, Singapore;
Rev. George W. Wood, do.
Rev. Philander O. Powers, Broosa;
Rev. Hiram Bingham, Sandwich Islands;
Rev. P. Parker, M. D., Canton, China.

ORGANIZATION.

In the absence of the President, the Hon. John Cotton Smith, the chair was taken by the Hon. Theodore Frelinghuysen, Vice President, who called upon the Rev. Dr. John McDowell to open the meeting with prayer.

A letter from the President was read, expressing regret that he could not be present at the meeting, and tendering his resignation as presiding officer of the Board, on account of the infirmities of age, but expressing his warmest attachment to the Board, and the great satisfaction he felt in still retaining his membership.

Upon which the Board subsequently and unanimously adopted the following resolution: —

That this Board learn with regret that its venerable President, the Hon. John Cotton Smith, has found it necessary to resign his place as presiding officer of this Board; and that the Board cannot permit him, after having so long and so ably presided over its deliberations, to retire, without expressing their personal regard for his character, and their high sense of the value of his past services.

Voted, That the Recording Secretary be requested to communicate the foregoing resolution to the late President of the Board.

Communications were also read from Hon. Joseph C. Hornblower, Hon. William Jessup, and the Rev. Drs. N. S. S. Beman, J. M. Matthews, Thomas DeWitt, and Isaac Ferris, assigning reasons for their absence, and expressing their continued interest in the Board and its objects.

From Eleazar Lord, Esq., a letter was laid before the Board, resigning his place as a member.

In the absence of the Assistant Recording Secretary, the Rev. Daniel Crosby was appointed to fill that office during the meeting.

Rev. A. Barnes, Dr. J. McDowell, Dr. Armstrong, Rev. J. Todd, and Thomas Fleming, Esq., were appointed a committee of arrangements.

In behalf of the Prudential Committee, Dr. Anderson read a statement of the business to be presented by them for the consideration of the Board.

REPORT OF THE TREASURER.

The report of the Treasurer was read, with the certificates of the Auditors, and was referred to a committee consisting of Rev. John L. Grant and Orrin Day, Thomas Bradford, John T. Norton, and Obadiah Woodruff, Esqs.; who subsequently reported in favor of accepting and approving the report; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

Of this report only a brief abstract was read to the Board by the Secretaries for Correspondence; and the several parts of the report, entire, were referred to committees for examination, as follows:

The portion relating to the Home Department to Rev. Dr. Woods, Rev. A. D. Eddy, and Rev. Dr. W. R. DeWitt.

That relating to the mission to Africa, Greece, and Turkey, to Rev. President Day, Rev. J. Todd, and P. Perit, Esq.

That relating to the missions to Syria, Nestorians, and Persia, to Rev. Dr. Edwards, Rev. T. T. Waterman, and Thomas Bradford, Esq.

That on the missions to the Mahrattas, Southern India, and Ceylon, to Rev. Dr. McDowell, Rev. Messrs. J. G. Hamner, and E. Seymour.

That part on the missions to Eastern Asia and the Archipelago, to Rev. Drs. Neill and Bates, and Peter Parker, M. D.

The part relating to the mission to the Sandwich Islands, to Rev. Dr. Hawes, Rev. B. C. Wolff, and Rev. David Magie.

The portion on the missions to the North-American Indians, to Rev. Drs. Skinner and Codman, and Rev. C. C. Vanarsdalen.

The committees on the several portions of the report presented by the Prudential Committee, subsequently made brief reports, recommending that they be approved and adopted by the Board, which was done.

The committee on the portion of the report relating to the Home department presented the following report:

The committee cannot, however, refrain from expressing their deep regret that so many missionaries have been compelled to abandon their respective fields and relinquish for a season their labors on account of ill health and other causes, which have been considered sufficient to warrant their return to their native country. Such temporary interruptions in the labors of the missionary must be expected, and will multiply as the entire number of missionaries under this Board shall increase. Yet your committee feel that such painful interruptions in the labors of the missionary should be industriously guarded against, as calculated to discourage the efforts of the christian com-

munity at home, if not to cultivate the expectation and desire to return on the part of the missionaries themselves.

The committee would also express their conviction that it would be hazardous to the best interests of this Board to increase its existing debt, and still more to abandon or curtail the operations of any of its present missions. They feel that one and only one course remains to be adopted, which is, in humble reliance upon the blessing of God, to make increased efforts to augment the annual receipts of the Board. The number of those who contribute to this Board, has so greatly increased during the last year, at the same time the evidence of returning prosperity in the agricultural and commercial pursuits of the country is so clear, that your committee cannot doubt that the christian community to whom this Board look for patronage, will cheerfully meet its demand for enlarged contributions during the current year.

The committee on the part relating to African missions, made the following suggestions:

The committee to whom the African missions were referred, see nothing in their situation to discourage or to dishearten. On the contrary, they think they see indications in Divine Providence which encourage us to believe, that the way is rapidly preparing for the speedy dissemination of the gospel among all nations, and especially that Africa, to whom the christian world owes so deep a debt, is not forgotten; but that a brighter day is about dawning upon that great continent. The fact that it is found not to be so unhealthy to the white man as has been supposed, and that the centre and heart of that great continent is about to be opened to christian enterprize and christian benevolence by British energy and philanthropy, seem to lay us under additional obligations to do what we can for the salvation of this interesting race. We would therefore urge it upon the Prudential Committee to be as prompt and as efficient in strengthening and enlarging the mission in Western Africa, as the means which the people of God afford them will allow.

The committee on the missions to Southern Asia reported as follows:

Your committee beg leave to suggest to the Board the importance of vigilant attention to the mission in China. If we mistake not the signs of the times, Providence is about to open the way for the spread of the gospel among the millions of that vast empire; and if we are not prepared to occupy the field, it will probably come into the occupancy of the power of sin, and our past labors in that interesting portion of missionary ground be, in a great measure, lost.

In regard to the mission at Singapore, it is a satisfaction to reflect, that some of the objects for which it was established have been accomplished. Let us keep our eye upon it, and be prepared to resume our efforts there, so so soon as a wonder-working Providence shall remove the hindrances, which have led to the painful determination to suspend operations there for the present.

The committee on the Sandwich Islands mission reported—

That they are much gratified with the evidence here furnished, of zeal, fidelity, and success in conducting the important affairs of this mission.

The committee find very satisfactory proof that the recent religious excitement in these Islands has resulted in great permanent good, as shown in the godly lives of multitudes who were dead in trespasses and in sins.

It is a very interesting fact that the largest churches, probably, in the world are found in the Sandwich Islands.

The committee also are pleased to state, that a spirit of improvement seems to be manifesting itself there, in the building of churches and school houses, and in the liberality displayed by the natives towards various public objects.

Which report the committee recommend to be adopted.

CITIZENSHIP OF MISSIONARIES AND THEIR CHILDREN.

On this subject Dr. Anderson read the following document:

The Prudential Committee have no doubt, that the missionaries of the Board retain their citizenship wherever they may be sent. But some recent occurrences have awakened a solicitude in the minds of missionaries, lest their claims, as American citizens, might not always be promptly recognized in cases of emergency. The leading facts bearing on the subject will therefore be stated, that the Board may, if it thinks proper, express an opinion relative to the citizenship of its missionaries among the heathen.

The question relates, it will be observed, to the rights of persons, and not to those of property.

The first inquiry will naturally be, whether there is any thing in the *nature of his mission*, which should affect the missionary's rights as an American citizen.

1. The christian ministry, besides having an express divine appointment, is an original and essential element of all christian society. It forms a portion of the community — a distinct profession, having its peculiar and appropriate employments, — as much so as any of the secular professions, whether of law, or medicine, or commerce. In the practice of its appropriate duties, the clerical profession is as much entitled to claim the protection of the government of its country as any of the other classes composing the body politic. If the views which, as a citizen, he has a right to take of the duties appertaining to his profession, lead him to go and preach the gospel abroad, wherever he may go, he is as much entitled to the protection of his government, while demeaning himself like a good citizen, as if he were a merchant.

2. The christian ministry exists for a two-fold object, viz.: to sustain the institutions of the gospel in evangelized nations, and to propagate them in nations that are unevangelized. This has been the common opinion in all ages. Indeed the propagation of the gospel by the ministry has a special prominence given to it in the Scriptures, as well as by the moral condition of the world hitherto.

3. Those clergymen who engage in foreign missions, not only pursue a business which belongs appropriately to their profession, and in performing which, they may of their own right, claim the protection of their country; but they are also the *agents*, in this business, of a very numerous and respectable body of citizens. There are many hundred thousands in our community, who have an interest more or less in this enterprize of christian benevolence. They contribute for its support. The missionary is their agent. Their rights are involved with his. They are partners with him in this business.

4. The Act of Incorporation given to the Board in the year 1810, by the Legislature of Massachusetts, recognizes missions to unevangelized nations as a lawful and proper work for American citizens to engage in. The Board is "incorporated and made a body politic by the name of the American Board of Commissioners for Foreign Missions," — "for the purpose of propagating the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures." The language of the charter is here used. This Act, though given by a single State, is practically recognized by all the States in the Union as giving the Board an unquestionable right to receive and hold funds for the purpose of sending christian missionaries to heathen

nations. Though this fact may have no direct bearing on the question of a missionary's citizenship, it must be regarded as legalizing his business.

5. Our national government is accustomed to give passports to missionaries, knowing them to be missionaries, when they are about going forth to their work. The passports given to missionaries are the same as are given to other citizens, certifying that they are American citizens, and commending them, as such, to the representatives of the nation abroad, and to the governments of the world. Nor could these documents with any propriety be refused.

There appears therefore to be nothing in the nature of the business, that can destroy, or endanger the missionary's rights as an American citizen.

The second inquiry relates to the *circumstances and relations*, into which a foreign mission brings the missionary. Is there any thing in these to destroy his citizenship?

1. The first fact that meets us, is his dependence on his native land. He derives his support from thence. He looks to those whose agent he is for the means of living from year to year. To these patrons, or rather to the Missionary Board acting in their behalf, he looks also for direction in his labors; and between him and his directors, there is an active and intimate correspondence as long as he lives. In point of fact, his relations to his native land are as fresh and strong, so far as feeling, interest, and dependence are concerned, at the end of twenty years, as at the outset of his mission.

2. Another fact is this, that the government of the country to which the missionary goes, never recognizes him in any other relation, than that of a missionary, or American citizen. He never becomes a citizen of the country. Indeed no missionary of the Board could conscientiously comply with the conditions, on which citizenship is conferred upon aliens in the British empire: and in barbarous pagan countries, there would be folly in the attempt to procure it. He never sustains any other relation to the land of his sojourn than that of a missionary. He is neither banker, nor merchant, nor trader, nor cultivator of the soil. He does not own even the house he inhabits. He has the least possible ties to the country, the least possible hold upon it, that will comport with the performance of his missionary work. It would perhaps conduce more to the prosperity of the cause of missions, if facts were, in some respects, less favorable to the strength of this case: — if missionaries, for instance, found it easier to gain rights and privileges in the countries where they labored, and had more inducement to aim at the permanent settlement of their families. The facts must be stated as they are. Even his children he regards as having their home in the father-land; he looks upon them as *Americans*; — though the laws of our country in relation to children born out of the country, are not what they should be.

3. It is important to consider the *theory* of foreign missions, in determining the relations which missionaries sustain to their native land. Regarded theoretically, missions are not permanent institutions. They are moveable, itinerant. As soon as their object is accomplished in one place, or country, they are to be transferred to another. They are designed to plant the institutions of the gospel, and then they leave them to the conservative influences that have been gathered about them. This is true theoretically, and it will come out in the fact, as soon as the church shall prosecute the work with becoming vigor. Missions are not colonies, they are not settlements; they are mere temporary instrumentalities, employed indeed to accomplish permament results, but having a foreign origin, and a foreign support, and to be withdrawn as soon as they can be spared. Hence the missionary is emphatically, in the essential principle of his calling, a sojourner, pilgrim, stranger, having no continuing city.

Nothing is here claimed for the exclusive benefit of missionaries belonging to any one denomination of christians, but for all of every name. Whatever American missionary has the relations that have been described, be he Protestant or Roman Catholic, it is believed that mere absence from the country cannot weaken his claims as a citizen. Who doubts the American citizen-

ship of the two veteran missionaries now present,* who have come back to us after more than twenty years absence from the country? To the impartial mind the missionary will appear the last to be pronounced an alien, for devoting himself to the spiritual good of those who are lost in Pagan or Mohammedan darkness. If there is benevolence in teaching the deaf, or dumb, or blind, or in visiting the prisoners, within the bounds of our own civilized land, how shall we characterize that spirit, which goes forth from this land on an errand of mercy to pagan men dwelling in the habitations of savage debasement and sin?

The case of the *children of missionaries* has been referred to. The attention of the Committee has been repeatedly called by one of the missions to the United States law on this subject. According to Chancellor Kent, the existing statutes recognize only those children born out of the United States as citizens, whose parents were citizens previous to April 14, 1802. Many of our missionaries were born since that time, and should it ever become important to sustain the claims of their children to citizenship, "they will be obliged," according to the learned commentator on the laws, "to resort for aid to the dormant and doubtful principles of the English common law."

The committee to whom the foregoing paper was committed, consisting of Chief Justice Williams of Connecticut, Rev. Dr. Tucker, Thomas Bradford, Esq., Rev. T. T. Waterman, and Rev. Lyman Strong, made the following report:

The committee to whom was referred the consideration of the subject regarding the citizenship of missionaries, report —

That, as a general rule, those who are born in the country are citizens of the country — and the citizen owes allegiance to his government, and the government owes protection to its citizens, and these duties are reciprocal; and in the country from which we derive our Common Law, it has been firmly settled that their allegiance is perpetual and of course protection must also be perpetual.

It is true that a citizen who goes into another country owes a local allegiance to that country, and perhaps may sometimes experience inconvenience from this relation. But as against a third power, he retains the rights of his countrymen. In this country it has been contended that this allegiance may be cast off at their pleasure, if they choose to renounce their country. The contrary doctrine has been holden by high authority. The supreme court of the United States, however, has not adjudicated upon the subject. Without therefore going into that question, it is enough to say, that mere residence abroad has never been claimed to sever the ties which bind us to our country. They who claim the largest liberty on this subject, place it upon the intent, the desire, and the will of the person who wishes to renounce his country. The merchant who seeks for gain — the soldier who fights the battles of other countries — and the sailor who spends his days in roving from shore to shore — all feel that they have a country which will acknowledge them as citizens: and the legislature, both of England and of our own country, have recognized their rights, when by legislative acts, they have, in certain cases, declared the children of citizens born abroad to be citizens of their respective countries.

To a commercial nation, great numbers of whose citizens are constantly abroad on the sea and on the land, the doctrine that residence abroad would deprive them of citizenship, would be most alarming. If any such principle existed, it would have become all-important to have defined what length of time would effect this change, and the legislatures would have been called

* Rev. B. C. Meigs, of the Ceylon Mission, and Rev. H. Bingham, of the Sandwich Islands Mission.

upon long since to have settled it by legislative enactment. But we believe no such claim was ever made; and that as regards the classes of men above named, all agree that their residence will not change their character as citizens of the United States. And can it be claimed that the missionary stands upon a different ground. We know nothing in his character, his pursuits, or his location, which renders him less worthy of the protection of his government. The merchant seeks for gain for himself, the soldier seeks for what he calls glory, and the sailor to indulge his roving disposition. The missionary, with untiring benevolence, looks not for his own good, but the good of others. He is the messenger of peace and the herald of salvation. He seeks not theirs but them. He looks not even for support to his new country, but draws his resources from his native land. He is, indeed, an ambassador not sent out by the government as their representative, but as the representative of a great number of his fellow citizens, to communicate knowledge to the ignorant and happiness to the miserable. To those from whom he derives his support, in his own land, is he accountable, and at their pleasure may be recalled. It is true he may be at a great distance from his native land, but not further than those who are in commercial pursuits. We see nothing, therefore, in his profession — nothing in his distance from home — nothing in his relationship to his country, which would place him upon different ground, as to his citizenship, from his commercial brethren.

While, therefore, our missionaries amidst their privations are cheered with the knowledge, that they have the sympathy and the prayers of their christian friends at home, and are recognized as brethren in Christ Jesus, they may rest assured that they remain fellow citizens with us, and have a right to the protection of a government, whose distinguishing characteristic it is to secure to all her citizens equal rights and equal privileges. As to the children of missionaries, born abroad, legislative interposition would be necessary to entitle them to similar rights and privileges. All which is respectfully submitted.

THE IMPORTANCE OF A WIDER DISSEMINATION OF MISSIONARY INTELLIGENCE.

Mr. Green read the paper given below.

Aside from the Missionary Herald, there is no vehicle by which missionary information is systematically and widely disseminated among the patrons and friends of this Board. Of this periodical, not more than 22,000 have ever, in one year, been circulated in this country. This number, if they were all equally distributed among the 3,000 churches from which the Board may look for its funds, would give only about seven copies to a church. But the manner in which these are distributed, leaves many whole churches without a single copy, and often times many contiguous churches, not poor nor small, nor in parts of the country remote or difficult of access, with not more than one or two copies each on an average. Yet considerable effort has been made to extend the circulation of this work: it is well received: and nearly twice as many copies of it are issued, as of any similar periodical in this country or England. Still, probably less than a tenth part of those from whom, if they were well informed on the subject, the Board might expect to receive patronage, ever see the Missionary Herald, or in any other manner, obtain regular and full information on missionary subjects. Hence, with regard to the nature and objects of the missionary work, the manner of proceeding in it, the history, success, or present state of the several missions, there is, even among those friendly to the cause, a want of information greatly to be lamented, and which must be removed before this work can be expected to move on vigorously and rapidly.

On looking at the measures adopted by older and more experienced societies in Great Britain for waking and sustaining the missionary spirit, while it is found that the whole number of pages issued in a year by the Church Missionary Society, which issues most, falls short of what are issued by this Board by about 2,000,000, the number of copies of their publications much exceeds that of ours. Of their monthly periodical they publish 13,000 copies;

Annual Report,	14,000 "
Abstract of Report,	40,000 "
Quarterly Papers,	168,000 "
	235,000

The whole number of copies of the periodical publications issued by this Board the last year did not exceed 97,000, falling short of theirs by 138,000 copies. Though the patrons of that society, as a reading community, are not probably to be compared with the patrons of this Board, yet their publications reach nearly twice and a half as many persons.

Results very similar would be seen on comparing the periodicals of this Board with those of the British Wesleyan or London Missionary Societies.

On another point a comparison between the Board and kindred British Societies relative to periodical publications may be useful. As nearly as can be ascertained from their several published statements, more than fifteen sixteenths of the publications issued by the Church Missionary Society, nearly or quite all those of the Wesleyan Society, and about four-fifths of those of the London Missionary Society, are what may be termed gratuitous, while less than one half of those issued by this Board are so.

Of course there is a great difference between these British Societies and this Board in respect to the cost of these publications to the treasuries of the several Societies. The Church and Wesleyan Missionary Societies expend each about $16,000 annually in publications gratuitously distributed: while this Board expends for the same class of publications, including nearly the whole edition of the Annual Report, and more than 8,000 copies of the Missionary Herald, not above $7,000. So that this Board might issue all its publications as it now does, and, in addition, send forth gratuitously every month 100,000 papers of the size of the smaller penny papers commonly sold in the streets of our cities, and yet expend no more annually for gratuitous publications, than the Church Missionary Society is accustomed to do.

In view of these facts, the Prudential Committee have been led to inquire by what changes in, or addition to, the existing periodical publications of the Board, missionary intelligence might be most widely disseminated, and in a form and manner best adapted to produce the desired effect.

The Missionary Herald, retaining substantially its present form and character, they suppose to be demanded, as a repository of documents received from the missions, which may afford to its readers the essential materials for a full and correct history of missionary labors abroad. Even in this respect it is doubtless susceptible of much improvement, could more time and labor be bestowed on its materials. And still more might it be improved with regard to the extent and completeness of the information it communicates concerning the proceedings of other societies, and the various movements and occurrences which relate to the progress of Christianity and human improvement throughout the world. In this, therefore, the Committee propose no other change than those just suggested.

If all the information which such a work as the Missionary Herald, with all practicable improvements, could enter and be read by every family of the patrons of the Board, the Committee suppose that the beneficial influence would be incalculably great, and perhaps leave little more to be sought for in this respect. But such a circulation for the Herald, cannot be at present anticipated.

To meet this deficiency, the Prudential Committee have thought it important that a smaller publication should be issued,—one more easily read, less

expensive, and more capable of being readily scattered over the land:—one which should at the same time give so condensed a view of the operations at the several missions, that the habitual readers of it should be kept informed of the important facts illustrative of their condition and progress; embracing also, in a summary form, addresses and appeals of the Committee, and such other matter, relating generally to the progress of Christianity, as its limits and other circumstances might permit.

Such a paper seems best adapted to accomplish all the objects desired. By means of treasurers of auxiliary societies and associations, pastors and officers of churches, superintendents of Sabbath-schools, agents of the Missionary Herald, members and friends of the Board, it was supposed that a large number of copies might easily be circulated, and that to a great extent, it might be placed in every family in towns and extensive districts.

Such a paper also might be put at such a price, as, while it should be little or no expense to the Board, it might be substantially gratuitous to those who should receive it. Eight families might each have twelve monthly numbers for one dollar. Where a church should decide to take it, twelve monthly numbers might for five dollars be placed in sixty families.

To save the expense and trouble of sending out single copies, it seems desirable that not less than eight copies should be sent to any one address. It seems desirable also that payment should be required in advance, to avoid the expense and loss of collecting numerous small bills. By distributing such a paper through the channels and agencies just adverted to, transportation and other incidental charges would be much diminished.

Such a paper might, to a considerable extent, be distributed among collectors and donors, and others gratuitously, according to some fixed rate.

To bring the subject directly before the community, the Committee, early in August, issued 50,000 copies of a specimen number of such a paper as has been described, entitled the Dayspring, which has been sent abroad extensively among the patrons of the Board. Copies will be distributed to all the friends of the Board present who desire them. So far as they are informed, it has been favorably received, and the plan approved. They propose to issue one or two more gratuitous numbers before the close of the year, and if it shall seem to be expedient, to begin to issue it regularly on the plan proposed, with the opening of the next year. So far as they have obtained information, they are led to suppose that there will be little difficulty in putting in circulation through the agency of churches, missionary associations, &c., 50,000 or 100,000 numbers monthly.

Respecting the Missionary Herald, the Prudential Committee have considered the expediency of reducing the price from one dollar and a half to one dollar, and sending it, excepting to those entitled to it gratuitously, only to such subscribers as forward payment in advance. The loss on non-paying subscribers to such a publication, circulated in all the States and territories of this Union, in Canada and Texas, must necessarily be considerable. Probably a large portion even of church members, who would be very scrupulously honest in paying a common debt punctually, when due, do not bring their conviction of right and duty to bear in any such manner on what is due on subscription for a periodical paper or magazine. To stop the Herald to such subscribers as soon as they get in arrears, is complained of and occasions alienation. To collect what is due is impracticable, or would in various ways cost more than the amount obtained. The evil, so far as it is an evil, (for it may be hoped that the great object is accomplished, even though the work is not paid for,) probably cannot be remedied in the present plan of proceeding. Probably if all that is honestly due to the Board for the Missionary Herald since its separate publication commenced in 1821, were paid, it would nearly or quite extinguish the debt of the treasury, alarmingly great as it is. That is, the amount due from subscribers who have received the Missionary Herald, is more than $50,000; and if this amount thus due to the Board, should be paid, the debt might at once be liquidated.

By means of the Herald and such a smaller publication as has been described, it is believed that information on missionary subjects may be disseminated much more widely than heretofore, while, at the same time the loss and expense of the former arrangement, will be to a great extent avoided.

This subject was referred to the Rev. Messrs. A. Barnes, A. D. Eddy, J. B. Condit, and J. N. Danforth, and William Page, Esq.; who subsequently reported as follows—

The committee would make the following suggestions. They are deeply impressed with the importance of the subject submitted to them, and believe that the success of missions depends greatly on the diffusion of intelligence, and that every practicable method should be adopted to increase it. They recommend,

1. That the 'Dayspring,' which has been commenced, be published as an experiment, trusting that the public will not regard it as a substitute for the Missionary Herald; and requesting that it may be so edited, as, if possible, rather to promote than to diminish the circulation of the Herald.
2. In regard to the circulation of the 'Dayspring,' the committee approve the suggestion in the paper, and recommend that the Dayspring be sent only in bundles of not less than eight, to companies, auxiliary societies, associations, &c., and that payment should be required in advance.
3. The committee would respectfully suggest to the churches the desirableness that the funds for the payment of the Dayspring should be raised for that specific purpose, and not be taken from the contributions at the monthly concert, or from the funds raised for the ordinary purposes of the Board.
4. In regard to the price of the Herald, and the requirement of payment in advance, the committee would refer that part of the paper to the wisdom of the Prudential Committee.

THE IMPORTANCE OF ABLE AND LEARNED MISSIONARIES.

Dr. Armstrong read the following document.

There is no difference of opinion among the friends and patrons of missions, as to the importance of eminent piety and entire self-consecration to the Lord's work, in those who go to publish the glad tidings in the unevangelized world. But the claims of this work upon those to whom God has intrusted eminent talents and attainments, and the scope it affords for so employing intellectual vigor and cultivation of the highest order, as to promote the divine glory and the best interests of the world are not, it is believed, so fully appreciated.

Simply to make known to the present generation of heathen, the way of salvation and persuade them to embrace it, is an arduous work. If we consider their vast numbers, their ignorance, their stupidity, their inveterate prejudices, the deadly grasp of those systems of error, superstition, and vice, which have held them in bondage for ages, we must feel that those who would be fit agents of divine mercy, in their deliverance, need all the energy and wisdom which the best education can impart to eminent native abilities. But the missionary enterprize aims at far more than this. Its object is, not merely to make a temporary inroad, however successful, into the dark empire of superstition, but to take permanent possession in the name of the Lord Jesus: not merely to save the present generation of heathen, but to plant, in every land, gospel institutions that shall be permanent, whose blessed influences shall go down to posterity, and operate with growing power upon successive generations, till the second coming of Christ.

In order to this, in many countries, rude and uncouth dialects must be caught from the lips of a savage people and reduced to order and a written form, and made fit vehicles for moral and religious truth. In other countries, ancient systems of science and literature and imperfect forms of civilization, which the demon of error has impregnated and moulded and identified with his own dominion, must be explored and mastered and exposed. The Holy Scriptures must be translated, sometimes, into languages that contain no terms to express their leading truths. The elements of christian literature must be prepared. The rudiments of education imparted. The printing press set up, and its energies so adapted and directed as to bear upon the dark and sluggish masses of benighted mind.

As the work advances, churches must be formed of converts feeble and ignorant, exposed to temptation and persecution in a thousand novel forms, and but partially released from the wayward habits and prejudices in which they were nurtured. These churches must be watched over and provision made for their purity and growth and permanence. Native youth must be gathered into schools and seminaries, and prepared, by liberal knowledge and thorough discipline, and intelligent, devout, symmetrical christian character, to be preachers and translators and writers and superintendents of schools and conductors of the press for their countrymen.

While the missionary thus toils in laying the foundations of new religious, literary, and social institutions for nations that sit in darkness, he must preach the gospel, in season and out of season, publicly, and from house to house, and be ready to render to every one a reason of the hope that is in him, and to meet and overcome the objections, prejudices, jealousy, and open and secret opposition of men of all ranks and every variety of character.

Is not here a work to task the highest powers and to give employment to the richest stores of knowledge? "If, (to use the language of a document laid before the Board at its last meeting,) if it required the collected wisdom and learning of England to prepare our received version of the Bible, it surely demands not less learning and wisdom when the task is to be performed by two or three individuals, in languages foreign to the translators and barren of appropriate terms. If the highest order of intellect and the richest attainments are required to train young men for the sacred ministry, and for other offices of instruction and influence in this christian country, why should we expect men of less ability to perform, successfully, a similar work in heathen lands? If our invaluable social, literary, and religious institutions are to be ascribed, under God, to the uncommon wisdom and piety of our ancestors, how can we expect similar structures to be reared by means of ordinary learning and wisdom, on heathen ground, preoccupied by pagan institutions?"

And while the work of the missionary is thus arduous, he labors with fewer helps, and in circumstances far less favorable to success, than they enjoy who toil for similar objects in christian lands. He is shut out, to a great extent, from communion with congenial minds, engaged in kindred pursuits, and has no access to large libraries, and little opportunity of profiting by the labors of those who have preceded him in the various departments of christian literature and economics.

Surely in such a work there is ample scope and an urgent call for profound original thought, for mental discipline, activity, and versatility of the highest order, and for large stores of treasured learning.

And where can those to whom God has intrusted such gifts find another field of labor, that promises returns so rich, as the reward of patient, prayerful culture. If the indications of prophecy and providence are not deceptive, and the universal expectation of those who love the Savior an illusion, we live at the dawn of a brighter day than has ever yet shed gladness and beauty upon our world. Preparation is even now making for changes more vast and momentous than men have ever witnessed. The gospel, accompanied by the Holy Ghost sent down from heaven, is the grand means by which this world

shall be renovated. And the predicted period of its universal and final triumph is not remote. How near and vital, then, is the connection of wise, able, and persevering efforts by Christians of the present generation, to publish the gospel among the nations, with all that is happy and glorious in that desired and expected consummation! The fruits of evangelical labors now performed are not destined to pass away and be forgotten, after an ephemeral existence, but to endure and increase till nations partake of them and live. The lights of truth and holiness, now kindled in the dark places of the earth, are not to be extinguished and their memory lost in a long and dreary succeeding night, but to brighten, like the rising dawn, into a cloudless day. The fountains of living waters opened in parched and thirsty lands, by the divine blessing on patient, prayerful toil, shall flow on till the wilderness and the solitary places are made glad, and the desert rejoices and blossoms as the rose.

Who can measure the results that may be connected with the first version of the Holy Scriptures, or the preparation of the first christian tract in a language that has never yet uttered the praises of God! Or from the formation of the first church of Christ in a land now full of the habitations of cruelty! Or from the training and introduction to the ministry of reconciliation, of the first native preachers from among the families of our fallen race!

These are the immediate objects of the missionary enterprize, and in what other work can genius and learning, imbued with holy love and guided by heavenly wisdom, find a field for cultivation so worthy of their energies and promising so rich a harvest.

In past ages God has selected a few of his gifted servants to be his prime agents in the dispensation of his mercy to men. A few master spirits have given impulse and direction to all the great revolutions that have moulded the earthly destiny of empires. It is reasonable to anticipate that the vast and blessed changes, foretold in the Bible, will be effected by similar means. A few men, who now consecrate to the service of Christ, in the missionary work, eminent talents and attainments, may be, to the millions of India, or China, or western Asia, or central Africa, what Moses was to ancient Israel, or Paul to the primitive gentile church, or Luther and Calvin to the Reformation in the sixteenth century.

The committee appointed on the foregoing paper, consisting of Rev. Dr. Ely, Rev. Messrs. B. C. Meigs, J. M. Ogden, T. Brainerd, and J. D. Johnson, Esq., subsequently reported as follows:

That they have examined and considered it, and are unanimous in their approbation of the sentiments expressed; and recommend that it be adopted by the Board and published, and that it be particularly commended to the consideration of those who are about to devote themselves to the work of missionaries among the heathen, and to those whose official stations in our seminaries of learning give them influence in forming the character and guiding the course of candidates for the gospel ministry, and to all who bear the commission of the Redeemer to preach his gospel to every creature.

ON RAISING UP A NATIVE MINISTRY AMONG THE HEATHEN.

Dr. Anderson read a paper on training a native ministry, which is given below.

The fact is important to be noted, that the elders, or pastors, whom the apostles ordained over the churches they gathered among the heathen, were generally, if not always, *natives of the country.* In this way the gospel soon became indigenous to the soil, and the gospel institutions acquired, through

the grace of God, a self-supporting, self-propagating energy. While the apostles had not the facilities that we have for training men for this office by education, they had not the necessity. Among their converts at Ephesus, Berea, Corinth, Rome, and elsewhere, they had no difficulty in finding men, who required only some instruction in theology, and scarcely that, when endowed with miraculous gifts, to be prepared for the pastoral office. How they did, or would have done, beyond the Roman empire and the bounds of civilization, we are not informed; but in the use they made of a native ministry, we recognize one of the grand principles of their missions, and also the true theory of missions — simple, economical, practical, scriptural, mighty through God.

Our first remarks will be upon the manner of raising up a native ministry.

1. This must be by means of seminaries, schools of the prophets, such as, in some form or other, the church has always found necessary. There should be one such seminary in each considerable mission. It is an essential feature of the plan, that the pupils be taken young, board in the mission, be kept separate from heathenism, under christian superintendence night and day. In general the course of study should embrace a period of from eight to ten or twelve years, and even a longer time in special cases. Pupils can be obtained for such a course of education in most of the missions; but, as a nursery for them, it is expedient to have a certain number of free-schools, which also greatly aid in getting audiences for the preachers.

2. There will be but partial success in rearing a native ministry, unless the seminary be in the midst of a select and strong body of missionaries, whose holy lives, conversation, and preaching shall cause the light of the gospel to blaze intensely and constantly upon and around the institution. Experience shows that in such circumstances we are warranted to expect a considerable proportion of the students to become pious.

3. The student, while in the seminary, should be trained practically to habits of usefulness. But this requires caution, and must not be attempted too soon. Those set apart for the sacred ministry, might remain as a class in theology at the seminary, after completing the regular course of study; or, according to the old fashion in this country, which has some special advantages, they might pursue their theological studies with individual missionaries, and under such superintendence exercise their gifts before much responsibility is thrown upon them.

4. The contemporaneous establishment of female boarding schools, where the native ministers and other educated helpers in the mission may obtain pious and intelligent partners for life, is an essential feature in this system. A native pastor, with an ignorant, heathen wife, would be greatly embarrassed and hindered in his work. In this manner christian families are formed, and at length christian communities, and there is a race of children with christian ideas and associations, from among whom we may select our future pupils and candidates for the ministry.

Our second topic is the employment of this native ministry.

The pupils in the seminaries will have different gifts, and the same gifts in very different degrees. All the pious students will not do for preachers. Some may be retained as tutors in the seminary, others may be employed as school teachers, others as printers, bookbinders, etc. Those set apart for the ministry, while they are taught the way of the Lord more perfectly, can be employed as catechists, tract distributors, readers, or superintendents of schools, and thus gain experience and try their characters. In due time they may be licensed to preach, and after proper trial, receive ordination as evangelists or pastors.

While care should be taken to lay hands suddenly on no man, there is believed to be danger of requiring too much of native converts before we are willing to intrust them with the ministry of the word. Generations must pass, before a community, emerging from the depths of heathenism, can be expected to furnish a body of ministers equal to that in our country.

Could the present native church members at the Sandwich Islands be divided into companies of one hundred and eighty each, a hundred churches would be constituted. Native pastors should be in training for these churches. and evangelists for the numerous districts where churches are not yet formed, and where the people are consequently exposed to the inroads of the enemy. In the other missions the chief employment, at present, must be that of evangelists. In the Tamul missions, hundreds might find ample employment; and in the Oriental churches, our leading object should be to bring forward an able evangelical native ministry with the least possible delay.

The power and economy there is in the plan, is our third topic.

In most of our missions we are opposed by three formidable obstacles, namely, *distance*, *expense*, and *climate*. England was opposed by the same obstacles in her conquest of India. And how did she overcome them? By employing native troops; and it is chiefly by means of them she now holds that great populous country in subjection. We too must have native troops in our spiritual warfare. Why not have an army of them? Why not have as numerous a body of native evangelists, as can be directed and employed?

Such a measure would effect a great saving of *time*. Indeed we can never leave our fields of labor till this is done. Our mission-churches must have native pastors, and pastors of some experience, who can stand alone, before we can leave them. Besides, we should make far greater progress than we do, had we more of such helpers.

And what economy of *money* there would be in the operation of this plan! The cost of a ten year's course of education for five natives of India, would not be more than the outfit and passage of one married missionary to that country. And when a company of missionaries is upon the ground, it costs at least five times as much to support them, as it would to support the same number of native preachers. The former could not live, like the latter, upon rice alone, with a piece of cotton cloth wrapped about their bodies for clothing; and a mud-walled, grass covered cottage, without furniture, for a dwelling; nor could they travel on foot under a tropical sun. They could not do this, and at the same time preserve health and life.

The cost of educating a thousand youth in India, from whom preachers might be obtained, and afterwards of supporting two hundred native preachers and their families, would be only about $25,000; which is but little more than the average expense in that country of twenty-five missionaries and families. Now if the preaching of two well educated native preachers, laboring under judicious superintendence, may be expected to do as much good as that of one missionary, we have in these two hundred native preachers the equivalent, in instrumental preaching power, for one hundred missionaries, and at an expenditure less by nearly $75,000 a year. And then, too, the native preacher is at home in the country and climate, not subject to a premature breaking down of his constitution, not compelled to resort for health to the United States, or to send his children thither for education. Besides, the native churches and converts might gradually be brought to assume a part or the whole of the support of the native ministry; while it is very doubtful whether it will ever be expedient for the missionary to receive his support from that quarter.

One hundred thousand dollars a year would board and educate four thousand native youth. That sum would support five hundred or six hundred native ministers with their families; and if the value of this amount of native preaching talent equalled that of only two hundred missionaries, the annual saving of expense would be at least $125,000. But it would in the end be worth much more; so that we see, in this view, how our effective force among the heathen may, in a few years, be rendered manifold greater than it is at present, without even doubling our annual expenditure. Some progress has even now been made towards this result. We already have five hundred male youth in our seven seminaries; and a still greater number, male and female, in our other twenty-seven boarding schools. But the scheme, how-

ever promising and indispensable, cannot be carried into effect, without a large addition of first rate men to the company of our missionaries.

The committee on the foregoing communication, consisting of Rev. Messrs. H. Coe, S. Whittlesey, and R. Baird, John Tappan, Esq., and Rev. H. Bingham, reported as follows:

That they have considered the subject and are unanimous in the opinion that its importance is not overrated; that it cannot be too highly estimated, and that both the missionaries and their friends ought readily to respond to the consistent views taken by the Committee, and therefore cordially recommend the adoption of the report, and speedy and vigorous efforts to carry the plan proposed into execution.

CONDITION AND PROSPECTS OF THE MISSIONS TO THE NORTH AMERICAN INDIANS.

On this subject Mr. Greene read the communication which follows:

During the last ten years, a portion of the missions to the Indians on this continent, have been in an embarrassed and declining condition. From the time when the mission to the Cherokees was commenced in 1817, there was a steady progress to the year 1828, when the tribes on our southwestern frontier began to be affected by the counsels and measures bearing on their removal to other lands west of the Mississippi river. From that year till 1831, when the coercive measures began to be carried into effect in the removal of the Choctaws, though a period of great perplexity and foreboding, the missions still continued to be in successful operation, and the number of laborers of all classes, connected with the several Indian missions under the care of the Board, ranged from one hundred and fifty to one hundred and fifty-eight, the greatest number ever employed in these missions, embracing twenty-four preachers, forty-six male and eighty-seven female assistant missionaries, and one native preacher: who were laboring in ten missions, embracing thirty-four stations. The members of the mission churches in 1829, amounted to eight hundred and seventy-two, while at all the other missions of the Board they amounted to but two hundred and seventy-eight: that is, more than three fourths of the whole number.

Since the year 1831, there has been a pretty regular decline in the number of missionary laborers at these missions, and during much of that period the work, at most of them, has been prosecuted under very unfavorable auspices. At the present time the number of missionary laborers is one hundred and seven; including twenty-five preachers, seventeen male and fifty-nine female assistant missionaries, three native preachers, and three other native helpers. This diminution of numbers is owing partly to breaking up of missions by removal of the tribes where they were located, and the fact that the large boarding schools and farming establishments were not transferred to the new Indian country; partly to sickness and death in the mission families; and partly to the difficulty experienced of late in obtaining laborers for these missions. The number of laborers among the Choctaws has been reduced, exclusive of native helpers, from forty-three to twelve; and the number among the Cherokees has suffered a similar reduction; while the missions among the Chickasaws, Creeks, and Osages, and those at Mackinaw and on the Maumee, have become extinct. During the last five years, among the Cherokees the number of preachers under the care of the Board has been reduced from seven to three, and the other male laborers from ten to three. Among the Choctaws the reduction in the same time has been from six preachers to four, and the number of other male laborers from four to one.

It should however, be stated here, that the number of ordained missionaries has remained about the same that it was during the years of the highest prosperity of these missions, and probably the amount of public preaching of the gospel in the several Indian missions was never greater than at present. The number of missionaries and catechists capable of giving instruction in the several native languages, without the aid of interpreters, has increased from four to fourteen, and the number of native Indian preachers from being one then, is now three, and two native catechists.

And it should be further mentioned with devout acknowledgment of the renewing and preserving grace of God manifested in their behalf, that, even after taking into view the condition of many of the Indian tribes during the last ten years, so unfavorable to the efficacy of the common means of grace, and considering also how many died in the process of removal, and how many in their wandering and destitution of christian teaching and care, have been tempted to apostasy, the number of church members, instead of diminishing, has increased from eight hundred and seventy-two to nine hundred and seventy-four,—more than twice as many as are connected with all the other mission churches under the patronage of the Board, exclusive of those at the Sandwich Islands. It should be remarked, however, that the number of those who give evidence of piety under the care of the missions in Turkey and among the Nestorians, owing to their peculiar circumstances, are not gathered into mission churches, and of course are not brought into such a comparative view as this, the object of which is simply to show that there is no such want of the appropriate fruits of missionary labor as should cause missions to the Indians to be abandoned.

Still, it is not surprising that the circumstances of the Indians and the aspect of the missions among them for ten years past, should have created in the christian community extensively, and especially among candidates for missionary employment, an unhappy despondency respecting Indian missions, and an aversion to engaging in them. The agitation and uncertainty attending the removal of the several tribes: the fact that while this process was going forward, and for some time subsequently, the Indians were suspicious of and stood aloof from all white men, — that they were in a state of mind that unfitted them in a great degree for being benefitted by religious instruction or schools, — that they were corrupted and led astray by the numerous temptations which beset them, — all rendered missionary labor among them unpromising. The fact that so many missions were necessarily broken up, and that politically there seemed to be no power to protect or preserve the Indians, has doubtless deepened the impression which was unhappily too prevalent before, that the Indians are doomed to speedy extermination. This, added to the fact that they are comparatively few, and scattered, and not easily accessible or operated upon in large numbers, seems to have led candidates for missionary employment to feel that the results to be hoped for from a mission to the Indians would poorly compensate for the hardships and perplexities incident to the undertaking; and that engaging in them was throwing away life and labor; or, at least, was turning them to little account, compared with what they might be turned to, if devoted to the hundreds of millions of souls that people Hindoostan or China.

But the fact that the Indian tribes of this continent are speedily to become extinct, if it be a fact, is surely no adequate reason for leaving them to dwindle and perish without the benefits of christian instruction. On the contrary, the anticipation of such a result, occuring, if it shall occur at all, on account of the contact of our population with them, and the measures of our government towards them, should be, to the christian heart, the strongest motive to prompt and persevering effort to give them the comforts and hopes which the gospel affords. Such would seem to be the dictate both of justice and compassion.

But it is questionable whether there is any reason in the character of the Indians, or in their relation to their white neighbors, why they are necessarily to be given over to extermination; or why, if such protection as our govern-

ment may afford against violence, fraud and demoralizing influences from without, shall be extended to them, they may not go on as a people, increasing in numbers and improving in habits and character. Well ascertained facts relating to the Cherokees, Creeks, and Choctaws, for a period of more than twenty years preceding 1830, will show that they were, in respect to numbers, on the increase. And other facts relating to the Sioux, recently ascertained by the missionaries, indicate that the number of this tribe is now much larger than half a century ago, and that their wasting and ultimate extinction, if it shall come, will probably be owing to neglect or wrong measures on the part of the people or the government of this country.

If an interest in the preservation and welfare of the Indian tribes is to be sustained and strengthened in our community and in our national government, and such measures are to be employed as shall enlighten and improve them, and put them in the best state to be preserved, it will be owing more than to any other cause, to the efforts which the friends of missions make in their behalf. For them to adopt the too common sentiment, and to withhold all efforts in behalf of the Indians, would be, by their own course of proceeding, to give certainty to the predicted fact, alleged to justify their inaction, and most effectually bring about the result which they deprecate.

Nor can the Committee adopt the sentiment that, because the Indian tribes are small in numbers, they are therefore unworthy of labor and expenditure, in comparison with other more populous communities. The same reason might be assigned for neglecting every other community but the one most populous on earth. Our proximity to the Indians, the relation which the providence of God is clearly calling our nation to sustain to them as guardians and educators, together with the wrongs that our nation, to too great an extent, has for ages been doing them, obviously render it our duty to bestow care and labor on them, even though the influence should not extend to so many individuals, or through so many generations, as if bestowed on the denser masses of people crowded into Madras or Canton. This sentiment, that it is the duty of every person to bestow his labors where their influence will immediately be felt on the greatest number of individuals, is enfeebling, and threatens, at no distant day, to put an end to missions to the Indian tribes. If the sentiment be correct, it is obvious that these missions should never have been entered upon, and that they should now be abandoned.

It may be added that the Cherokees, Choctaws, and some other tribes, after passing through a sea of troubles for ten years, are now getting into a state of more quietness and peace. Of christian instruction and schools, from which their minds were for a time turned away by their political trials, they begin again to appreciate the value. Now is the time to give augmented vigor to those missionary labors among them, which have been so long impeded and inefficient. And as these tribes cannot be deemed wholly secure against similar trials in future, missionary labors and the interest awakened in our community by means of them will, more, perhaps, than any thing else, tend to prevent or postpone the calamity, or prepare them to sustain it, should it be unavoidable.

These statements and remarks are submitted to the Board to show why some of the missions to the Indians are in so enfeebled a state at the present time, compared with their former condition, and why others, begun some years since, have attained to so little strength. Nearly two years ago the Prudential committee voted to send two missionaries to the Choctaws and one to the Pawnees, as soon as suitable persons could be obtained; and a year ago they voted to send two to the Cherokees; but although many inquiries have been made, no one of the five has yet been obtained; and each of those missions is now suffering essentially for the want of such labors as they might bestow.

This paper was communicated to Rev. Dr. E. W. Gilbert, Rev. Messrs. D. Greene and J. M. Ogden, Hon. Samuel T. Armstrong, and

Doct. E. Alden; who subsequently reported through their chairman as follows—

The question referred to your committee is, virtually, whether the missions among the aborigines of our country shall not be *diminished*, or at least left stationary.

Several circumstances are named as occasions of discouragement and perplexity. 1. The *smallness of the number and the sparseness of the population*, compared with the denser and more multitudinous population of Hindostan, China, and other missionary fields.

2. The *breaking up of schools and churches and farming establishments* by the removal of the several tribes to regions beyond the Mississippi, connected, as it was, with the death of many of the people, the dispersion of missionary families, and the very natural irritation of the natives against all the white race.

3. The *difficulty of obtaining new laborers* in what has been counted an unpromising field. Of five missionaries voted to the Pawnees, Choctaws, and Cherokees, three of them two years ago, not one has been obtained. But one candidate within the last two years has offered himself for what was once such an interesting field of labor. A spirit of *despondency* seems to have seized on the christian community, and more particularly on our young men, in reference to the usefulness of missionary toils in a field which ought, among Americans, to attract the first attention.

4. Add, that the popular sentiment, becoming more and more prevalent every day, that the INDIANS MUST PERISH, and the remnants of the race pass away for ever, has promoted a spirit of *despair*, or something bordering upon it, and transferred the sympathy once felt for these injured people, to the more populous nations of other lands.

In view of so many difficulties, it is not perhaps to be wondered at, that the Secretaries and the Prudential Committee should have felt sincere embarrassment and perplexity. And it may not be easy to determine clearly the path of duty.

The following considerations, however, are suggested as having weight in the minds of your committee.

1. The *smallness of the number and comparative thinness* of the population should not, of itself, discourage either the missionary or the Board. Perhaps the most useful missionaries that ever spent themselves, (at least in modern times,) for Christ and his cause,—those whose example and devotion has done most to kindle the missionary flame in distant lands and on the largest scale, were precisely those who labored in just such a *circumscribed field*. What field could be narrower, apparently, than that in which Eliot, the Mayhews and Brainerd labored; and yet where does the missionary spirit now look for its sublimest stimulus, so far as example is concerned, except in the history of these very men. Yet they labored not in Pekin, nor Calcutta, nor Bombay, but in obscure Indian villages.

2. The breaking up of so many missionary settlements, by the interference of the civil power, though in itself an immeasurable evil, should not extinguish our zeal, divert our charity, nor darken our hopes. Political interference, it is to be hoped, is now at an end. The persecuted ones will be suffered to rest, and we would fain hope, be protected, in their new habitations. In this case, old wounds will soon be healed, the settlements be more dense, more regular, and more free from the contiguity and encroachments of the white people, and in many respects be better circumstanced to receive and retain the gospel.

3. The popular notion, started by poets, caught by orators, propagated by pedlars of pictures and nostrums, and speculators in public lands, and yielded to by some religious editors, that the aboriginal tribes are predestined to inevitable extinction, and that therefore all the fruits of missionary labor will soon

be as though they never had been,—should be *questioned, scrutinized,* and if groundless, be *exploded.* The way to paralyze all effort is to excite despair. The way to kill in this case is to *give them over* to death. When the Lord *gives over,* perdition is a thing of course. We must hope, or we cannot labor.

Now what are the facts? The Creeks, Cherokees, Choctaws, as the report states, were, for the twenty years immediately preceding 1830, on the *increase.* The Sioux are reported as much more numerous than half a century ago. It was given as a strong reason for the speedy removal of the Cherokees, that they were on the increase in numbers and in civilization; and that therefore delay would increase the expense and difficulty of removal. If, in the midst of a white population, exposed to a thousand trials, they still increased and prospered, why should they languish and die when freed from these trials, and having again a country of their own? *Intemperance* has ever been the chief bane of the Indian; but in these days of total abstinence, this peril is greatly diminished.

It is believed, that the notion of the necessary and rapidly approaching extinction of this injured race, originated with men actuated by self-interest, and not from any motives, nor for any reason which a Missionary Board should sanction.

4. But, if the worst forebodings of despondency or of self-interest were true; if the decree of extinction had been distinctly revealed,—it might still be a question whether our labors should cease or be diminished. They bear to us relations borne to no other people; have received injuries from us more than from all other nations,—injuries in carnal things not to be repaid except by spiritual things; and now when, in their old age and helplessness, they are laid at our door, the least we can do is to minister to their spiritual comfort as a race in their dying hours.

But *why* should they perish? If some tribes have become extinct, so have some large families of whites, yet the white race still survive. By what law must they perish, unless it be that barbarism must retire before civilization? But why should they remain barbarous? Few nations have ever made more rapid strides towards civilization than the Cherokees and Choctaws previous to the troubles of the last ten years.

And as to the fruits of the gospel among them, the records of this Board will show that up to 1835, the number of converts and church members, among our Indian tribes, was greater than in all the other missions of the Board. And at this hour, notwithstanding all their trials, diminutions by death and reduction of laborers, the number of church members is greater than in 1829, and is *twice the number reported in all the other churches under the care of the Board, the Sandwich Islands excepted.*

In conclusion, therefore, your Committee would express the hope that no diminution of appropriation or of labor will take place; that measures will be taken to remove the erroneous views and consequent despondency of the christian public in reference to these interesting remnants of a noble race; and that our young men, especially the candidates for missionary labor, may not, under the influence of romance, and in view of the millions of China and of Hindostan, overlook the humbler and less conspicuous, but not less useful fields nearer home.

THE IMPORTANCE OF SYSTEMATIC ORGANIZATION IN RAISING FUNDS.

On this subject Dr. Armstrong read the document given below, which was committed to Chancellor Walworth, Hon. S. Hubbard, Rev. Dr. Hawes, P. Perit, Esq. and Rev. Dr. Snell; to whom were subsequently added, Rev. Dr. N. Porter, Rev. J. C. Smith, Orrin Day, Esq. Rev. C. Eddy, Rev. H. Coe, and W. Page, Esq.

For the last four years, there has been no increase in the pecuniary resources of the Board. The receipts of the year closing July 31, 1837, were greater

by $17,000, than those of the last year. During all this time, it has been necessary to limit, strictly, the expenses of all the missions. In fixing those limits, the Committee have appropriated to the several missions what was deemed barely sufficient to preserve unimpaired their system of operations, making no allowance for their gradual extension, nor to meet unexpected calls for enlargement. It will be readily seen that such restrictions must be more and more trying, each successive year of their continuance. The missionaries have borne the trial patiently, hoping for relief from year to year. But some of them are now so situated, through the blessing of God, on their labors, that it seems hardly lawful or possible to confine them to these limits. They plead earnestly for enlargement, and give it as their deliberate judgment, that if their means of usefulness cannot be increased, it will be wise to recall a part of the missionaries, that what is now expended in their personal support may be employed by those who remain, in the furtherance of their work. To such a proposition no intelligent friend of the cause can listen. It is evident, therefore, that the Board ought to have a large increase of receipts from some source during the current year. Such an increase is indispensable to the prosecution of the work. And it must be obtained by such means as may be repeated with increasing effect next year and from year to year. For as certainly as we distribute among the missions funds equal to their wants this year, and a divine blessing attends such an increase of their resources, they will need a larger amount next year and again the year following, and thus on, till the work reaches such maturity as to draw support from the people themselves. This cannot be, to any great extent, till a native agency is introduced into it. And the training of such an agency, on a large scale, while it is demanded by a due regard to economy, not less than to permanent efficiency, is in its outset and early progress, expensive.

In the present condition and prospects of the missionary work, as conducted by this Board, a system is needed for raising funds, that shall reach, every year, all who are willing to contribute, and shall readily admit of enlargement so as to meet the growing wants of the cause and the increasing number and ability of those who love it.

We are very far from having such a system at present. Investigations made in various parts of the country demonstrate that nearly one third of the churches professing to regard the Board as the channel through which their charities flow out upon the unevangelized world, make no regular annual contribution to its funds. And in those churches where contributions are regularly made, the proportion of members who do not contribute varies from one third, where the work is most thorough, to two thirds or three fourths, who habitually withhold their aid in many churches. Of the whole body of professing Christians, who are regarded as patrons of the Board, it is believed at least one half have done nothing for its support during the last year. *Some of these are no doubt unable, by reason of extreme poverty, to contribute largely.* But every one can do something, if there be a willing mind, and the number thus unable is not greater than that of individuals connected with these churches, though not communicants, who would contribute, if applied to. The churches which patronize the Board contain, at a moderate estimate, 300,000 communicants. Here then are 150,000 persons, who, we may presume, are friends to the cause, but who did nothing for it last year. Their aid is urgently needed this year. It would give speedy and ample relief to the missions. Its reaction on their own minds and hearts would be blessed. How may their co-operation be secured? Not by increasing the number of salaried agents of the Board. The individuals whom we would enlist in the work are connected with more than 3000 churches, and dispersed over every part of our extended country. If the number of agents was five times greater than it is, they could not reach them all. It can be done only by the voluntary agency of pastors and friends of the cause, who know them and have ready access to them. The plan of systematic contributions by collectors, male and female, in every church, presents a simple, easy, and efficient mode of putting forth

this voluntary agency. Experiments made within the last two years justify the assertion, that the universal adoption of this plan, and its thorough execution, would at once double the receipts of the Board. When once introduced, it requires only the attention of one or two friends of the cause, at the proper time, in each church, to keep it in operation, and make it increasingly productive from year to year.

The points essential to the system in each church, are

1st. An appointed time of the year for making the annual collection in behalf of the Board, and attention to the subject at that time.

2d. A complete list of the names of all persons of both sexes living in the parish, or connected with the religious society, who may, without giving them offence, be invited to aid the missionary cause.

3d. A division of these names into sections, either according to districts or by any other more convenient rule, and the appointment of one male and one female collector for each section, who shall divide between them all the names belonging to it.

4th. A presentation of the subject from the pulpit, by the pastor or the agent of the Board, or some other person whom the pastor may have engaged, and a public notice of the arrangements made for receiving the contributions of the people.

5th. Prompt application by the collectors to all whose names are on their several lists, while the subject is yet fresh in their minds, for such aid as they may be willing to give, and an early return of the lists of names, with the sums thus subscribed, to a person previously appointed to receive them, that the amount collected may be publicly announced, the money forwarded to the treasurer or agent of the Board, and the papers preserved for future use.

The supervision of this whole work in a church, including the preparation of the list of names, its division into sections, the appointment of collectors, and the distribution of the names among them, and the care of the funds raised, may be intrusted to a committee of the church, or to the session, or to the pastor.

In general it is best that the responsibility of the whole business should rest on a very few persons, in whom the people have confidence, and who love the cause of missions, the pastor always co-operating with them and encouraging them by his hearty approbation.

In some cases an impulse has been given to the work, and the labor of the collectors has been greatly facilitated, by a public meeting, as early as possible after the sermon, at which detailed statements are made of the wants of the Board and the encouragement God gives to the liberal support of the cause, and a subscription is commenced.

It has been found quite beneficial for the collectors and others specially interested in the object, to come together immediately after the subject has been presented from the pulpit for mutual conference and prayer, and to hear such counsel and exhortation as their pastor or the agent of the Board may address to them.

As changes are constantly taking place among pastors and in churches, it is deemed important, as a means of giving permanence to this system, that a number of contiguous churches, adopting it, should unite in an auxiliary society, with a common president, secretary, and treasurer and an annual meeting. At this meeting a report should be made of all that has been done by the churches during the year. The auxiliary forms a convenient channel for circulating the reports and other publications of the Board. It may coincide, as to its limits and the time of its annual meeting, with the association, presbytery, or other ecclesiastical body to which the churches belong.

Where such auxiliaries have been formed, a delegation from the Board has commonly attended their annual meetings, and these occasions have often been found highly interesting and profitable.

Of the efficacy of this system of associations and auxiliaries, of which an outline has now been presented, experience has given ample proof. In some

parts of the country it has been in operation nearly twenty years. It has been sustained almost wholly by the spontaneous action of its own members. With but little attention from agents of the Board, its productiveness has steadily increased. It is now more vigorous than ever before. If all the churches that profess to co-operate with the Board, contributed to its treasury, in proportion to their ability, as the churches thus organized have done, or are now doing, ample means to enlarge the missions would thus be supplied.

Prompt, active, and persevering attention to the subject by two or three individuals in each church co-operating with the Board, and by one person as secretary, and another as treasurer for each auxiliary society, with such aid as the agents of the Board would gladly give, might, it is believed, secure the introduction and permanence of the system among all the patrons of the Board.

Such a movement would, by the blessing of God, give this whole department of the missionary work a new and most encouraging aspect. Its happy influence would speedily be felt by all the missions. The growing wants and brightening promise of large portions of the wide field where the missionaries of the Board labor, the indications of returning stability and healthful prosperity to the business of our country, and the arrangements recently made by the Committee for regularly circulating more extensively than hitherto intelligence from the missions, mark the present as a favorable time for such a movement.

With these statements, the Committee earnestly commend this system to the members of the Board, to the pastors of churches co-operating with it, and to its generous patrons and active supporters in every part of the land.

To the committee having under consideration the foregoing document, was also referred a statement respecting the financial condition and prospects of the Board, presented by Mr. Hill, the Treasurer.

The chairman of the committee presented a report which led to much animated discussion, which, with the results to which the Board was led, will be noticed in another part of the minutes. The report follows.

The committee report, that in the opinion of your committee, the missionary cause in which this Board and other kindred associations are engaged, is the cause of the church of Christ, in which it is the imperative duty of every disciple of the Divine Redeemer individually to engage; and that they fully concur in the opinion that no intelligent friend of the cause of missions will consent to listen to a suggestion to diminishing the expenses of the Board by recalling a part of the missionaries from their present fields of useful labor. On the contrary we agree that provision should be made for the gradual and necessary increase of laborers in those portions of the Lord's vineyard where he has so signally blessed the past efforts of your missionaries. To provide the necessary funds, however, for this purpose, and to diminish and gradually extinguish the present debt, it is absolutely necessary that the annual receipts of the treasurer, or contributions to the funds of the Board, should be increased about twenty-five per cent beyond the receipts for the last fiscal year. And to accomplish this object, the Board not only needs the good wishes and the prayers of the friends of missions, but also the liberal contributions of every friend of the God of missions, as well as the aid of their active personal efforts, to induce others to contribute as the Lord has given them the means. On this subject your committee must repudiate the idea that any member of the church of Christ in this country is too poor to contribute anything towards the missionary cause. Thanks to our Heavenly Father, we live in a land where every one is able to give something either in money or in labor. And while the poor widow's mite is more abundantly blessed than the rich man's

thousands, the giving of which he does not feel, it is the duty as well as the privilege of every christian, without exception, to contribute something towards carrying the gospel to the perishing millions to whom the Savior has directed the joyful news of salvation to be preached. Your committee, therefore, recommend the plan of systematic contribution suggested by the Prudential Committee for individual churches; and the association of several contiguous churches together as missionary societies auxiliary to the American Board, wherever the organization of such auxiliary societies shall be found to be practicable, and shall be deemed expedient by themselves. In addition to this, your committee recommend the formation of juvenile missionary societies in every church and congregation, for the purpose of raising up a body of well informed and efficient laborers in the cause of missions, who will, at a future time, not only fill the places of their parents, but will probably far exceed them in zeal and liberality and in well directed efforts for the evangelizing of the world. In connection with this organization, the dissemination of missionary intelligence among all classes of the community, by the taking and circulating of the Missionary Herald and the Dayspring, will be found greatly to enlarge the contributions to the funds of the Board, by exciting and enkindling an interest in the cause of missions, and by satisfying all that our labors for the salvation of the perishing heathen have not been in vain.

The faithful, active, and continued exertions of the pastor and minister of every church and congregation is not only desirable, but is absolutely essential to the creation and preservation of a proper missionary spirit among the people of his charge. And your committee believe it will generally be found that in those congregations where the pastor has most faithfully discharged his duty in this respect, from year to year, the largest amounts have been contributed for missionary purposes, in proportion to the pecuniary means of the donors. Your committee also recommend the regular observance of the monthly concerts of prayer for missions in all the churches, and of the first Monday of January in each year, as a day of fasting and prayer for the same object, as important auxiliaries in adding to the funds of the Board, not only by the collections for missionary purposes, which should always be taken up on such occasions, but in impressing the importance of christian missions upon the minds of every member of the church.

Finally, they recommend that every corporate and honorary member of this Board, now here, be called upon at the present meeting to pledge himself to use his personal exertions, as an individual, to excite an interest in others in the cause of missions, and that he will also contribute of his substance to the same cause, as God has prospered him in the means of discharging the duties of a steward for his Divine Master, who, for our sakes became poor, that we, through his poverty, might be the heirs and inheritors of eternal riches. Your committee, therefore, offer for the adoption of the Board, the following resolutions:

Resolved, That in the opinion of this Board, the cause of christian missions is emphatically the cause of the church of Christ, in which it is the duty of every disciple of the Divine Redeemer in some way individually to engage.

Resolved, That the Prudential Committee be instructed not to recall any of the missionaries from their present fields of useful labor, for the purpose of diminishing the expenses of the Board, and that they make provision for the gradual and necessary increase of expense at those stations where the labors of our missionaries have been peculiarly blessed.

Resolved, That to cover the necessary expenses of such missions and for the gradual reduction of the existing debt, it is necessary that the annual contribution to the funds of the Board, for the future, should be increased at least twenty-five per cent upon the receipts of the last year. And that such increase, which will not make the yearly contributions of the churches, which now give to this object, to exceed $300,000, can be made without sacrificing the comfort of any individual.

Resolved, That the plan for a systematic contribution to the funds of the Board, recommended by the Prudential Committee, be adopted, so far as relates to individual churches and congregations, and that the organization of auxiliary societies be recommended in those sections of the country where they may be deemed useful and practicable.

Resolved, That it be recommended to the pastor and office bearers and individual members of every church, to organize a juvenile missionary society in such church and the congregation connected with the same.

Resolved, That the friends of the cause exert themselves in the dissemination of missionary intelligence by receiving and circulating the Missionary Herald and the Dayspring.

Resolved, That it is the duty of every pastor and christian minister to labor faithfully to create and preserve a proper missionary spirit among the people of his charge, and to induce them to contribute liberally for the support of missions.

Resolved, That this Board recommend the punctual observance of the monthly concert of prayer for the success of missions, in all the churches, and the taking up the usual contributions for the support of missions on those occasions, and also the observance of the first Monday of January, in each year, as a day of fasting and prayer for the same object.

Resolved, That the corporate and honorary members now attending this Board, do hereby pledge themselves, individually and collectively, to exert themselves to excite an interest in others in the cause of missions, and to contribute liberally of their substance to the support of missions.

USE OF MISSIONARY MAPS AT THE MONTHLY CONCERT FOR PRAYER.

The following paper was read by Dr. Anderson.

Missionary geography is a department of the general science of geography, in respect to which the christian community is not well informed. It can scarcely be otherwise, if we consider the want of means for obtaining such information. Many have not clear and definite ideas even as to the countries to which missions have been sent, and still less as to the particular situations of the missions. This shadowy indistinctness is destructive of interest in missionary intelligence, which seems repetitious, merely because the reader or hearer does not realize the fact of its coming from different countries, and relating to people widely remote from each other. He cannot be affected by such intelligence according to its real importance. And the extensive prevalence of this evil is believed to be one of the chief reasons why the statements and appeals of missionaries and their directors have no more effect on the christian community.

The inquiry how this evil may be removed would be appropriate and important, were we treating of the education of youth. The use of missionary maps at the Monthly Concert is recommended, however, not as a means of teaching the geography of missions, (though instruction in that respect would of course result from the intelligent use of them,) but as an accompaniment of missionary intelligence, that the intelligence may be more clearly and fully apprehended, and exert a stronger and more permanent influence on the mind.

The use of maps for this purpose is not a new thing. A successful experiment of this kind, made for a course of years by the Rev. Mr. Crosby, now pastor of a church in Charlestown, Mass., is described in the Missionary Herald for 1839, pp. 121, 122. The maps used by him were ordinary engraved maps, hung up in a school-room, or lecture-room, and such as would not be intelligible to the eye in the evening over a church. The desideratum was to have maps that could be seen in every part of a church in the evening, with

the ordinary light. A map of western and central Asia was made with this design, in the spring of 1837, drawn in India ink and water colors, and introduced into the concert then held in Bowdoin-street church, Boston. It embraced the countries of western and central Asia, and was of course little more than an outline of the coasts, and of the more prominent natural and political divisions. It was found to add not a little to the interest of the meeting. In the summer of the same year a map of the world was introduced, seven and a half feet by five, constructed on Mercator's projection, or on the hypothesis of the earth's being an extended plain; but it was never of much use, the scale being too small for a map of the world, and Mercator's projection not being easily apprehended by people in general.

Meanwhile the maps most depended on from month to month were made by the individual who communicated the intelligence, and were hastily and roughly drawn, costing no more time and labor than every one must give to his preparations, who would succeed in the meeting. The expense, too, of these maps, which was defrayed from the contributions at the meeting, was very small. In the autumn of last year, a hemispherical map was constructed six feet in diameter, embracing the eastern continent; and it promises well, though, for special occasions, there is nothing so good as the cheap, easily-made, rough outline, which any body can make, by connecting a few sheets of common paper together by wafers. The map of central and western Asia already mentioned, has been in frequent use, and is sufficient to demonstrate that it is better to have sectional maps, than maps of the world, or even separate maps of the hemispheres, if we cannot have all.

It is now matter of certainty, that the lithographic art is to be pressed into this service. The Rev. Joseph Tracy, author of the History of the Board and its Missions, is understood to have constructed a missionary map of the countries around the eastern shores of the Mediterranean, nearly six feet by three, for the use of the monthly concert, which is in a course of publication. Should this find a sale, other similar maps will follow. The enterprise is earnestly commended to the favorable attention of pastors and churches.

Another experiment for procuring missionary maps for the concert, has been made by the Rev. Dr. Hooker, of Bennington, Vt. He has given an account of his experiment in the Vermont Chronicle for July 15 and 29, 1840. The idea was suggested to him by the common use of the black board in teaching geometry, and other sciences; but instead of the black board, he uses one that has a white surface. He traces his maps on this with the common pencils of black lead or red chalk, the marks of which are removed by a sponge wet with soap and water. Water colors could be used by first washing the board with a weak alkali, or soap and water, to make the colors adhere. The maps thus projected may be seen, he says, over the largest church.

Should the lithographed maps be found to have sufficient strength of coloring, the pastors and churches who are determined to make their monthly concerts what they should be, will not be without them. But they will not be satisfied with these alone. Particular missions, or missionary tours, or remarkable occurrences in missions, will require the temporary delineations that have been mentioned, drawn on paper, or the white board, which the pastor himself, or his wife, or daughters, or some of his young parishioners, may furnish, much to their personal edification.

Want of time is, and no doubt will be, alleged by many pastors. But those who have done this successfully, have had as little time as their brethren, and in no other way could they have prepared themselves, in so short a time, to make the meeting so useful and so acceptable to their people. An ingenious pastor, who is himself interested in the work, will easily get helpers among his flock, whose interest in the meeting, and whose influence in bringing others to it, will be greatly increased by the assistance they personally render in this department.

The 'Missionary Atlas,' about being published by the proprietors of the New York Observer, will furnish the maps necessary for this process of enlargement. A similar use, too, may be made of the 'Maps and Illustrations' of the missions of the Board, which are distributed at this meeting.

After all, the pastor will not answer his own or his people's expectations, in the use of missionary maps at the concert, unless he himself *studies* missionary geography, especially in relation to the subjects in hand. It is the result of every one's experience, that the monthly concert is not made interesting and attractive the year round, without studious preparation. But it richly pays for the labor bestowed upon it; and the materials which the pastor thus adds to his stock of knowledge, are a precious accession to his means of personal enjoyment and public usefulness.

This document was committed to Rev. Dr. Hooker, Rev. Messrs. S. J. Prime, E. Phelps, J. C. Smith, and C. S. Arms; who subsequently reported as follows—

We regard the question, 'How shall the Monthly Concert be rendered more interesting and effective?' as being one of great importance; and do apprehend that it is not appreciated by any means as it should be by many pastors and churches. In the utility of maps in monthly concerts, as illustrative of missionary geography, to this end, we fully concur with the views of the Prudential Committee, as expressed in the paper before us.

Your committee recommend that a special committee be appointed by the Board, to prepare, carefully and as early as possible, a missionary paper on this subject, to be addressed to pastors of churches, and to be published under the direction of the Prudential Committee, and circulated extensively; in which the subject shall be fully and earnestly presented, and such details given on the methods of preparing maps, as may be necessary for the assistance of pastors.

Your committee also recommend that a few minutes be devoted to hearing such statements as can be made by pastors present, who have already had experience of the utility of maps in monthly concerts.

Statements were then made, in conformity with the recommendation contained in the report, by Dr. Hooker, Rev. Mr. Crosby, and others. In compliance with a further recommendation of the report, Rev. Dr. Hooker, Rev. Albert Barnes, and Rev. D. Crosby, were appointed a committee to prepare for publication a paper on the use of maps at the monthly concert for prayer.

MEMORIAL FROM MINISTERS IN NEW HAMPSHIRE.

The following memorial from ministers in the State of New Hampshire was read to the Board by Mr. Greene.

AUGUST, 1841.

To the American Board of Commissioners for Foreign Missions:—

Beloved Brethren—The undersigned, ministers in New Hampshire, and most of them honorary members of the Board, address you on a subject in which they feel a deep interest, and which they regard as of the utmost importance to the cause of missions. We address you as our fellow laborers, and the especial agents of the church in this cause. And we assure you that we have great confidence in you as such. But we think the circumstances in which you are now placed, require a modification of the course you have hitherto pursued. We allude to what has appeared to us a *studied silence* on the subject of American Slavery. We know that you have been goaded in un-

christian methods, and have been censured for not carrying out plans that were neither wise nor good. But we think you may, and we frankly say *you should, make known your views and feelings on the subject, so that you shall be recognized by all, as sympathising with those Christians who deeply abhor that system of abomination.*

And in addition to the consideration that it is *right*, we say also a regard to the pecuniary safety of the Board renders it *expedient*. There is a deep feeling of disapprobation in the community in relation to the *studied silence* above alluded to. Nor is it confined to those who have dealt in denunciation towards all who did not conform to their precise method of opposing slavery. The sober and considerate ministers and members of our churches, who have from the first been the firm and true friends of the Board, are distressed. They love the Board, and have loved it long. They regard it as foremost among the benevolent societies of the day. They have paid more for its support than for the support of any other society. And more than of any other, has its prosperity been the burden of their prayers. But we greatly fear that their contributions must ultimately, and that before long, be suspended, if the Board shall think it their duty to observe such a *studied silence* on this great subject of interest and responsibillty to American Christians.

Brethren, do not for a moment think that we are not your friends. We say this in love—love to your cause, and love with assurance of confidence to you. We do think that American Slavery is such, and brought in the providence of God so distinctly into the notice of American Christians, that no man or body of men can innocently maintain a doubtful position in relation to it.

JOHN M. WHITON, *Antrim.*
SAMUEL LEE, *New Ipswich.*
WINTHROP FIFIELD, *Epsom.*
RUFUS A. PUTNAM, *Chichester.*
JAMES R. DAVENPORT, *Francestown.*
GILES LYMAN, *Marlborough.*
CYRUS W. WALLACE, *Manchester.*
HORACE WOOD, *Dalton.*
JONATHAN CURTIS, *Pittsfield.*
S. W. CLARK, *Greenland.*
DAVID P. SMITH, *Greenfield.*
JEREMIAH BLAKE, *Wolfborough.*
R. W. FULLER, *Westmoreland.*
JAMES TISDALE, *Dublin.*
SAMUEL NICHOLS, *Barrington.*
J. D. CROSBY, *Jaffrey.*
DAVID SUTHERLAND, *Bath.*

The foregoing paper was referred to the Rev. Dr. Woods, Chief Justice Williams, Rev. Dr. Hawes, Rev. David Magie, and Rev. J. G. Hamner; who subsequently reported as follows:

The committee to whom was referred the memorial of several ministers of the gospel in the State of New Hampshire, beg leave to report.

In attending to the subject under consideration, your committee notice, with heartfelt pleasure, the candid and christian spirit manifested in the communication from the brethren in New Hampshire. We have entire confidence in their attachment to the cause of foreign missions, and in their disposition to do all in their power to send the blessed gospel, with all its healing influences, to the ends of the earth. It will ever be our delight to act with such men as they are, in promoting the object of this Missionary Board. And it is our earnest wish that every thing should be removed out of the way, which would be likely, in any measure, to prevent the accomplishment of this object, or to hinder the cordial and uninterrupted co-operation of its friends.

This Board was incorporated for the express "purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the scriptures." In the language of the laws, "the object of the Board is to propagate the gospel among unevangelized nations." The Board and its missionaries have taken care to confine their efforts to this *one object*,—an object great and excellent enough to engage the labors of angels and men. It appears to your committee to be a duty of the first importance,—a duty required by a conscientious regard to the sacred trust committed to us, to con-

tinue to pursue our *one great object* with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriate work, as a Board of Commissioners for Foreign Missions. There are indeed many other works of Christian benevolence to be accomplished. But the work of *this Board is one*, namely, *to propagate the gospel among unevangelized nations.* To *this* we are pledged. There are many forms of evil to be done away. But the evil which it is our object to do away, is the evil of idolatry, ignorance, and wretchedness among the heathen. And it is doubtless as true in regard to these various objects, as in regard to any others, that *a division of labor is essential to the highest degree of success.* As to the benevolent work in which we are engaged, we have the happiness to be of *one mind;* and we have had the happiness, in all past time, of pursuing this work with remarkable unanimity. And it is exceedingly plain to us, that we are called by Divine Providence to adhere to the plan of operation which has, from the first, been adopted; and that the way, and the only way for us to fulfil our sacred trust, and go forward harmoniously and prosperously in our benevolent enterprize, is, to direct all our proceedings as a Board, and all the labors of our missionaries, to the accomplishment of the *one specific object* of our organization; and that, turning aside to any thing else, how important soever in itself, would be a dereliction of duty on our part, and would disappoint and grieve the great body of Christians who patronize the foreign missions.

Considering the character of this Board as a christian institution, and the momentous object which it is pledged to promote, we think it may fairly be presumed, that the funds contributed from time to time to our treasury, *are obtained in a proper manner*, and *given from proper motives.* At least the principle is not to be admitted, that the Board must examine into the motives which influence those who sustain its operations, or into the origin of the funds which are contributed in furtherance of its object. Such a principle would be highly invidious in its character, and altogether impracticable in operation.

In regard to the particular object of the memorialists, that of obtaining a formal expression of the views and feelings of the Board respecting slavery, your committee do not think that such a measure is called for, or that it would be right and expedient. It is indeed perfectly evident, that *this Board of Commissioners for Foreign Missions can sustain no relation to slavery*, which implies *approbation* of the system, and *as a Board* can have no connection or sympathy with it. And on the other hand, it is equally evident, that the Board cannot be expected to pass resolutions, or adopt measures against this system, any more than against other specific forms of evil existing in the community. For we are met at once with the question, why we should express and proclaim our opinion in regard to one particular evil, in distinction from others, which are equally obvious and prevalent?

We beg leave to say again,—we do entertain a high respect for those ministers of Christ who have addressed us on the subject now under consideration. The spirit which pervades their communication cannot but excite within us feelings of love and esteem towards them. It is our earnest desire and hope that this Board may give them entire satisfaction, and enjoy their entire confidence. And we cannot doubt the continuance of their benevolent efforts and their fervent prayers in behalf of that precious and glorious object, *the conversion of the world*, which they and we are united in seeking. And we will only add an affectionate request to those beloved brethren, and all our other fellow laborers, that they would keep in mind the great and only object of this Missionary Board, together with the untold labors, the perplexing cares, the burdens, difficulties, and anxieties, which fall to the share of those who are called to perform the executive business of the Board, and to direct its vast concerns, at home and abroad. Let them join with us in thanking the God of missions, for the unexpected and wonderful manner in which he has interposed to prosper our labors. Let them join with us also in em-

deavoring to avoid whatever would divide the counsels and hinder the success of those who are seeking the enlargement of Christ's kingdom. And as the God of heaven and earth is on his way to have mercy on all nations, let our hearts be cheered and animated with hope; and let us abound more and more in our labors of love; waiting in faith and patience and joy, for the coming of our Lord.

In behalf of the Committee,

LEONARD WOODS, *Chairman.*

After a brief debate, with some explanations, and parts of the report having been again read, the report was unanimously adopted.

TIME OF ANNUAL MEETINGS.

Thomas Bradford, Esq. and Rev. Drs. Bates and Armstrong were appointed a committee, and a resolution referred to them, relating to a change of the time of holding the annual meetings of the Board. They subsequently reported the following resolution, which was accepted and adopted.

Resolved, That the annual sessions of the Board commence hereafter on the Tuesday preceding the second Wednesday of September, at four o'clock in the afternoon; and that the annual sermon before the Board be preached on the evening of said day.

PLACE OF ANNUAL MEETING AND PREACHER.

Rev. Drs. Tappan, Cox, and Armstrong, Rev. Z. S. Barstow, C. Stoddard, Esq., and Rev. P. H. Fowler, were appointed a committee to consider and report on the place of the next annual meeting of the Board, and the preacher for the occasion; who subsequently reported, that the next annual meeting should be held in the city of Norwich, State of Connecticut; and that the Rev. Dr. W. R. DeWitt, be the preacher, and Rev. Dr. Bennett Tyler, in case of his failure, be his substitute, on that occasion. This report was adopted by the Board, and Rev. A. Bond, Rev. H. P. Arms, Charles W. Rockwell, Esq., W. C. Gilman, Esq., and F. A. Perkins, Esq., were appointed a committee to make arrangements for the accommodation of the Board on the occasion.

NEW MEMBERS AND OFFICERS.

The subject of electing new members, and of nominating officers of the Board for the ensuing year, was committed to Rev. Drs. Day, Ludlow, and Edwards, Chancellor Walworth, Rev. Z. S. Barstow, Hon. S. Hubbard, and T. Fleming, Esq. This committee subsequently reported as follows—

That, in the opinion of your committee, it is not expedient to elect any new corporate members at the present meeting, as there was so large an appointment at the last anniversary meeting.

But they recommend that the Rev. Thomas Chalmers, D. D. LL. D., of Edinburgh, North Britain, the Rev. John Morrison, D. D., London, England,

and E. P. Thompson, Esq., Tinnevelly, South India, be appointed corresponding members; and they nominate the following as the officers for the year ensuing, viz:—

THEODORE FRELINGHUYSEN, LL. D., *President;*
Hon. THOMAS S. WILLIAMS, *Vice President;*
CALVIN CHAPIN, D. D., *Recording Secretary;*
Rev. BELA B. EDWARDS, *Assistant Recording Secretary;*
SAMUEL HUBBARD, LL. D.,
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
} *Prudential Committee;*
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE,
WILLIAM J. ARMSTRONG, D. D.
} *Secretaries for Correspondence;*
HENRY HILL, Esq., *Treasurer;*
WILLIAM J. HUBBARD, Esq.,
CHARLES SCUDDER, Esq.,
} *Auditors.*

The corresponding members recommended and the officers nominated were subsequently elected by ballot.

It should be mentioned also, that Charles Mills, Esq., of Kingsboro', N. Y., who was last year elected a corporate member of the Board, but who was erroneously at that meeting reported to have then recently deceased, is this year enrolled for the first time among the members.

VOTES OF THANKS.

On a communication from the managers of the American Sunday School Union, the following action was had by the Board.

Resolved, That this Board gratefully acknowledge the kindness of the managers of the American Sunday School Union in offering the use of the Society's rooms for the accommodation of the members of the Board and its Committees; and that the Board will be happy to avail themselves of the privileges offered so far as may be found convenient.

Voted, That the Recording Secretary present the thanks of this Board to Dr. Edwards for his sermon, delivered last evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Voted, That the thanks of this Board be presented to the First Presbyterian Church and congregation in this city, for the use of their place of worship and instruction during their annual sessions, and also to the choir of singers for their useful assistance.

Voted, That the thanks of this Board be presented to those individuals and families in this city, whose kindness and hospitality the members have experienced during their annual sessions.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by the Rev. Dr. John McDowell; and at the opening of the sessions on the following days the Rev. Drs. Cathcart and Hawes led in prayer; and the meeting was closed with singing and with prayer by the Rev. Dr. Cox. At inter-

esting periods in the debates which arose on the topics which came before the Board, the divine guidance and blessing were invoked, in which Rev. Dr. Bates, Rev. J. N. Danforth, and Rev. Dr. Armstrong led in prayer.

On the afternoon of Thursday, the 9th, the members of the Board with other Christians united in celebrating the Lord's Supper, on which occasion the Rev. Drs. Codman, Skinner, and Tucker, led in the devotional services.

On the evening of the same day a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong, and addresses were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Bingham, from the Sandwich Islands mission, Rev. Mr. Scott, from Stockholm, Sweden, and Rev. Dr. Cox. The devotional services were performed by Rev. Drs. Ely and Palmer.

In connection with these services should be mentioned a paper on the necessity of prayer for the outpouring of the Holy Spirit on the churches, the missions, and the world, which will be inserted at the close of the Annual Report.

DISCUSSION ON THE FINANCIAL AFFAIRS OF THE BOARD.

While the report of the committee to whom the financial affairs of the Board were referred was under consideration, a deeply interesting discussion arose, continuing through a part of the second and nearly the whole of the third day of the meeting; in the course of which the difficulties in the way of carrying forward the missions without a large increase of the pecuniary resources was stated at some length. Measures, similar to those proposed in the report under consideration, had been recommended by the Board during each year since the origin of the debt in 1836, and as far as circumstances seemed to permit, had been carried into effect. In their appropriations for giving vigor and enlargement to the operations of the missions the Prudential Committee had not gone beyond what had been recommended and approved, from year to year, by the Board; and still, with the exception of one year, when it was reduced by the curtailment so disastrous to the missions, the debt had annually increased. Statements which were laid before the Board made it obvious that, if the missions should be carried forward during the ensuing year, as their wants and the indications of the Spirit and Providence of God called for, while no more effectual measures should be adopted for increasing the donations to the treasury, the indebtedness at the next annual meeting would be at least $100,000. This must not be permitted. It was then plain that there must be retrenchment at the missions, however disastrous the consequences might be, or a great advance in the receipts must be secured. The present condition of the treasury, taken in connection with the openings at the missions, never before so wide and favorable, and the urgent calls for relieving and strengthening the missionaries now in the field, showed that this advance should not be less than one quarter on the receipts of the last year, as suggested in the report of the special committee.

In these circumstances the Prudential Committee, considering the consequences of keeping the missions in this embarrassed condition, or of augmenting the debt, could not consent to assume the responsibility of going forward in the labors assigned them, unless some more effectual measures for increasing the contributions should be adopted, than had as yet been proposed. It seemed indispensable that the members of the Board then present, as representatives of its patrons and friends, should, before they separated, devise some measures which should effectually relieve and invigorate the missions. A deep sense of personal responsibility, on a matter which affected the kingdom of Christ and the salvation or perdition of heathen nations, pervaded the assembly. The seriousness and melting of heart that were apparent, with the repeated offering up of prayer for light from heaven indicated that the Spirit of the Lord was there.

So deeply were the members of the Board present impressed with the importance of the crisis, that, instead of bringing the sessions to a close, as usual, at noon of the third day of the meeting, they voted to continue in session through the following day, or until the great question under consideration should be satisfactorily settled.

To ascertain how far the members of the Board attending the meeting were disposed to pledge themselves and their influence, and to bring to an issue a suggestion contained in the report of the special committee, the Rev. Dr. Edwards moved that the following questions be proposed to every member of the Board, corporate and honorary, then present—

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?
2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?
3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or if necessarily detained, will you communicate such information?

This motion was unanimously agreed to; and after uniting in prayer, and while an awe and stillness suited to a renewal before God of their vows of consecration to the missionary work, pervaded the assembly, the questions were proposed to the members by the president. The answers of all were, in the spirit of them, in the affirmative, and nearly all replied explicitly, some stating that they would add half to their donations, some that they would double theirs, and others that they would increase theirs still more. The answers were directed by the Board to be recorded.

As only a small portion of the members were present, the Board directed that a letter, setting forth briefly the facts of the case, as they had been laid before the meeting, and stating what those present had felt it to be their duty to do, should be sent to all the absent members, corporate and honorary.

On motion of the Rev. Dr. Skinner the following resolution was adopted—

Resolved, That, in the judgment of this Board, the attendance of its members, corporate and honorary, at its stated meetings, is of the highest importance, as a means of exciting and confirming the missionary spirit in them, and through them, in the churches.

It was also resolved,

That the subject of addressing the pastors of the churches that contribute to the funds of this Board, relative to efforts for relieving the embarrassments of the Board, be referred to the Prudential Committee.

That the members of the Board might more fully participate in the responsibility of conducting its affairs in the existing emergency, and might have an early opportunity of conferring together in view of the results of the measures now adopted, the following resolution was proposed and carried,—

Resolved, That in view of the existing critical circumstances of the Board and its missions, the Board will hold a special meeting in the city of New York, on Tuesday, the 18th day of January next, at 4 o'clock in the afternoon.

It was subsequently voted that the Hon. T. Frelinghuysen, Rev. Drs. Skinner, Cox, Armstrong, and De Witt, and P. Perit, Esq., be a committee to make the requisite arrangements for the occasion.

THIRTY-SECOND ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT:

During no previous year since the organization of this Board, has divine Providence repeated so often its impressive admonitions from the recent graves of our departed associates. Since our last meeting, six corporate members of the Board have passed from the changing scenes of earth and time to the fixed realities of eternity. Among them is one who was appointed at its formation in 1810, by the General Association of Massachusetts, leaving but a solitary survivor of that venerable company; and another was one of those elected at the meeting in 1840. William Bartlett, Esq., of Newburyport, Mass., Joseph Nourse, Esq., city of Washington, Zechariah Lewis, Esq., of Brooklyn, N. Y., the Rev. George A. Baxter, D. D., Professor in Union Theological Seminary, Prince Edward County, Va., Rev. Elihu W. Baldwin, D. D., President of Wabash College, Crawfordsville, Indiana, and Gerrit Wendell, Esq., of Cambridge, N. Y., are now added to the list of our departed brethren.

Of the laborers who toil in distant lands under the patronage of the Board, two missionaries and three female assistant missionaries have been removed by death, viz: the Rev. N. S. Benham, of the mission to Siam, the Rev. Story Hebard, of the mission to Syria, Mrs. Nancy W. Barnes, of the mission to the Choctaws, Mrs. Van Lennep, wife of the Rev. Henry J. Van Lennep, of the mission to Turkey, and Mrs. Castle, wife of Mr. Samuel N. Castle, of the Sandwich Islands mission.

Domestic Department.

In the arrangements at the Missionary House, and the labors of the officers of the Board, no important change has taken place since the last annual meeting.

MISSIONARIES.

Ten missionaries and assistant missionaries have been dismissed from the service of the Board during the year, through failure of health, changes in the missions, and other causes; viz: Rev. G. W. Boggs and Mrs. Boggs, of the Mahratta mission, Rev. J. T. Dickinson, of the mission at Singapore, Rev. Cephas Washburn and Mrs. Washburn, and Mr. James Orr and Mrs. Orr of the mission to the Cherokee Indians, Rev. Thomas Lafon, M. D., and Mrs. Lafon of the mission to the Sandwich Islands, and Dr. W. B. Diver of the mission to China.

Twenty-one missionaries and assistant missionaries have arrived in this country during the year, on their return from various fields of labor abroad, viz: Dr. Asahel Grant of the Nestorian mission, Rev. J. F. Lanneau of the mission to Syria and the Holy Land, Rev. Peter Parker, M. D., and Dr. W. B. Diver of the mission to China, Rev. G. W. Wood, Rev. J. S. Travelli and Mrs. Travelli, and Rev. Ira Tracy and Mrs. Tracy of the mission to Singapore, Rev. Hiram Bingham and Mrs. Bingham and Mrs. Thurston, wife of Rev. Asa Thurston, of the mission to the Sandwich Islands, Rev. Philander O. Powers and Mrs. Powers, Mr. Homan Hallock and Mrs. Hallock, and Mrs. Pease, widow of Rev. L. W. Pease, of the mission to Turkey, Rev. S. R. Houston of the mission to Greece, Miss Sarah F. Brown of the mission to Ceylon, and Mr. A. D. Jones and Mrs. Jones, of the mission to the Choctaws. These returns have been owing, in a majority of cases, to such prostration of health as disqualified the missionaries for their work and left little prospect of restoration by other means. Others, in the discharge of their duty as parents, have brought back with them infant children, whom divine Providence had bereaved of their mothers, or have returned to provide for the education of those of riper years. One has already resumed his labors abroad, and others, having accomplished the object of their visit to their native land, anticipate an early embarkation.

Five missionaries and assistant missionaries, who had been appointed, have been released, at their own request, from their connection with the Board.

Ten missionaries and twenty-six assistant missionaries have received appointments; and there are now under appointment and waiting to be sent out, twelve missionaries and thirteen assistant missionaries.

Twenty-nine missionaries and assistant missionaries have been sent out to various missions since the last meeting of the Board, and five who had previously returned to this country, have resumed their labors in foreign fields, viz:

To the mission in Turkey;
Rev. Josiah Peabody and Mrs. Peabody, and
Mrs. Homes, wife of Rev. H. A. Homes.

To the mission in Syria;
Mr. George C. Hurter, printer, and
Mrs. Hurter and
Mrs. Smith, wife of Rev. E. Smith.

To the mission among the Independent Nestorians;
Rev. Abel K. Hinsdale and Mrs. Hinsdale, and
Rev. Colby C. Mitchell and Mrs. Mitchell.

To the mission in Borneo;
Rev. William T. Van Doren and Mrs. Van Doren, and
Rev. Isaac P. Stryker.

To the mission in Siam;
Mrs. Johnson, wife of Rev. Stephen Johnson.

To the Sandwich Islands mission;
Rev. Daniel Dole and Mrs. Dole, and
Rev. Elias Bond, Jr., and Mrs. Bond.

To the mission to the Oregon Indians;
Rev. J. D. Paris and Mrs. Paris, and
Mr. William H. Rice and Mrs. Rice.

To the mission among the Cherokee Indians;
Miss Hannah Moore.

To the mission among the Choctaws;
Mrs. Olmsted, wife of Mr. Jared Olmsted.

To the mission among the Ojibwas;
Rev. Leonard H. Wheeler and Mrs. Wheeler,
Mr. W. L. James and Mrs. James, and
Miss Abigail Spooner.

Rev. H. A. Homes has returned to the mission in Turkey, Rev. Eli Smith to the mission in Syria, Dr. A. Grant to the mission among the Independent Nestorians, Rev. Stephen Johnson, to the

mission in Siam, and Mr. Jared Olmsted to the Choctaw mission. Thus it appears that there has been an increase, during the year, of fourteen to the number of missionary laborers under the patronage of the Board, though the number actually engaged in the work abroad, at this time, is only one more than reported last year.

AGENTS AND AGENCIES.

At the date of the last Report, the Rev. William Clark had just entered upon his duties as general agent of the Board for the northern district of New England. He has prosecuted the agency during the year without interruption and with much diligence. Besides attending the anniversaries of auxiliaries and the meetings of ecclesiastical bodies, he has visited a large portion of the churches in New Hampshire and Vermont, laying before them the wants of the missions and the plans of the Board, and urging the adoption of the system of contributions by means of associations and collectors in every church, who shall, at a stated season every year, call upon all persons, not known to be unfriendly to the cause, to contribute to its support. In this effort to give greater system and regularity to the action of the friends of missions Mr. Clark has met with encouraging success. The plan has been every where approved, and pastors and leading friends of the cause have pledged themselves to see it faithfully put into operation in many churches where it had never before been introduced. Mr. Clark anticipates a more steady and liberal co-operation with the Board, than heretofore, from this important part of the field whence its resources are drawn. The receipts from this agency for the year that has just closed are somewhat less than those of the preceding year.

In the southern district of New England and the eastern part of New York the Rev. Chauncey Eddy has continued his labors as the general agent of the Board. He has been assisted during the year by the Rev. Orson Cowles. These brethren have given much attention to the revival in the churches of the system of associations and collectors to which reference has just been made. Their labors for this object have been attended with gratifying results, especially in Massachusetts. A large proportion of the churches have made their collections in this way. The number of persons contributing has thus increased, and the amount received from Massachusetts is larger by several thousand dollars than ever before. It is animating to observe the indications of a steady and vigorous growth in missionary zeal and liberality in these favored churches, where the spirit of missions had its earliest developement in this country, and from which the Board has always derived so large a portion of its resources. The proportion of church members who contribute statedly to the missionary cause, and the average amount

of their contributions are greater here than elsewhere among the churches that support the Board, and the increase has been most decided in those portions of this district where it has received in years past the most liberal patronage. There are no indications that the churches which have contributed most largely have been exhausted or impoverished by "freely giving what they have freely received, or that their generous support of foreign missions has diminished their ability and willingness to meet the claims of other benevolent objects at home or abroad. They find, it is believed, a growing satisfaction in consecrating to the service of Christ, for the diffusion of his gospel among the nations, the fruits of diligence, economy, and self-denial, and are prepared to do much more than they are now doing, as this work advances, if its increasing claims are properly set before them. Examples of self-denying devotion to the cause of missions, not unworthy of the primitive age of Christianity, are increasing in number, though still comparatively rare, and there are indications that they will multiply, until the common tone of feeling and standard of effort shall correspond, far more nearly than at present, with the obligations of the church and the wants of the world.

The Rev. F. E. Cannon, the general agent of the Board in northern, central, and western New York, has been aided during the year by the Rev. David Malin. Over a large portion of this district the pecuniary pressure has been more severely felt during the past year, than at any previous period. The ability of the people to contribute to any benevolent object is far less now, than it was five years ago, and the difficulty of raising funds has increased in proportion. In these circumstances, the fact that there has been an increase of receipts from this agency is a decided indication of a growing love to the missionary cause, as well as a testimony to the fidelity and diligence of the agents. Something has been done to give greater system and regularity to the action of the friends of the cause in this district. But the progress made in introducing the system of associations and collectors has been less than in New England, and it will require much time and patient labor to organize the churches generally upon that plan. The agents of the Board, have been instructed to keep this object in view, and to introduce it among the churches as fast as the way seems prepared for it.

The labors of Rev. William M. Hall, the general agent of the Board in New Jersey, Pennsylvania, and Delaware, have been much interrupted during the year by sickness. To this cause and to the derangement of the currency over a large part of this district, it is doubtless owing that the contributions to the Board have been considerably less than those of the previous year. As many of the churches which co-operate with the Board in this district

are sparsely scattered over a wide extent of country, and as very few of them have ever been organized for systematic and steady action in behalf of missions, they depend very much on the annual visits of the agent, to call their attention to the subject and receive their contributions. There is no reason to believe that the deficiency in the receipts from this agency indicates any diminution of love to the cause or confidence in the Board. From the city of Philadelphia the receipts have been larger than ever before. Mr. Hall resigned his agency near the close of the year under review, and received the thanks of the Committee for his faithful and useful labors during nearly five years that he had been connected with the Board. No successor has yet been appointed.

The Rev. James Knox received a temporary appointment in November of last year to visit the churches that co-operate with the Board, along the coast in some of the southern states, and performed the work which he undertook, to the satisfaction of the Committee. He left the agency in March. The receipts from this quarter have been small, compared with those of previous years.

Soon after the last meeting of the Board, the Rev. Harvey Curtis, then of Brandon, Vt., was appointed general agent for the Western States. After some delay, Mr. Curtis accepted the appointment, and set out for Cincinnati, where he arrived in the month of January. Much of his time, since his entrance on the agency, has been necessarily occupied in making himself acquainted with the wide field in which he is to labor, and in other arrangements of a preparatory kind. In the present pecuniary distress, so widely prevalent in the western country, large contributions are not to be expected. But the Committee are happy to state that Mr. Curtis has been received by the friends of the Board there with great cordiality, and has engaged in the duties of the agency with a spirit and energy that encourage the hope that his labors will be eminently beneficial to the cause of missions, and to the churches in that important district. The receipts from this agency are larger than those of last year.

The Michigan agency has been re-united to that of the Western Reserve, of which it was formerly a part; and the whole agency is again committed to the Rev. Harvey Coe, who has labored in the service of the Board for the last seven years. Those who are acquainted with the pecuniary embarrassments of that part of our country, will not be surprised to learn that the contributions to the treasury of the Board, have been much less than in some former years. Regarded as an index of interest in the missionary cause, they were never perhaps more encouraging than now. And the labors of Mr. Coe, though less fruitful in immediate results, than

they have formerly been, have not, it is believed, been less abundant, or less useful.

From the Board of Foreign Missions of the Reformed Dutch Church, the contributions to the treasury of this Board have been somewhat less, during the year under review, than those of the previous year.

The arrangement for securing the more efficient co-operation of the Board of Foreign Missions to the German Reformed Church, referred to in the last Report of the Prudential Committee, has not yet been completed. From that Board a contribution of $1,000 has been received, and there is reason to anticipate greatly increased activity among our esteemed brethren of that church, for the promotion of the work of missions, as soon as the completion of their present successful effort for the endowment of their literary and theological institutions shall leave them at liberty to give more attention to this subject.

Several of the returned missionaries have rendered highly acceptable and useful aid in the department of agencies during the year.

The work of collecting missionary statistics has been pursued to some extent by the officers and agents of the Board. A mass of information of this kind is accumulating at the Missionary House, of much value in the settlement of important principles connected with the domestic operations of the Board, and for future reference. An abstract of the receipts of the Board for 1840 has been prepared.

PUBLICATIONS.

The circulation of the Missionary Herald has gradually increased during the year. Twenty-four thousand copies of this work are now published monthly, including the edition at Cincinnati.

The first number of a new monthly paper, called The Day-spring, was published in August, and 50,000 copies put into circulation. A communication will be made to the Board, at this meeting, in regard to the character and objects of this paper. Four thousand five hundred copies of the last Annual Report of the Prudential Committee, and an edition of Dr. Beman's sermon at the last annual meeting, have been published and put into circulation.

Of missionary and quarterly papers, 26,000 copies have been printed, and large numbers of them have been distributed.

FINANCES.

It is again the duty of the Committee to report, that the receipts fall short, not only of the amount which, in its deliberate judgment,

the Board has deemed important to give scope and vigor to the present system of missionary operations, but of the limit to which the appropriations have been reduced, when made on the most rigid scale of economy and retrenchment consistent with the preservation of the integrity of the missions. This is the more to be regretted, because that limit, denying to the missions all means of enlargement, becomes every year more and more perplexing and painful to them, just in proportion as the blessing of God, resting on their labors, opens wider fields for sowing the good seed, and presents a riper harvest as the fruit of past toil.

The whole amount of receipts during the year ending July 31, was $235,189 30, being $6,501 74 less than the receipts of the previous year. Of this sum, $20,506 65 was from legacies, being $8,693 12 more than was received from the same source last year.

The whole amount of expenditures for the same period was $268,914 79, exceeding those of the previous year by $22,313 42, and exceeding the receipts by $33,725 49. To this excess add the debt at the commencement of the year, $24,083 42, and there was a balance against the treasury on the 31st July, 1841, of $57,808 91.

In explanation of the increased expenditure of the last year, the Committee remark that it is owing, partly to the increased number of missionaries who have been sent out; partly to extraordinary expenses incurred by missions whose operations have been interrupted and their members forced to leave their homes for a season by the ravages of war; and partly to unexpected occurrences in the progress of some of the missions, which have compelled them, either to transcend the limits that had been fixed for their expenses, or to forego opportunities of usefulness and disregard providential indications and openings which they felt themselves bound to improve.

But how shall these growing expenses be met? The Committee feel that this is a serious question.

If all the missions are sustained, the expenditures of the year upon which we have entered must exceed those of the year which has just closed. The alternative that is presented to the Board and its patrons for their present decision and action, is, a large increase of receipts into the treasury, or a retrograde movement in the missionary work, involving the breaking up of missions and the recall of missionaries from their fields of labor among the heathen. The debt ought by no means to be permitted to accumulate. Yet, on the present plan of operations, and at the present rate of receipts, it will swell to one hundred thousand dollars before the next meeting of the Board.

The Committee are but the agents of the Board and of the churches in conducting the missions; and in the performance of

their duties they have been guided by the instructions of the Board, asked and received from year to year. They entreat the Board and its patrons and friends to look distinctly at the question, What shall now be done?

Shall the operations of the Board be reduced, no matter at what cost to the missionaries and the perishing millions to whom they minister, till its expenses are brought within the limits of its present income? Can the servants of Christ permit this? Will it be pleasing to Him? Will it be in accordance with his command, or with the movements of his providence or of his Spirit in the unevangelized world, or with the hopes which his promises inspire? No! We cannot go back. From the borders of the land of promise God's ancient people turned back, and they met his frown and a dishonored grave in the desert.

Such a course would be unwise, if regarded simply in its bearing on the pecuniary interests of the Board. It might give temporary relief, but at the expense of permanent prosperity. Every retrograde movement would weaken the hold of the Board on the consciences and hearts of the Christian community, and blunt the edge of every appeal for a prayerful and generous support. It is only as the Board "devises liberal things," and occupies an elevated and commanding position in the Lord's work, that its voice will be heard when it calls upon his people "to come up to his help against the mighty."

We must go forward; and we may advance in cheerful reliance on Him who beckons us onward. The growing wants of the missions are the index of growing prosperity. It is because God smiles upon their work, that our missionary brethren ask so earnestly for the means of extension and enlargement. And will he not smile upon the Board and the churches in their prayerful purpose and believing efforts to respond to their calls?

There is ample ability in the churches that patronize the Board, to sustain all the missions, and supply the means of their steady enlargement. An average annual contribution of one dollar from each communicant, with the donations that now come in from other sources, would meet all our present wants.

It is an encouraging fact that the number of persons who contribute to the funds of the Board constantly increases. It has been greater during the last year than ever before. It is probably twice as great now, as it was in 1836. It is encouraging to note a regular increase in the collections made at the monthly concert of prayer for missions, and in the number of juvenile societies and of missionary associations in Sabbath schools. The progress made in some parts of the country in introducing the plan of systematic contributions by collectors, repeatedly recommended by the Board,

and its happy results have been already mentioned. Let this plan be adopted and thoroughly executed in all the churches, and there will be no lack of seasonable supplies to the treasury, and no need of special appeals. And it may be done this year. If the 3,500 corporate and honorary members of the Board, or the 3,000 pastors of churches that patronize the Board, will give their cordial and active co-operation in this work, it will be done, and at the next annual meeting of the Board it may be our privilege to report that the debt is liquidated, and the missions are relieved.

The following sums have been received during the year, from those sister institutions, whose generous co-operation with the Board has been so often acknowledged in years past.

From the American Bible Society,	$17,850
From the American Tract Society,	12,000
Total,	$29,850

Foreign Department.

MISSIONS, STATIONS, MISSIONARIES, ASSISTANT MISSIONARIES, AND NATIVE HELPERS.

AFRICA.

MISSION TO THE ZULUS IN SOUTH AFRICA.

UMLAZI, near Port Natal.—Aldin Grout, *Missionary;* Newton Adams, *Physician;* Mrs. Grout, and Mrs. Adams.

BOER'S ENCAMPMENT.—Daniel Lindley, *Missionary,* and Mrs. Lindley.

In this country.—George Champion, *Missionary,* and Mrs. Champion.

(2 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

MISSION TO THE GREBOS IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, *Missionary;* Benjamin Van Rensselaer James, *Printer;* Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

FISHTOWN, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., *Missionary,* and Mrs. Wilson.—One native and two emigrant American helpers.

(2 stations; 2 missionaries—one of them a physician, 1 printer, 3 female assistant missionaries, and 12 helpers;—total, 18.)

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries;* Mrs. King and Mrs. Benjamin.

AREOPOLIS, on the most southern promontory of the Peloponnesus.—George W. Leyburn, *Missionary,* and Mrs. Leyburn.—Three native helpers.

In this country.—Samuel R. Houston, *Missionary.*

(2 stations; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

ASIA.

MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries;* Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

BROOSA.—Benjamin Schneider and Henry A. Homes, *Missionaries;* Mrs. Schneider and Mrs. Homes.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauffler, and Cyrus Hamlin, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, and Mrs. Hamlin.—Five native helpers.

TREBIZOND.—Thomas P. Johnston, *Missionary,* and Mrs. Johnston.—One native helper.

ERZEROOM.—William C. Jackson and Josiah Peabody, *Missionaries;* Mrs. Jackson and Mrs. Peabody.—One native helper.

LARNICA, on the island of Cyprus.—Daniel Ladd and James L. Thompson, *Missionaries;* Mrs. Ladd.

In this country.—Philander O. Powers, *Missionary;* Homan Hallock, *Printer;* Mrs. Powers, Mrs. Hallock and Mrs. Pease.

(6 stations; 16 missionaries, 1 printer, 16 female assistant missionaries, and 12 native helpers;—total, 45.)

MISSION TO SYRIA.

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, *Missionaries;* George C. Hurter, *Printer;* Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, *Teacher.*—Two native helpers.

JERUSALEM.—George B. Whiting and Charles S. Sherman, *Missionaries;* Mrs. Whiting and Mrs. Sherman.—One native helper.

DEIR EL KAMER, among the Druzes.—Samuel Wolcott, *Missionary;* C. V. A. Van Dyck, M. D., *Physician;* Mrs. Wolcott.

ALEPPO.—Isaac R. Beadle, *Missionary,* and Mrs. Beadle.

In this country.—Isaac Bird and John F. Lanneau, *Missionaries;* Mrs. Bird.

(4 stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 26.)

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

(1 station; 5 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 8 native helpers;—total, 18.)

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Colby C. Mitchell, *Missionaries;* Asahel Grant, M. D., *Physician;* Mrs. Hinsdale and Mrs. Mitchell.

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, *Missionary,* and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

MISSION TO THE MAHRATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries;* Elijah A. Webster, *Printer;* Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGER.—Henry Ballantine, Ebenezer Burgess, and Ozro French, *Missionaries;* Amos Abbott, *Teacher;* Mrs. Ballantine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, *Teacher.*—Three native helpers.

JALNA.—Sendol B. Munger, *Missionary,* and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, *Missionary,* and Mrs. Graves.

(4 stations; 7 missionaries, 1 teacher, 1 printer, 10 female assistant missionaries, and 4 native helpers;—total, 23.)

MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, *Missionary,* and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., *Missionary,* and Mrs. Scudder.—One native helper.

BLACK TOWN, where the Printing-office is.—Phineas R. Hunt, *Printer,* and Mrs. Hunt.

(3 stations; 2 missionaries—one a physician, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, *Missionaries;* John Steele, M. D., *Physician,* Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—Robert O. Dwight and John J. Lawrence, *Missionaries;* Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Nathaniel M. Crane, *Missionary,* and Mrs. Crane.—Four native helpers.

SIVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary,* and Mrs. Cherry.—Three native helpers.

TERUMUNGALUM, twelve miles southwest of Madura.—Clarendon F. Muzzy and William Tracy, *Missionaries;* Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

(5 stations; 8 missionaries, 1 physician, 9 female assistant missionaries, 1 native preacher, and 37 native helpers;—total, 66.)

CEYLON MISSION.

TILLIPALLY.—James Read Eckard, *Missionary,* and Mrs. Eckard.—Eleven native helpers.

BATTICOTTA.—Henry R. Hoisington and Richard Cope, *Missionaries;* Nathan Ward, M. D., *Physician;* Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Spaulding, and Miss Eliza Agnew, *Teacher.*—Eight native helpers.

MANEPY.—Samuel Hutchings, *Missionary;* Eastman S. Minor, *Printer;* Mrs. Hutchings and Mrs. Minor.—Five native helpers.

PANDITERIPO.—(Vacant.)—Four native helpers.

CHAVAGACHERRY.—(Vacant.)—One native preacher, and two native helpers.

VARANY.—George H. Apthorp, *Missionary,* and Mrs. Apthorp.—Three native assistants.

In this country.—Benjamin C. Meigs, *Missionary;* Mrs. Meigs, and Miss Sarah F. Brown, *Teacher.*

Three OUT-STATIONS, with three native helpers.

(7 stations and 3 out-stations; 7 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 3 native preachers, and 52 native helpers;—total, 75.)

MISSION TO SIAM.

BANGKOK, the seat of government, TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries;* Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, *Teacher.*

(2 stations; 7 missionaries, 9 female assistant missionaries;—total, 16.)

MISSION TO CHINA.

MACAO.—Elijah C. Bridgman, D. D. and David Abeel, *Missionaries;* Samuel Wells Williams, *Printer.*

In this country.—Peter Parker, M. D., *Missionary,* and Mrs. Parker.

(1 station; 3 missionaries—one of them a physician, 1 printer, and 1 female assistant missionary;—total, 5.)

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

SINGAPORE.—Dyer Ball, M. D., *Missionary;* Alfred North, *Printer;* Mrs. Ball and Mrs. North.—One native helper.

In this country.—Ira Tracy, Joseph S. Travelli, and George W. Wood, *Missionaries;* Mrs. Tracy and Mrs. Travelli.

(1 station; 4 missionaries—one of them a physician, 1 printer, 4 female assistant missionaries, and 1 native helper;—total, 10.)

MISSION TO BORNEO.

SAMBAS.—Elihu Doty and William J. Pohlman, *Missionaries;* Mrs. Doty and Mrs. Pohlman.

PONTIANAK.—Elbert Nevius and William Youngblood, *Missionaries;* Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, *Teacher.*

BATAVIA, a temporary station, on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, *Missionaries;* Mrs. Thomson and Mrs. Van Doren.

(3 stations; 7 missionaries, and 8 female assistant missionaries;—total, 15.)

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary;* Seth L. Andrews, M. D., *Physician;* Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries;* Mrs. Forbes and Mrs. Ives.

WAIMEA.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*, and Mrs. Bliss.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary;* Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries;* Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

WAILUKU.—Jonathan S. Green, *Missionary;* Edmund Bailey, *Teacher;* Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, *Teacher.*

HANA.—Daniel T. Conde, *Missionary*, and Mrs. Conde.

ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary;* Bethuel Munn, *Teacher;* Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, *Teacher.*

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries;* Gerrit P. Judd, M. D., *Physician;* Levi Chamberlain and Samuel N. Castle, *Secular Superintendents;* Amos S. Cooke and Horton O. Knapp, *Teachers;* Edwin O. Hall and Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary;* Edwin Locke, *Teacher;* Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.—Miss Marcia M. Smith, *Teacher.*

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* Mrs. Alexander and Mrs. Johnson.

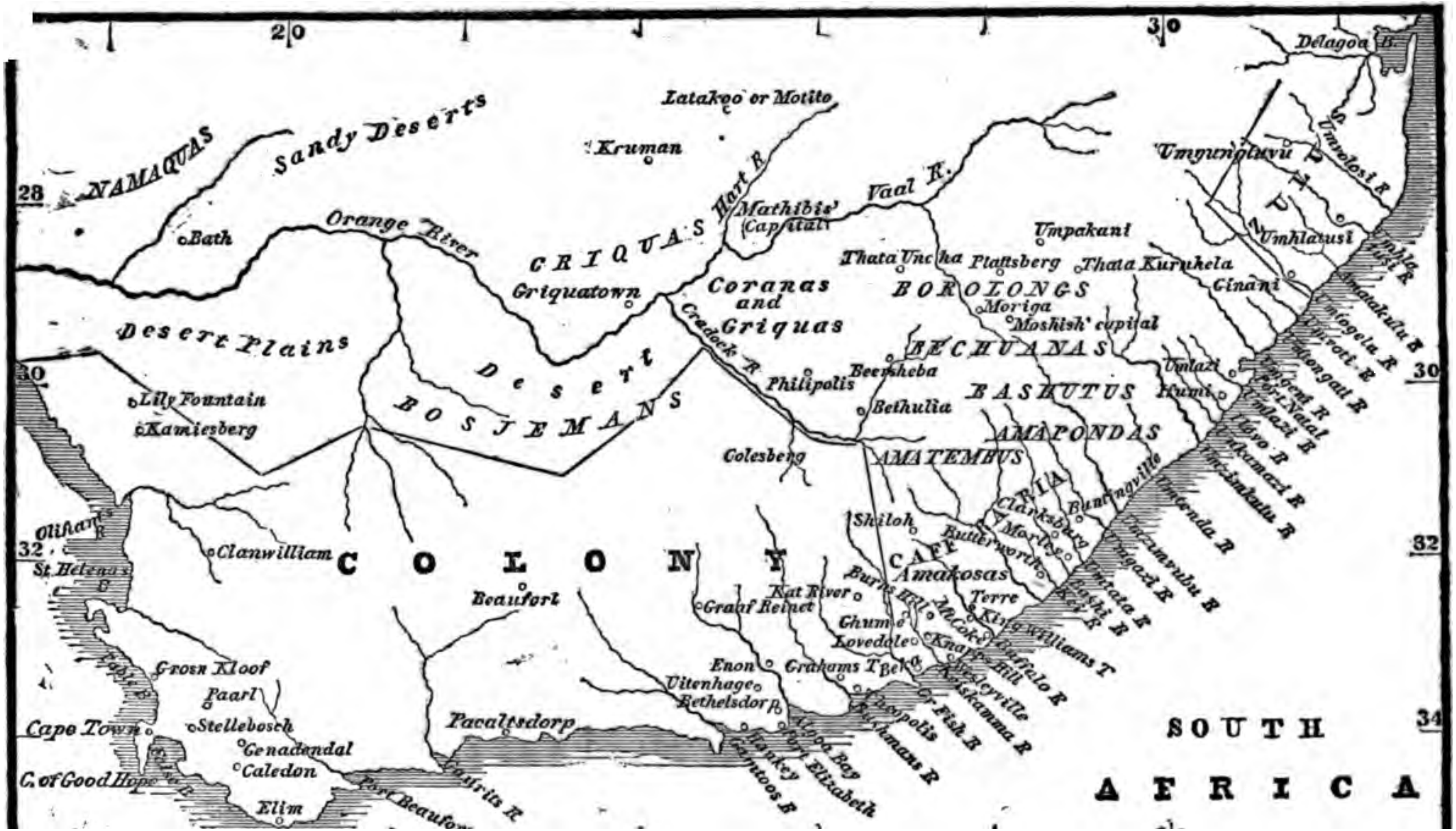
On their way to the Islands.—Daniel Dole and Elias Bond, *Missionaries;* Mrs. Dole and Mrs. Bond.

In this country.—Hiram Bingham, *Missionary;* Mrs. Bingham and Mrs. Thurston.

(17 stations; 25 missionaries—one a physician, 2 physicians, 2 secular superintendents, 7 teachers, 2 printers, 1 bookbinder, and 40 female assistant missionaries;—total, 79.)

SUMMARY.

The number of missions in this department is 17; of stations 61; of ordained missionaries 113, five of whom are also physicians; of physicians 7; of teachers 8; of secular superintendents 2; of printers 11; of bookbinders 1; of female helpers married and unmarried 139;—making a total of laborers beyond sea from this country, of 283. To these add 4 native preachers, and 135 other native helpers, and the number of laborers, who are employed and supported by the Board in the missions beyond sea, is 422.



20
30
28
30
32
34
NAMAQUAS
Sandy Deserts
Bath
Orange River
Desert Plains
Lily Fountain
Kamiesberg
Latakoo or Motito
Kruman
GRIQUAS
Griquatown
Hart R
Mathibis' Capital
Vaal R.
Desert
BOSJEMANS
Coranas and Griquas
Cradock R
Philipolis
Beersheba
Bethulia
Colesberg
Thata Uncha
Plattsberg
Thata Kuruhela
Umpakani
BOROLONGS
Moriga
Moshish' capital
BECHUANAS
BASHUTUS
AMAPONDAS
AMATEMBUS
Umgungoluvu
Umvolosi R
Umhlatusi
Umhla lusi R
Ginani
Delagoa B.
Amatakulu R
Umtogela R
Umvoti R
Umhlongati R
Umgeni R
Port Natal
Umlazi R
Ulovo R
Umkamazi R
Umzimkulu R
Umtenda R
Umzimvubu R
Umgazi R
Umtata R
Bashi R
Kei R
Umlazi
Buntingville
Clarksburg
Morley
Butterworth
Shiloh
Amakosas
Terre
King Williams T
Buffalo R
Keiskamma R
Wesleyville
Knapps Hill
Burns Hill
McCoke
Ghume
Lovedale
Kat River
Graaf Reinet
Enon
Grahams T
Uitenhage
Bethelsdorp
Theopolis
Gr Fish R
Bushmans R
Algoa Bay
Port Elizabeth
Hankey
Gamtoos R
COLONY
Beaufort
Clanwilliam
Olifants R
St Helena B
Table B
Groen Kloof
Paarl
Stellebosch
Cape Town
Genadendal
Caledon
C. of Good Hope
Elim
Pacaltsdorp
Gauritz R
Port Beaufort
SOUTH AFRICA

AFRICA.

MISSION TO THE ZULUS IN SOUTH AFRICA.

Mr. and Mrs. Grout arrived at Port Natal June 30, 1840, only one hundred and sixteen days after their embarkation at Boston. From that time up to the commencement of the present year, Mr. Grout was seeking an opportunity to commence a station in the proper Zulu country, beyond the Umtogela river. Doct. Adams was to reside at Umlazi, and Mr. Lindley was to prosecute his labors among the Boers, as mentioned in the last report.

The congregation at Umlazi on the Sabbath numbers about five hundred, and the greater portion of these are wont to assemble an hour before worship for bible-class and sabbath school instruction. More than two hundred children attend the sabbath school. There is a day-school through the week, of forty pupils. The children are instructed in their own language; except that a few, intended for helpers in the mission, are taken into the mission families and taught the English language. A congregation, six miles from the station, is regularly addressed on the Sabbath.

Mr. Grout was invited in October to accompany a Dutch delegation to the residence of Umpandi, the reigning chief of the Zulus. On their way they passed Ginani, where Messrs. Grout and Champion formerly resided. The buildings had been burnt, and the place was now solitary. They found Umpandi ten days from Port Natal, near where Dingaan had his residence while the missionaries were in his country. The chief offered every facility in his power for establishing a mission among his people, and Mr. Grout, on his return to Port Natal, made application to the Dutch Volksraad for permission to settle as a missionary in the Zulu country. This was not granted until, at the commencement of the present year, he renewed the application in person. The fulness of the rivers would delay his removal beyond the Umtogela until the month of April. The health of both Mr. and Mrs. Champion is insufficient to permit their return at present to the mission.

The political state of the country is not yet settled, and the propriety of continuing the mission is somewhat questionable, especially as there are English missionary societies which are believed to stand ready to occupy the ground, should the Board retire from it.

FAIR HOPE.

MISSION TO THE GREBOS, IN WEST AFRICA.

Doct. and Mrs. Wilson established themselves in Fishtown early in September. The town contains two or three thousand inhabitants, and has a beautiful and healthful situation on the sea-shore. It has an excellent landing, and is subject to no foreign control. Fishtown is ten or twelve miles west of Fair Hope, the original and principal station. There are three out-stations; viz. Rocktown, intermediate between Cape Palmas and Fishtown, Middletown, half-way between Rocktown and Fishtown, and Sarekeh, twelve miles in the interior. Doct. Wilson was accompanied to his new station by assistants, male and female, two of whom are from the seminary. Engraved views of Fair Hope and Rocktown are here inserted.

The first school among the Grebo people, which could properly be called a day-school, was organized at Fishtown. It is characteristic of savage ignorance to suppose that a weighty obligation is conferred by giving up their children to be taught. The Grebos have this impression, but it is gradually wearing away. It is necessary to give a small premium to the parents.

Rocktown has a larger native community than either of the two principal stations. Here there is a day-school, and occasional preaching; the teacher is a colored American. The teacher at Sarekeh is a native youth from the seminary. He has fifteen pupils, all of whom are provided with food by their parents. Young and inexperienced as he is, his influence is considerable. His house, at morning and evening prayers, is often filled with people, attracted chiefly, however, by their love of singing. On the Sabbath he conducts a school and a religious meeting. The people are pleased with bible stories, and the rehearsal of the story of Joseph and of others of kindred nature has become pastime among them. It is stated as a fact, that the practice of praying morning and evening is more or less prevalent at this place, and indeed in all native communities around where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the word of God. One man at Sarekeh has for some time shewn a decided concern for the salvation of his soul. The teacher's wife, who is also from the seminary, is regarded as a pious, active christian.

At Fair Hope there is a night-school for children, taught by a pupil of the seminary, and containing fifteen or twenty children; and both at Fair Hope and Fishtown there are night-schools for adults, made up of men who promise to be useful to their countrymen. There are sabbath-schools at all the stations and out-stations.

ROCKTOWN.

The seminary at Fair Hope has fifty-four pupils;—thirty-nine males and fifteen females. One class will have finished the course of study at the end of the present year, and will then be qualified to become efficient teachers; but with the amount of funds at the disposal of the mission, it will probably be impossible to give them all employment. The conduct and usefulness of the six pupils now employed as teachers, inspire high hopes with respect to those who are in a course of preparatory study.

The entire number of pupils is about one hundred and twenty-five. "Their instruction," say the missionaries, "is mainly of a religious character, and is designed, as its chief end, to lead them to Jesus Christ as the Savior of the world." The number of pupils could be quadrupled, but for the want of funds.

There is stated preaching at six places, though not to large congregations. At Fair Hope there is one sermon in English on the Sabbath, for the benefit of the members of the mission and the more advanced pupils in the seminary; otherwise the preaching is in Grebo.

The number of church members is twenty-three, of whom twelve are natives. Religious knowledge is increasing among the people. Many of them have discarded altogether their greegrees. This is thought to be true of one-third of the influential men. The influence of the feteish men is obviously diminishing. They are often treated with disrespect. It being the general belief that if they fall or are thrown into sea-water, they will lose their satanic power, eight of them, at one of the out-stations, were cast by the people, with unprecedented daring and loud exultation, into the surf. The country rejoiced in this act, and every feteish man whose conduct did not accord with the popular taste, was threatened with similar treatment. But it cannot be said that the gospel has actual possession of all the ground which is thus lost by superstition. The missionaries are sometimes exceedingly discouraged in view of the apathy of the people on the subject of religion, and feel constrained to rely more and more on the grace of God.

The printing executed during the year was as follows; viz.

In Grebo:—	*Pages.*	*Size.*	*No. of copies.*	*Whole No. pages.*
Dictionary, Grebo and English, Part I, complete,	14	8vo.	2,000	28,000
Ten Commandments,	21	8vo.	2,000	42,000
History of the Bible, Vol. I,	124	16mo.	2,000	248,000
Do. do. Vol. II,	60	16mo.	2,000	120,000
Child's Book,	12	16mo.	2,000	24,000
Life of Christ,	150	16mo.	2,000	300,000
Third Reading Book,	28	16mo.	2,000	56,000
Rules of the Seminary,	12		400	4,800
Life of Esther,	12	16mo.	2,000	24,000
Sassywood, (Gida),	10	16mo.	2,000	20,000
Hymn-book, (enlarged,)	40	16mo.	2,000	80,000
Total,	483		20,400	946,800

	Pages.	*Size.*	*No. of copies.*	*Whole No. pages.*
In Bassa:—				
Spelling-book,	29	8vo.	1,000	29,000
Hymn-book,	12	16mo.	400	4,800
Total,	41		1,400	33,800
In English, for the use of the Seminary:—				
First Reading-Book,	16	8vo.	2,000	32,000
Second Reading-Book,	16	8vo.	1,000	16,000
Total,	32		3,000	48,000

The grand totals are 556 pages of distinct subject-matter, 24,800 copies, and 1,028,600 pages in the whole. The amount of printing from the commencement of the mission, is 1,875,132 pages.

The language is supposed to be as copious as most other barbarous and uncultivated dialects. The difficulty of reducing such a language to any fixed standard of orthography, and in settling its grammatical construction, is of course great.

The need of more laborers is very sensibly felt in this mission. On this subject the missionaries must be allowed to speak for themselves, and their earnest calls are commended to the prayerful attention of the Board and the christian community.

"We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

"And there is another consideration too, connected with the operations and prospects of this mission, which frequently awakens in our hearts the most serious anxiety. If one of our little band should be removed by death, we should inevitably be compelled to abandon ground already occupied, and our plans, as now pursued, would be entirely deranged.

"But the want of an additional reinforcement for this station is but a small item, a mere fraction, in comparison with the great wants of Central and Western Africa. That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave-trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, and are enterprising and industrious compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part of the coast are some of the most populous on the

sea-shore of Western Africa; and if we may judge of the industry, enterprise, and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

"The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

"The field thus to be laid open will afford ample scope for uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country. And may we not expect the American Board to direct some of her energies to this quarter of the world?

"Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory Coast, and at least three for the country bordering on the Niger. We specify this number, not because we think it all or half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

"We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners are greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the mission-

ary take his place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

"The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country."

EUROPE.

MISSION TO GREECE.

Of all the branches of the oriental church, the Greek seems to be the most difficult to engraft with an evangelical faith and influence. This may be owing, in part, to the character and position of the Greek mind. It may be, too, that the Greek church possesses more than the others of the exclusive sectarian spirit of its neighbor, the Romish church. Indeed, it goes so far as to anathematize, in the services of its annual festival of "Orthodoxy," all those who refuse adoration to the saints, or obeisance to their pictures, with all who pay them merely feigned homage, and all who regard the Lord's Supper as merely figurative and symbolical, and all who deny subjection to the decrees of the first seven general councils. Every one falling under these anathemas, she regards as excluded from the christian church, and will not admit them to the communion without re-baptism, and she forbids their intermarriage with her members. Such is the relation in which the Greek church stands to all the protestant sects of Christians, without exception. The effect of this should be to silence every vain dispute, as to which of the protestant churches can labor most usefully in the field. But if the question were urged, it would seem to be those sects, whichever they may be, that put the least stress upon forms, and at the same time, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel. It should be added, as another probable hindrance in affecting the Greek mind, that there are many reasons to induce the Russian empire, which symbolizes in its faith with the Greek church, to exert an anti-reforming influence; and there can be no doubt that it does exert such an influence, both in Greece and at Constantinople.

Notwithstanding these things, the spirit of religious inquiry exists in the kingdom, and in some of the best minds; and in repeated instances it has declared itself with great boldness through the press. At present, owing perhaps to the developements in relation to the Philorthodox Society mentioned in the last Report, enlightened and

liberal principles on the subject of education appear to have unwonted influence in the administration of the government. The government is becoming more liberal and enlightened; and it may be questioned whether it will be found possible to build up a religious despotism in Greece. The Greeks may be in more immediate danger of infidelity, and the demoralizing influences thence arising.

The self-denying labors of the two brethren at Areopolis are regarded with great favor by the people of Mane, who are a brave and free people, and have long been accustomed in their rocky defences to think and act for themselves. They set a higher value on knowledge, than is common with men in their circumstances. There are two schools at this station; one Lancasterian, the other a high school. Each of these sustained an examination of two days about the first of April, and the result was highly creditable to both teachers and pupils. The religious influence of these schools must be considerable, though there have not yet been any decided instances of conversion. Barnes's 'Notes on the Gospel of Matthew' have been translated for the use of the schools. The high-school needs to be put on a more liberal basis, and there should also be a school for females. The average attendance at the Lancasterian school is about one hundred, and at the high-school thirty-two. Three hundred and fifty-six have enjoyed the benefit of the other school since its foundation. The principal of the high-school was in a school at Athens when young, that was under the care of Dr. King, and he was afterwards sent by the Greek government to the university of Leipsic, in protestant Germany, where he remained some years. He gives great satisfaction to his employers. Mr. Houston, with the approbation of the Committee, is now for a few months in this country.

Mr. Benjamin is making himself useful through the press. He has printed the 'Youth's Book of Natural Theology,' and also a little book called 'Scripture Stories,' translated by Mrs. Benjamin. The amount of printing at Athens for the mission during the year, was 18,000 copies, and 2,880,000 pages. The number of pages from the beginning, is 4,709,500. The 'History of Jonah,' the 'Child's Book on Repentance,' the 'Child's Book of the Soul,' Part II, and 'Gurney on the Sabbath,' have been translated, and are ready for the press; and 'Wilberforce's Practical View' is in a process of translation. A society exists in Greece called the 'Education Society,' composed of literary men in the kingdom, whose primary object it is to provide a juvenile literature. In the attainment of this object our missionary brethren have very justly been recognized by the Society as fellow-laborers, and it has given its name and sanction to some of their books. These are strictly

religious books, publications of the American Tract Society, and printed with its appropriations. Mr. Perdicaris, the consul of the United States, is an active member of the Education Society, and is besides the cordial friend and supporter of our brethren.

Dr. King continues to give instruction to his exegetical class, the same that has been heretofore spoken of as a class in theology. He also preaches as usual, and occasionally extends his labors to the prisons of the city. He is employed in a variety of ways, but always with the single object of commending Christ and him crucified to the hearts and consciences of men; and there can be no reasonable doubt but his residence in Greece is exerting an important influence on the nation, even though he can yet number but few souls among the converts through his ministry.

In the autumn of last year, Mr. Benjamin made a tour into northern Greece, in company with Mr. Perdicaris. He found the people hospitable, industrious, and enterprising. Schools had been established, however, only in the larger towns, and many of these were in a miserable condition. The school-houses were often unfit for this use, and there was a great deficiency of school-books, and too evident want of that interest in the thorough education of the children which would lead parents to the sacrifices and expenditures necessary to obtain it. Religion seemed to be in a state of decay, being supported by four or five distinct classes of religionists, only one of which, and that not the most numerous, were at the same time its sincere friends and tolerably informed as to its spiritual nature and true value. The mass of the people in the interior towns and villages are strict in the external observances of their religion, but are not otherwise affected by it in their lives. Were no influences from without to act upon them, they might continue their cold formalities for ages to come, as their fathers did for ages past. But they are coming under powerful influences from various quarters, though generally of such a nature as to afford little pleasure to the christian philanthropist. Unless the Spirit of the Lord shall lift up a standard, the deism and licentiousness which threaten Greece will meet with no adequate opposition. What the country needs above all things is an educated, pious priesthood, which shall preach the gospel in the churches from Sabbath to Sabbath. This necessity is beginning to be felt, especially at Athens, where the demoralizing influences are greater than elsewhere. It is true that three preachers were appointed two or three years ago for the kingdom, and these have occasionally preached a sermon in different parts; but excepting these, and the regular preaching of Dr. King at Athens, probably not a sermon was preached in the Greek language during that period, until the last rpring. Then four young men, who had gone through the regular course of classical and the-

ological study, were directed to preach in the churches in Athens. Their discourses appear to have been scriptural, free from allusion to the delusive and injurious usages of their church, and in some good degree direct and pungent, so as to affect the hearers. This appears like an era in that church and nation; but it is only the commencement of a work which from its nature must require time; and it will never be carried forward to a successful issue without a visitation from on high, which should engage the prayers of all who desire the revival of pure and undefiled religion in the East.

ASIA.

MISSION TO TURKEY.

SMYRNA.—The printing establishment for the mission is at this place. The printing for the year 1840, was as follows; viz:

In Armenian:	*Size.*	*Pages.*	*Copies.*	*Whole No. pages.*
Magazine, in monthly numbers,	4to.	196	18,000	294,000
Covers for do.	4to.	48		19,200
Four Broad sheets,		4	4,000	4,000
New Testament, in part,	12mo.	156	5,000	780,000
Sermon for the Whole World,	12mo.	16	2,000	32,000
Dwight on the Claims of Papacy,	16mo.	77	1,000	77,000
Mother at Home,	16mo.	292	3,000	876,000
Book of Psalms,	16mo.	256	1,000	256,000
Total,		1,047	34,000	2,340,200
In Armeno-Turkish:				
Old Testament, continued, viz.				
Leviticus and Deuteronomy,	12mo.	344	5,000	1,720,000
Joshua and Esther,	12mo.	716	3,000	2,148,000
Total,		1,060	8,000	3,868,000
In Modern Greek:				
Magazine, in monthly numbers,	4to.	196	24,000	392,000
Covers for do.	4to.	48		67,200
Broad sheet, Rev. ch. II and III,		1	500	500
do. Ten Commandments, and Mark vii, 1-23,	4to.	2	1,000	1,000
Lyttleton's St. Paul, (2d edition, finished,)	8vo.	48	3,000	144,000
Greek Reader, (2d edition, enlarged,)	12mo.	308	3,000	924,000
Infant School Manual, in part,	12mo.	60	1,000	60,000
Whiting on Self-Examination,	16mo.	48	4,000	192,000
Total,		711	36,500	1,780,700

The totals for the year are 2,818 pages of distinct subject matter, 78,500 copies, and 7,988,900 pages in the whole; or more than double the amount of the year 1839. The printing from the beginning, is 43,500,260 pages.

The Armeno-Turkish Pentateuch is generally acceptable among the people. Armeno-Turkish is the Turkish language written or printed in the Armenian letter. The Armenian monthly magazine is becoming more known since the persecution terminated. The Greek magazine continues to increase in popularity. Mr. Adger expected to complete in the spring his revision of Zohrab's modern Armenian version of the New Testament. It is to be printed at the expense of the British and Foreign Bible Society. Mr. Riggs had in press, early in the present year, in modern Greek, a dialogue on the new heart, and an infant school manual; another work on the difficulties of infidelity ready for the press; and a volume on sacred geography and antiquities in preparation.

It is to be numbered among the auspicious signs that a patriotic Armenian of Trieste, but a native of Smyrna, has established a printing press at the latter place for the benefit of his nation, and has commenced a newspaper of a highly respectable character in the modern tongue.

The leading object of this station being the preparation of books, there is of course less to relate in the other departments. It enters into the wishes of the brethren and the plans of the Committee to have more time devoted to direct personal labors among the people. Labors of this kind are reported by each of the brethren. Mr. Riggs says that a considerable number of Jews in Smyrna have privately professed their belief that Jesus is the Christ, the hope of Israel and salvation of the world. Mr. Van Lennep has spent some part of the year at Broosa and Constantinople, chiefly for the purpose of learning the Turkish language. The school he had commenced near Smyrna, and of which mention was made in the last Report, was broken up by one of the severest of domestic afflictions—the death of Mrs. Van Lennep on the 12th of September. Her disease was an organic affection of the heart. Her christian experience in the near approach of death, threw an interest over her last days.

Broosa.—The obstacles to the preaching of the gospel have been so great and so continued, that it became a question whether the preachers ought not to go elsewhere, and the Committee had instructed the mission to consider this question. But just then there began to be indications of the presence of the Holy Spirit. Mr. and Mrs. Powers had been constrained to remove to Constantinople on account of the protracted and dangerous illness of the latter, which subsequently made it necessary for her to come to this country. Mr. Schneider began soon after not only to have many calls for books, which had been increasing since August of last year, but to have hearers to whom he could preach the gospel. Though

few were present at any one time, new persons came almost every Sabbath, and were often deeply affected by the truth. In January two or three persons gave very pleasing evidence of a change of heart, and a number of others were in a serious and inquiring state of mind; and this state of things seemed to be gradually extending.

As in the last year, the station got printing done at Athens in Greco-Turkish; viz. the 'Child's Book on the Soul,' and one tract of sixty-six pages, and one of sixty pages, each 2,000 copies; making 524,000 pages printed during the year, and 908,000 in the two past years. The books distributed during the year were 349, and tracts 268, some to neighboring villages. An Armenian wrote to his friend in Broosa from Cassaba, twelve hours distant, asking him to procure for him a copy of the 'History of Joseph,' even if it should be necessary to have it copied for him in manuscript at his expense.

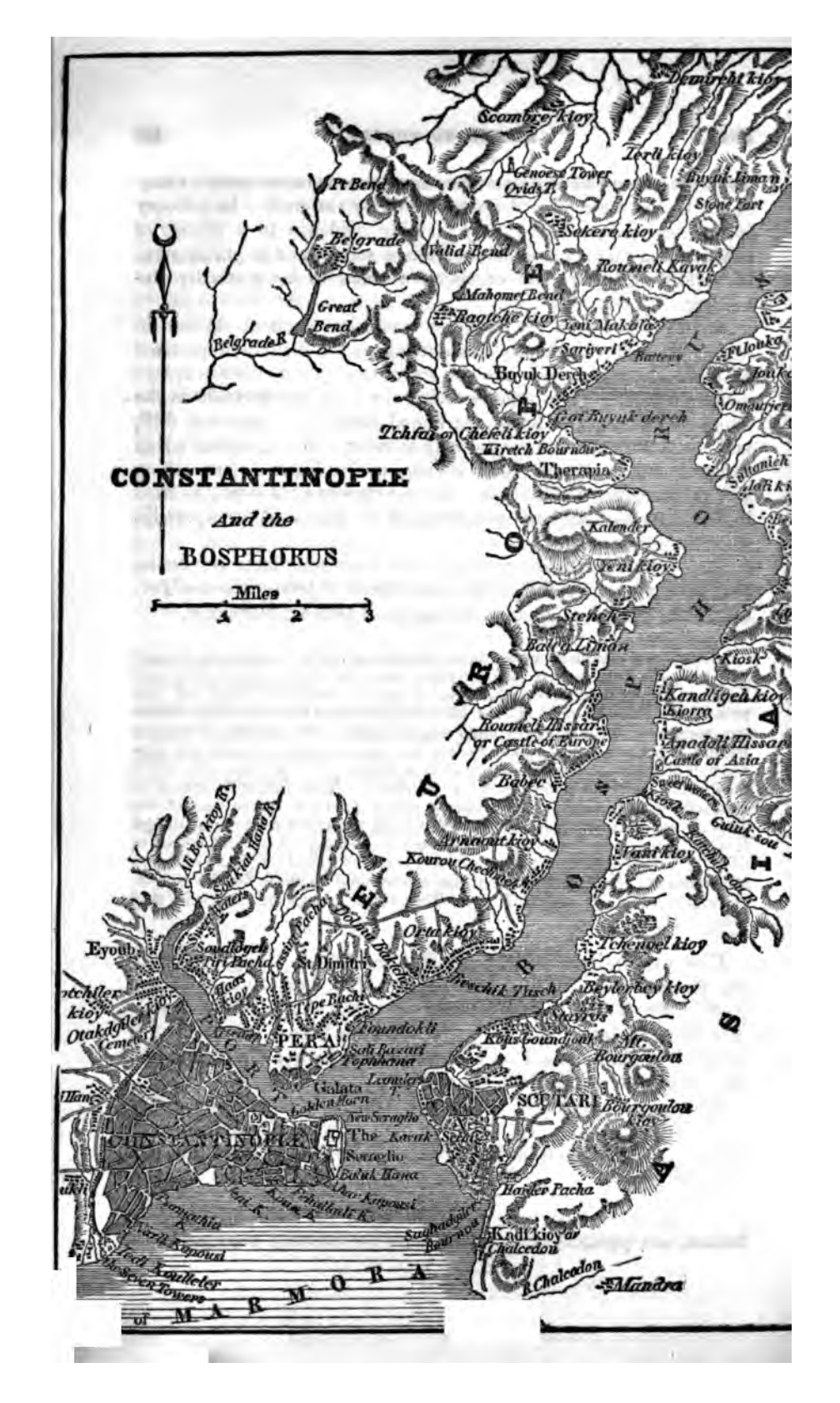
Mr. Schneider communicates some interesting facts respecting that new power, which has been introduced of late years into Turkey,—the periodical press. He speaks of Greek newspapers.

"They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable."

CONSTANTINOPLE.—Mr. Schauffler is still at Vienna, printing the Hebrew-Spanish Old Testament. His family expenses are paid by the Board, but the printing is at the charge of the American Bible Society. Mr. Homes sailed from Boston, on his return with his wife, on the 27th of April, in the barque Catharine, and arrived at Smyrna on the 17th of June.

The persecuting patriarch of the Armenians found it necessary to resign the insignia of his office, and Stephen, the former patriarch, has been chosen in his place. Under date of Nov. 9th, Mr. Dwight says,—

"He was first chosen by a large majority of the votes of the principal bankers, and yesterday at an immense popular assembly in the patriarchal


CONSTANTINOPLE
And the
BOSPHORUS
Miles
1
2
3
Demirdgi kioy
Scombro kioy
Terli kioy
Genoese Tower
Ovids T.
Buyuk Liman
Stone Fort
Ft Bend
Belgrade
Valid Bend
Sekere kioy
Roumeli Kavak
Great Bend
Belgrade R.
Mahomet Bend
Ragiche kioy
Yeni Makefes
Sariyeri
Buyuk Derbend
Tchfai or Chefeli kioy
Kiretch Bournou
Therapia
Kalender
Yeni kioy
Stenek
Balta Liman
Kiosk
Kandligeh kioy
Roumeli Hissar
or Castle of Europe
Anadoli Hissar
Castle of Asia
Babec
Arnaout kioy
Kourou Cheschme
Vani kioy
Eyoub
Soudlogeh
Firi Pacha
St Dimitri
Orta kioy
Tchenguel kioy
Tophane
Tepe Bachi
Beylerbey kioy
Pimandokli
PERA
Sali Pazari
Topkana
Galata
Leander
Kiuis Goundouk
Mt.
Bourgourlou
SCUTARI
Bourgourlou
New Seraglio
The Kavak
Seraglio
Bakal Hana
Dan-Kapoussi
Haider Pacha
Seven Towers
Koulli kioy or
Chalcedon
Chalcedon
Mandra
of MARMORA

church, it was proposed to cast lots to see whether the choice would be confirmed in that way, and behold, the lot fell upon the same individual. To-day a messenger has been despatched to Nicomedia, where he at present resides, to inform him of the choice of the nation, and invite him to return. If he consents to take upon him again this office, it will give great joy to all the enlightened portion of the Armenians. We cannot but regard this choice as a special interposition of Providence. 'The lot is cast into the lap, but the whole disposing thereof is of the Lord.'"

Again, under date of December 17th,—

"I have had more missionary intercourse with the Armenians during the last three or four months, than ever before, during the same length of time, since I have been in Constantinople. The Lord be praised for all the good he is bringing out of the late persecution. The restoration of the former patriarch is regarded by all classes as a triumph of evangelical truth. He is called by some the evangelical patriarch, and by others the American patriarch; and some even go so far as to assert that he was brought back by the influence of the American ambassador, which story, ridiculous as it is, shows what are the opinions of the people in regard to the disposition of the present patriarch towards evangelical religion. Nor do they in this instance mistake, for we have the best reasons for believing that he is a truly enlightened man. He occupies a very trying and difficult situation, and we pray that the Lord may give him grace that he may be found faithful."

In the wonderful providence and grace of God, persecution may be over-ruled for good. It no doubt is so over-ruled sometimes, and probably has been in the present case. But generally it is a great evil. It utterly destroys much good. It paralyzes men's minds, and puts out the light of truth. A few illustrations in proof of this will be quoted. The first is furnished by Mr. Dwight.

"We receive more calls; and many, who, a few months ago, would not have dared to be known to have any thing to do with us, now accost us in the streets and publicly invite us to sit with them in their shops or other places of public resort. Still they will not come to us for formal religious services. During the last year I have had a public service in Armenian twice every week. It is an expository exercise, with prayer, all in the Armenian language. I have tried to induce the Armenians to attend, hoping that it would by and by become a regular preaching service in every sense of the term. But my efforts have hitherto been all in vain. From ten to twelve individuals in all have attended it, though in no instance has that number been present at one time. So great is the fear of those who do attend, that if a stranger is likely to be present they will not come. They are afraid of one another, and afraid even of their own shadows. If we tell them it ought not to be so, they will say, 'If you will protect us from the fury of our patriarch,* we will not fear.' I cannot communicate to you how deeply I am tried in regard to this thing. If I knew any method by which the people could be induced to come to such a service as the one in question, I would surely adopt it. But if in spite of all our efforts they are afraid to come to us, what can we do? I feel, for one, that we must wait, hoping for a change of circumstances; and in the mean time be active in trying to do the people good in every way in our power. If they will not come to us, we must go to them. Many will not receive us, but others will; and we must enter every open door before we can reasonably expect God will open for us those that are closed."

* Referring to the former Patriarch.

Mr. Schneider writes thus from Broosa, respecting the effects of persecution.

"It has closed our schools; it has twice gathered and publicly consumed many of our books, not excepting even the word of God; it has misrepresented our character and our object, attributing to us the basest of motives; it has publicly, by ecclesiastical letters and documents emanating from the highest church authorities, denounced us as heretics and infidels, intending to undermine the true orthodox faith of the people; it has forbid them on the pain of excommunication, prison, and banishment, to hold intercourse with us, to receive or read any of our books, or to aid or favor us in any of our work; and many of those who have shown themselves to be favorable to our designs, it has harassed to such a degree, as seriously to affect their comfort, and even their livelihood. The political power which it has had in its hands it has unsparingly used in deterring the natives from approaching us, and such of them as could not be moved by other means, although very desirous of cultivating our acquaintance and of being under our influence and instruction, have not been able to disregard these unequivocal threats of worldly power. Not satisfied with this, the opposition long had in contemplation and seriously determined to effect the breaking up of our mission; and so far were the efforts successful, that an order had actually been issued by the Turkish government, that one of our mission families should no longer reside here.

"Now it is easy to perceive that the influence of this great array of opposition against our cause must have had a very unfavorable effect on the minds of the people for a season. The influence of the mission has been much circumscribed.

"Had we been permitted to move on uninterruptedly in our work, the schools which we had commenced, and most of which had continued a long time in operation, would probably now exist, and others would have been added, and thus a great and good work would have been done among the rising generation. We should have done more by way of public preaching. The word of God would have been more widely circulated; more of our books of various kinds would have been read, and we should have had more direct intercourse with the people, and could have done more in directly bringing before their minds the saving truths of the gospel."

Mr. Powers, while at Constantinople on account of the sickness of Mrs. Powers, writes on the same subject—

"Here let me remark that the churches at home seem not to have imbibed any very serious or abiding impressions respecting the persecutions we have had to encounter, and the obstacles we have had to contend with. The reasons are obvious.

"In the first place, the facts themselves have never been given to the christian public. I have myself been left a prisoner at large in my own house, no native Christian whatever, high or low, would come near me; my wife being sick at the time, I was obliged to be nurse, cook, and groom. At different times our books have been collected and burnt. Our schools have been broken up, and some of our teachers, on account of their connection with us, have been left to all but starvation. Our doors have been watched, and comers and goers have been reported to the priesthood. Again and again and again efforts have been made to thrust us from our houses, and so far were these efforts successful, that Mr. Schneider has been driven from the Greek quarter of the city, and it required the mediation and most vigorous agency of more than one consul to procure for him a lodging-place any where within its limits. Nor have these persecutions in their direct and immediate conse-

quences been of a day's continuance merely. They have continued months and sometimes the greatest part of the year. During the last season of this sort, one of our earliest and most tried friends, one with whom I had spent weeks in reading the Bible and in explaining it to him, one of the first men in his nation, who lived too but the second door from us, did not enter our house for more than eight months. If our personal friends will do this, what may be expected of the uninterested multitude. At such times we may indeed preach, but the idea of having a native audience is out of the question."

But this picture is not without some rays of light, as is evident from the following extracts.

February 14th, 1840. To-day I had six intelligent promising young men at my Armenian meeting. They seem interested in the study of the sacred Scriptures, and I pray the Lord to open their hearts by his Spirit and cause them truly to walk in his way. This Armenian meeting, which I now have twice a week, although small, is quite interesting to me, and I hope profitable to others. Eight different individuals have attended at different times, though six is the largest number present at any one meeting. Before the young men had gone away, B. F. called for the first time since his return from banishment. He seems to have been greatly benefitted bodily by his exile, and I think also spiritually. He says that H. and himself were very kindly treated by the bishop of C. The Armenians in that city speak only Turkish."—*Mr. Dwight.*

"26. Another visit to-day from B. F., one of the exiled ones. As to worldly wealth, he had nothing of the kind to lose. Our prayer is that he may derive great spiritual advantage, like thousands and hundreds of thousands who have suffered before him. He has a good acquaintance with the Scriptures, and his conversation to-day was edifying. He has been round to see all his acquaintance and christian friends, spending a day with this and a week with that; and he says that, instead of any one reproaching him for his adherence to the truth, all express sympathy for him, and indignation against his persecutors."—*Mr. Goodell.*

"28. B. F. was present at my Bible exposition, and remaining after the others had gone, he related to me some of the circumstances of his banishment. Soon after they arrived, many of the people came to see them, and very naturally asked, 'Why have you been banished?' The exiles replied, 'Because they say we are protestants.'—People. 'Protestant! what is that?' —Exiles. 'A protestant is one who receives only the word of God, and has no other standard of faith and practice. He merely does according to the directions of Christ.'—People. 'If that be so, then we are protestants also. We know no other teacher but Christ.'—B. F. says, that he found many Armenians in other parts of Asia Minor, who were in like manner enlightened.

"Before his banishment, this man was a teacher here, whose school was supplied in part by ourselves; and he has now the prospect of being permitted to resume his former employment."—*Mr. Dwight.*

"*March* 24. Had an interesting conversation with a christian brother, who had been to see his friends in Hass Koy. They kept him, he said, several days at N. Aga's, and would not let him come away. D. K., the godly-minded priest, was there; and he 'was full of faith and of the Holy Ghost,' being 'in nothing terrified by his adversaries.' He said he only regretted there were such wicked men in his nation. As for himself, he was ready to suffer again for Christ. He and N. Aga are desirous we should immediately prepare a grammar and dictionary in the modern Armenian tongue, (of which they will bear the expense,) for the use of female schools. Oh let all our

hearts unite in the prayer, 'Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.'"—*Mr. Dwight.*

Religious persecution is not a thing to be rejoiced in; it should be deprecated earnestly and without ceasing at the throne of grace.

In December Mr. Dwight was holding three meetings a week with the more serious and inquiring Armenians, and had more encouragement and hope than at any former time during his residence at Constantinople. The priest who had left his church in Nicomedia, was residing in the metropolis and doing the work of an evangelist in primitive style, going from house to house and speaking of the things of the kingdom of God. Books were sold at Constantinople during the last year to the amount of $300; but he thought the number would be more than doubled the current year. Books were received with eagerness at Adrianople. The same is true in respect to places in the interior of Asia Minor. And the good effect of these books was also seen. Messrs. Dwight and Hamlin found a grey-bearded old man at Nicomedia, who said his mind was first enlightened by reading the 'Light of the Soul,' as Mr. Whiting's tract on self-examination is called. They had a long and interesting conversation with him in his garden one evening, with other like-minded Armenians. Books sent from Nicomedia to Ada Bazaar, in the neighborhood, had been the means of planting the truth there, from whence it was spreading into the villages in the vicinity. A handbill containing the ten commandments had occasioned considerable excitement, the people reading for the first time, in intelligible language, "Thou shalt not make unto thee any graven image," etc. At Constantinople Mr. Dwight's tract on 'the false claims of the Pope' has been known to be copied out in manuscript by one who was desirous of possessing it.

Mr. Goodell has advanced in his translation of the Old Testament into Armeno-Turkish as far as the book of Jeremiah, and in the printing as far as the book of Job. His translation of the New Testament has long been in print. He says with respect to this his principal work hitherto,—

"As multitudes can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was urged upon me by Mr. Fisk, one of your first missionaries to Palestine. I have had my eye on it ever since. Providence has furnished me with the means, and I spare no pains or labor to have it as perfect as possible, otherwise I might have completed it long ago. It is not a version, or a revision of a former translation, for no such ever existed, though the Reports of the Board have sometimes spoken of it in that way. I have been assisted by Kieffer's Turkish Bible, and still more by Mr. Leeves' Greco-Turkish one, and have made use of all other helps within my reach. The whole shape of the translation is taken fresh from the Hebrew,

and in some instances I spend more time in the examination of a single passage, than I should feel justified in employing on a whole chapter, if I were throwing it out upon a starving population, who had never yet tasted this bread of life.

"One great advantage not yet mentioned, which I hope from this translation, is, that it may render it less difficult, at some future time, to bring back their ancient Armenian Scriptures to the original Hebrew, from which they have more or less widely departed. It is preparing the way for this in so far as it makes them familiar with a translation professedly of this character. I am happy to inform you that the Pentateuch is already, to some extent, in the hands of those for whose benefit it was designed, and that it meets with favor and acceptance. Indeed, (except in one instance, where copies were returned through one individual's denouncing them as a Smyrna publication,) I hear of no objection or opposition to it from any quarter; and my heart feels encouraged to hope and pray that it 'may have free course, run and be glorified.'"

The station has three free schools, containing sixty-eight pupils, all except six females. Last autumn it was decided that Mr. Hamlin should open a small boarding-school, principally for Armenian youth, at Bebek, a small village about seven miles above Constantinople, on the European side of the Bosphorus. Urging the projected school on the attention of the Committee, Mr. Hamlin says,—

"In considering this subject we pray you to remember that this is the only high school for the whole Armenian nation; that we are in a position now where we must attempt great things or accomplish nothing; and above all, that God has peculiarly blessed the young men of Constantinople. Sarkis and Muggerditch at Smyrna, Arestages at Trebizond, and Takoon at Erzeroom, all of them able helpers, and some of them of the highest promise, are all from Constantinople. We have around us a most interesting class of young men, firmly attached to the mission and thirsting for knowledge in both religious and secular things, which thirst you alone can quench. And those brethren in Nicomedia, who are rich only in faith, are looking to us to educate their sons for usefulness and heaven. In Constantinople some interesting young merchants, who have just commenced business, are waiting for us to say when we will receive them, and they will close their shops that they may come and gather the richer treasures of knowledge. A young man of high family was about leaving the country, but on hearing of this projected boarding-school, he preferred the means of education at such a school, with all its dangers, to freedom and ignorance in a foreign land."

The papists have built a college, with a fine house and splendid garden, in the same village. They have another college at Galata, using the former in winter, and the latter in summer. They have also a female boarding-school, and many day-schools, and are pushing forward their system with much vigor. They remember, no doubt, their former experience of the power of this agency in the hands of the Jesuits.

The Committee have understood recently, that the mission is prepared to recommend that Mr. Hamlin remove, with his infant

seminary, to Smyrna; but the reasons have not yet been fully reported.

A few extracts from the communications of the missionaries will close the Report concerning this station.

"*September* 4. Received a call from two Armenians, who came expressly to make some inquiries in regard to the sacred Scriptures. The number of my Armenian visitors is constantly increasing, and generally speaking, they come for the avowed purpose of religious inquiry and conversation. This is not the only evidence we have that the state of feeling here among this class of people is becoming changed, and that men are fast losing their fears excited by the late violent measures of the patriarch, and they are forgetting, or becoming careless of the anathemas, which he has threatened against all who have any intercourse with us. I have more than once lately been accosted in the streets by Armenians, who, a short time since, would not have dared openly to say a word to any of us. Indeed I can hardly walk through the bazars of the city without being greeted cordially and in the most public manner by some of the Armenians, and invited to sit for the purposes of conversation."—*Mr. Dwight.*

"*August* 26, 1840. Priest —— called. He was lately requested, as is customary, to go to the house of a widow for the purpose of confessing herself and her daughters. At such times the priest is always expected, after confession, to prescribe some penance and give some spiritual advice. Our priest, on this occasion, asked these females if they are in the habit of praying together. They replied no, but when they prayed they did it by themselves. He told them that henceforth they must not only pray by themselves but also together every day. He then inquired if they possessed a copy of the sacred Scriptures? to which they replied in the affirmative, and brought him the New Testament in ancient Armenian, which is an unintelligible language to the great mass of the people. 'Very good,' said the priest, 'but can you understand this when you read it?' They replied in the negative. 'Then,' said he, 'you must procure the New Testament in the modern dialect, for it is useless to read what you do not understand; and you must read at least a half a chapter each day.' They then commissioned the priest to procure for them two or three copies of the New Testament in the vulgar tongue. The same priest called upon a family where he had repeatedly been before, one of the male members of which and some of the females have become considerably enlightened. The lady of the house, with whom the priest now conversed freely and openly in regard to some of the great truths of the gospel, was filled with wonder and joy, and exclaimed, 'Why have you never told me these things before?' The priest replied that she was not before prepared to receive them. If you give meat to a baby, said he, you will very likely kill it. It must be fed for a long time with milk, and after that, with more solid substances. If I had talked to you one year ago as I have to-day, your prejudices would have led you to oppose me, rather than listen to me with candor. Now you can hear me with pleasure and with profit."—*Mr. Dwight.*

"*July* 21, 1840. Rabbi S., who desires to leave the country with his wife in order to receive christian baptism, told me to-day that he was in the habit of meeting with some forty of his own synagogue every Lord's day for reading the prophecies and prayers. Do not these, with some hundreds of other Jews in this great city, seem to be preparing for the year, the month, the day, the hour, which seems fast coming on, when they can publicly profess the Messiah in the presence of their brethren? Great events are evidently at hand. 'The whole creation' here seems waiting for the manifestation of the sons of God."—*Mr. Goodell.*

"*May* 31, 1840. The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every turn they fall lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes in spite of all their fostering care. Let politicians know that whatever they may do or say, God's everlasting counsel shall stand, and that he will do all his pleasure. He maketh foolish the wisdom of this world. How unsearchable are his judgments, and his ways past finding out!"—*Mr. Goodell.*

"*May* 4, 1841. It is my sober conviction that the truth of God has now such powerful hold on the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently over-ruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment."—*Mr. Dwight.*

Trebizond.—The encouraging appearances mentioned in the last Report have increased in interest, leaving no doubt of the presence of the blessed Spirit. Mr. Johnston's meetings for preaching and prayer in Turkish, are attended constantly by from five to fourteen hearers, some of whom seem to listen with deep interest. The Armenian bishop is opposed, but three of the most intelligent and influential priests are so enlightened as to reject from their creed every dogma which they cannot find supported by the word of God, and the same is true of a considerable number of the laity. The attention of several has been awakened to these calls of the gospel. The teacher mentioned in the last Report has since died.

Erzeroom.—The city is six miles in circumference, and compactly built. The people have much of the rough, mountain character. Ignorance and superstition have strong hold on the minds of men. "Works of merit," says Mr. Jackson, "vain traditions, and saint-worship, and rigid fasts, and other superstitious rites and customs, and a dead Christianity, are here no matters of theory. Nor do they appear to have grown old and ready to vanish away. In them rests the hopes of the people for eternal life; and when salvation is supposed to be attained so easily, the man of sin is left to reign, as he truly does here, in all the vigor of manhood." Intemperance is exceedingly prevalent, and the kindred vices. Indeed, as the last year drew near its close, the mind of the missionary was evidently drawn to the contemplation of more promising portions of the field. But in the first month of the present year, he began to entertain more hope of seeing a door of usefulness opened among the inhabitants of Erzeroom.

The Rev. Josiah Peabody and wife, destined to this station, sailed from Boston in the bark Catharine, Capt. Gardiner, on the 27th of April. The Committee have heard of their arrival at Smyrna.

LARNICA.—Mrs. Pease arrived at Boston, with her two children, in the bark Kazan, April 25th. The number of books distributed the past year is 4,170, making the whole number from the beginning, 20,289. Fifty-nine numbers of the Greek Magazine published at Smyrna, were distributed monthly to subscribers. In the spring of last year, Messrs. Ladd and Thompson made a useful tour to some of the western and northern parts of the island.

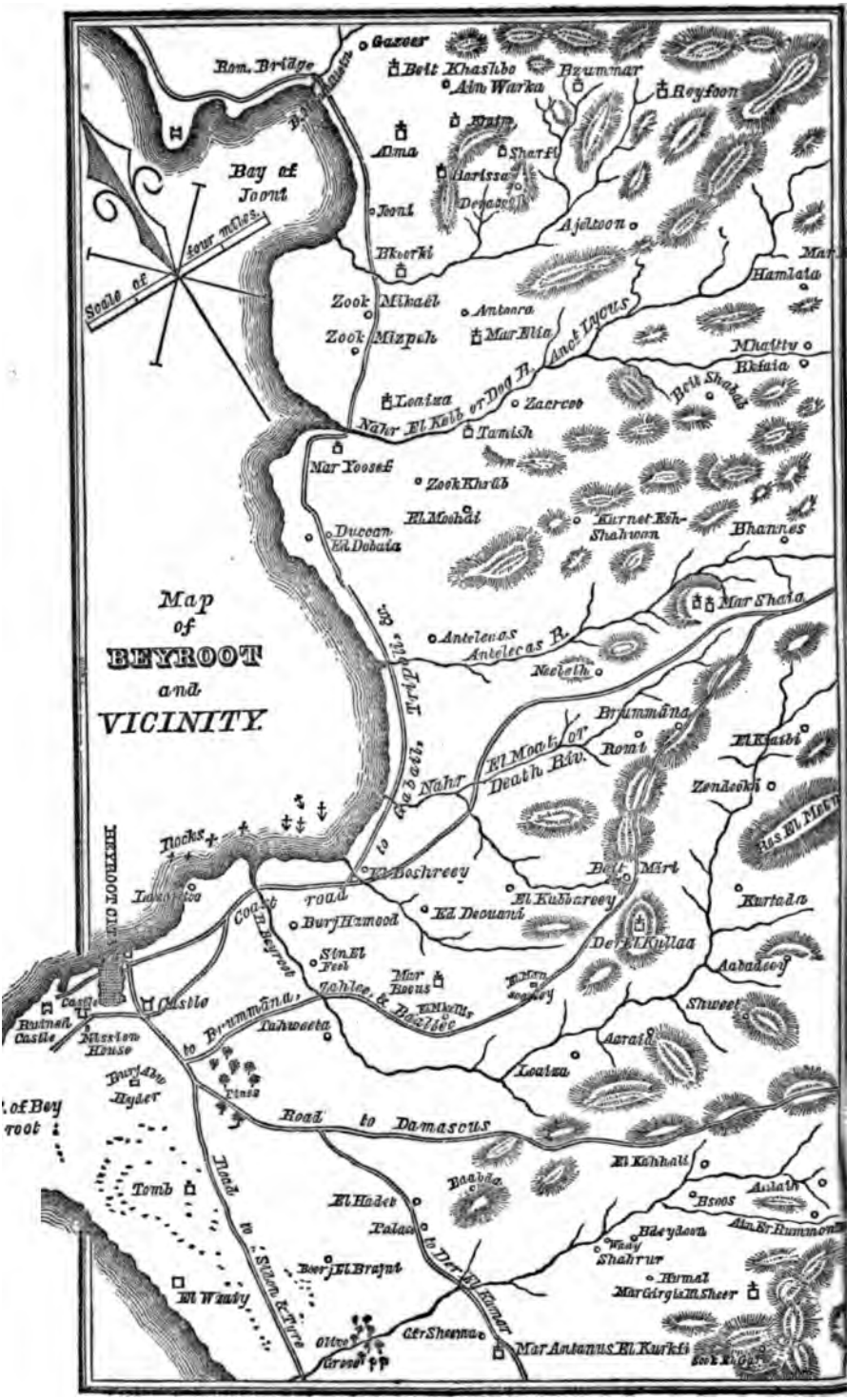
GENERAL REMARKS.—The Committee, under a strong conviction of the importance of greater concentration of influence in this mission, instructed the missionaries to consider the subject at their general meeting, and report. That report has not yet been received, but it is understood that the unusual indications of divine influence at most of the stations, prevented them from recommending the relinquishment of either.

Mr. Temple, writing from Smyrna on the 19th of June, says that he had seen and learned more within a year, indicating the presence of the Spirit of grace, than in the nineteen previous years of his sojourn in that part of the world. Mr. Dwight, writing about the same time, reports the number of converts to evangelical truth at Ada Bazaar, the place already mentioned near Nicomedia, at thirty-five. Mr. Hamlin represents the work of grace as going forward at Nicomedia, but says that the papists are taking advantage of this interest in the Armenian church, and are gaining proselytes. The fact seems to be that the dark, inquiring, dissatisfied mind, if not met by the minister of truth, is there in danger of falling into the cold, iron embrace of the Man of Sin. The papal missions throughout the Levant are experiencing a renovation, and the present number of their adherents enables them to come into contact with numerous points in the native mind. It is to be feared that they are not always scrupulous as to the means employed to excite the jealousies of the people against protestant missionaries. An attempt was made by them, during the present year, to procure the banishment of our missionary brethren from Syria. It is a fact that should not escape the watchful attention of all protestant nations having representations in Turkey, that nearly all the dragomans of foreign ministers near the Turkish court, since the Greek revolution, have been Roman Catholics. Protection by their own governments is all that missionaries ask—the same that is due to merchants and travelers—protection to all missionaries, whether protestant or papist. This is their due.

MISSION TO SYRIA.

Syria has been in a disturbed state during most of the year now under review, and even its present condition is one of much inquietude and uncertainty. Its principal ports have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. How all this is designed in the counsels of Infinite Wisdom to affect the cause of truth and righteousness, is yet to be known. The ministers of the great powers of Europe at the Turkish court, appear to be still engaged in their hitherto vain attempts to save the christian population of Syria from the evils to which they are subjected from being under Turkish rule.

Mr. George C. Hurter, a printer, sailed from Boston, with his wife, in the Emma Isadora, Jan. 18th. The Committee have heard of his arrival at Beyroot on the 15th of April last, with the improved fount of Arabic type, of which repeated mention has been made in former Reports. The Rev. Eli Smith embarked at Boston in the bark Catharine, with his wife, April 27th, and arrived at Beyroot on the 24th of June. Mr. Lanneau and Mr. Hebard have both been obliged to leave the mission for a season,—the former on account of a protracted disease in his eyes, the latter to counteract, if possible, a strong tendency in his constitution to pulmonary affections. Mr. Lanneau is in this country. The Committee have been pained to hear that Mr. Hebard died at Malta, on the 30th of June, when on his way home, as a last resort, for the benefit of his health. This loss must be greatly felt by the mission. Mr. Keyes has charge of the seminary for the present. According to the arrangements of the mission at their last annual meeting, Mr. Wolcott was to reside for a year at Damascus. But in June, the proofs that the whole Druze people were open to the mission became so convincing, that he and Doct. Van Dyck were instructed by their brethren to take up their residence at once at Deir el Kamer, the centre of the Druze power, whither they have gone. Mr. Smith and Mr. W. M. Thomson also spend the summer on the mountains among this people. The circumstances of the case are extraordinary; and should the prospects remain as, in the good providence of God, they are at present, the principal force of the mission will be turned this way. It is in contemplation, if such be the divine pleasure, to erect a seminary for the Druzes in some central position, and open schools in the principal villages, while the way appears to be prepared for preaching the gospel wherever we will. Such


Map
of
BEYROOT
and
VICINITY.
Gazeer
Belt Khashbe
Ain Warka
Bzummar
Reyfoon
Nain
Sharfi
Harissa
Deyaseh
Joni
Ajeloon
Bkeerki
Zook Mihael
Antoora
Zook Mizpah
Mar Elia
Anc. Lycus
Leaiza
Nahr El Kelb or Dog R.
Zaccoo
Tamish
Mar Yoosef
Zook Khrab
El Mochai
Ducoan El Dobaia
Kurnet Esh-Shahwan
Bhannes
Mar Shaia
Antelias
Antelecas R.
Nadeth
Brummana
El Moalk or Death Riv.
Rom
El Kiabi
Zendeeki
Ras El Mey
Beit Mirt
Kurtada
El Kubbareey
El Deouani
Burj Hamood
Der El Kullaa
Aabadeey
Sin El Feel
Mar Bocus
Shweet
Castle
Mission House
Brummana
Lahweeta
Asrafi
Leaiza
Burj Abu Hyder
Road to Damascus
El Kahhali
Tomb
El Hader
Palace
Baabda
Aslah
Hsoos
Bdeydoun
Wady Shahrur
Ain Er Rummon
Hurmal
Mar Girgis M. Sheer
El Wasty
Ber El Brayat
Road to Der El Kamar
Cer Shemna
Olive trees
Mar Antanus El Kurkfi
Tripoli &c.
Road to Sidon & Tyre
Bay of Joont
four miles.
Scale of
Rom. Bridge
BEYROOT CITY
Docks
Lazaretto
Coast road to Beyroot
Castle
Roman Castle
to Gabati,
Nahr
Ancient Lycus

are the providential indications. It surely cannot be that the churches will withhold the funds, with such a call as this.

The war along the coast last autumn suspended for a time the operations of the mission. It was necessary to retire from Beyroot, a part of the brethren going to Jerusalem, a part at a later period to Larnica in Cyprus. The bombardment of Beyroot commenced on the 10th of September. Messrs. Thomson and Wolcott, the only brethren then residing there, had previously found a safe retreat on board the United States corvette Cyane, Capt. Latimer, which came thither for the protection of the American residents. They were obliged to leave the property of the mission exposed, as it seemed, to almost certain destruction, and on the 13th of September, in company with the American and British consuls, bore away with their families towards Cyprus, while the work of destruction was still going on at Beyroot. On the 18th they arrived at the port of Larnica, and on the 20th the Cyane returned towards Jaffa, to look after the mission families at Jerusalem, should the effects of war be felt there to such a degree as to render their situation dangerous. The kind consideration of Capt. Latimer in all this, is thankfully acknowledged by the Committee.

Meanwhile Divine Providence watched over the printing establishment, the valuable library, the houses, furniture, and other property of the mission, in a remarkable manner. Mr. Wolcott returned to Beyroot on the 10th of October, in order to save what might remain. He thus describes things as he found them.

"There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of the inhabitants had remained throughout, and were now testifying their lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacoob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

"As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that

although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bed-room, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate posts, and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

"We had trembled for the library on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the mission would have been irreparable. But when I entered the room, it wore the same quiet air as when I left it.

"With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breastwork by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, 'nor had the smell of fire passed on it.' Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

"My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Doct. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the inclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which, with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

"In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburthened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword.'"

The two brethren who had gone to Cyprus in the height of the tempest, resumed their residence at Beyroot in August, and Messrs.

Beadle, Keyes, L. Thompson, and Dr. Van Dyck returned thither from Jerusalem the following January. Mr. Beadle proceeded to Aleppo, in April, accompanying the brethren Hinsdale and Mitchell on their way to Mosul. In the current volume of the Missionary Herald, the Board will find the journal of a tour into northern Syria, made by Messrs. William M. Thomson, Beadle, and Van Dyck, preparatory to extending the mission into those parts. The advantages of Tripoli, Ladakeea, and Aleppo as missionary stations are there set forth; and there will be found some interesting statements concerning the Ansareea.

The mission has felt greatly the want of more funds. Many opportunities of strengthening the hold of the mission upon the country and people, have consequently been lost. The missionaries say, in their report at the commencement of the present year, that "there is not much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot." They say—

"Before the troubles commenced we had a very interesting native congregation, rather larger than ever before. We not unfrequently had over an hundred hearers, and the assembly was always solemn and attentive. The tempest of war swept away all things before it. Our poor flock was scattered upon the mountains, fleeing from place to place for the security of life and property. Nor have we yet been able to gather together all the scattered fragments. Several who were once with us have not returned, and the faces of a number we shall never again behold in the flesh. They have been gathered to the vast congregation of the dead. Many new faces, however, are seen at our meetings, and we have abundant reason to thank God and take courage. There is evidently an increasing number of serious persons in the community. We have had a number of applications to be received to the communion of the church and shall probably admit in a short time several, in regard to whose piety we have good hopes. It is a constant source of painful regret that this church has no pastor, who is at liberty to devote himself entirely to its spiritual welfare. The congregation has become abundantly large enough to call for and to task to the utmost the whole time and undivided energies of a pastor. Those who have already united with us suffer greatly for want of sufficient attention, while our number might be greatly enlarged, could proper efforts be made. Innumerable doors are open, where one can be entered. Ten times the amount of family visiting ought to be carried on that is, or can be under present circumstances. Nor will the case be materially altered for the better until there is more than one missionary at the station capable of preaching in the language. On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mission."

Owing to the state of the country, only 8,187 books were distributed during the year 1840.

"One thing deserves particular notice. A much larger portion of these books than ever before has been distributed among the Maronites and other papists. Indeed the distributor has spent most of his time among papal villa-

ges, and has not only given them books, but held innumerable discussions with them, for which his singular modesty, patience, and self-possession admirably qualify him. With many of their priests he has had repeated, earnest, and, on his part, affectionate discussions. Nor does harsh treatment either disgust or dishearten him. May we not hope that his humble labors will result in great and lasting good. Very few among papists enjoy so wide a field as he."

A new school has been commenced at Beyroot, and another among the Druzes on the mountains, numbering thirty-five pupils and taught by a former Druze pupil of the seminary. There are five other schools—one in the city, one at Ras Beyroot, one at Tripoli, and two at Jerusalem,—numbering together about two hundred scholars. The female school was broken up by the political disturbances, and has not been reopened. There are nine female boarding-scholars in different families. The seminary contains forty-four scholars. The demand for dragomans by the British officers and the high wages offered, have drawn away some very promising lads from their studies; though it should be gratefully acknowledged that the conduct of the officers of that nation generally, both towards the mission and the seminary, has been kind and honorable, evincing a desire to mitigate the evils of war, and to enlighten and elevate the people. A good teacher of Arabic literature has been obtained, in a former student and teacher at the Maronite college of Ain Warka, named Butrus el Bistany. Another young man almost equally promising and from the same institution, has connected himself with our mission. Both appear to be entirely evangelical in sentiment. If animated by the same spirit with the martyr Asaad Shidiak, who was also from the college of Ain Warka, and whose noble confession awakened such an interest in our churches some fourteen years ago, they will prove a blessing to the villages of Lebanon. Perhaps these young men were the immediate occasion of the formal complaint made some months since by the Maronite patriarch to the Porte against certain Americans residing in the parts about Lebanon, as if they were disturbing the peace of the people. Whether any influence from high official stations near the Porte was exerted to give weight to this complaint, does not appear; but the Turkish government, without inquiry, addressed a note to our minister at Constantinople, requesting him to take measures to have those Americans removed from the country; declaring that if they were not removed, and should be ill-treated by the people, the government would listen to no complaints on the subject. Commodore Porter very properly declined taking measures against the missionaries, or withdrawing from them the shield of his own government, until there had been an examination into the merits of the case. It is not probable that the affair will proceed any farther.

MISSION TO THE NESTORIANS OF PERSIA.

Doct. Wright arrived at Ooroomiah on the 25th of July, 1840, and Mr. Breath, the printer, on the 17th of November following, with the press. The press was immediately put in operation, and excited great interest, alike among Nestorians and Mohammedans. An edition of a thousand copies of the Psalms was commenced. Marginal references, which the Nestorians call "witnesses," are printed with the text, to the great satisfaction of the people, who have no concordance. Thus the christian press has been introduced into another of the Asiatic communities, and bestowed upon another of the oriental churches. May its light never be extinguished.

We begin to witness the gradual revival of preaching in this ancient church. At the earnest request of the natives, both clergy and laymen, a circuit has been formed of seven preaching-stations. At one of these places, indeed, bishop Elias conducts the services alone, but at all the others, members of the mission are aided by native ecclesiastics. Three of the preaching ecclesiastics are bishops, and four are priests. The seminary contains a class composed of three bishops, three priests, two deacons, and two not yet sustaining any ecclesiastical office,—eleven in all. Most if not all of them are taught the Hebrew language, which they find easy of acquisition, on account of its resemblance to the Syriac. "We now realize," says Mr. Perkins, "the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness, when presented to them by us, while their own clergy thus co-operate with us. Those ecclesiastics who have been long with us now form, if we may so express it, a veteran disciplined company, on whom we can rely for efficient agency in almost any kind of service. How different would be the case, were an equal number of the lay population interested in our object and operations, but these same ecclesiastics arrayed against us!"

Some delightful instances of this sort of co-operation, as recorded in the Missionary Herald the past year, must be fresh in the recollection of the members of the Board. Meanwhile Mr. Stocking

Khusrova
Gelah
Salmas
Road to Tabreez
Chirchine Kala
Jamálábá
Gavalán
R. Karisé
Soumich
Custom house
Ahmalah
Yengejah
Scale of ten miles
58
Sherábad
Nasee
Kowsy
Kara jallee
Mishawa
Shahee
Zemálán
Nazlee R.
Chámáka
Adá
Tergawer
R. Rausa
Yagmur
Mt. Buzzef
Agalee
LAKE of
Ballow
Jeremiah
Charbash
Degalla
B. Castle
Shaker R.
Vaserowa
Gulpáchin
Geogtapa
Koertlapa
Takka
Sahátloo
Ardishai
Barandooz R.
Dizmakka
Arkeen
Barbáree
Mergawer
Urmiah
Colm
Shishavan
OOROOMIAH
SULDOOS
R. Ghedar
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has been commissioned by his brethren to take part in the work, having received ordination on the 15th of April last.

The free-schools in the villages are seventeen in number, in sixteen villages, containing four hundred and fourteen pupils, twenty-five of whom are females. The boarding-school for females contains twenty-three pupils, and the seminary for males thirty-nine. This makes the whole number of Nestorian pupils four hundred and seventy-six. Eighteen priests and sixteen deacons are the teachers of the schools. The theological class has already been mentioned. A small class of the most promising scholars in English has recently been formed for the Greek language, and Doct. Wright gives instruction to three young men in medicine. The Mussulman school has five regular attendants, and several who come occasionally. The seminary has been re-organized to adapt it to pupils in a more advanced stage of education, which is the reason that its number of pupils is smaller than heretofore.

In noting the progress of the mission in the introduction of useful science among this people, the following statement of Mr. Stocking should by no means be overlooked.

"A branch to which the Nestorians have formerly paid no attention as a science is arithmetic. And well they could not. For numbers in Syriac have always been expressed by the letters of the alphabet, each of which, from the first to the twenty-second, represents abstract numbers. Thus the first nine letters of the alphabet express units, the second nine, tens, and the last four, hundreds. By combining these letters, high numbers can be expressed, but operations in the fundamental rules of arithmetic, and much less of mixed numbers could not easily be performed. I have recently succeeded in discovering a method by which the whole science of numbers is brought within their reach without introducing our figures, which are not easily made with their pen in writing from the right to the left. By using the first nine letters of their alphabet, which correspond to the nine digits, and introducing a dash for a cypher, the numbers are perfected, and every operation can now be as easily performed by the aid of these ten characters, as can be done by our numbers. The natives have expressed themselves much interested in this use of figures. The scholars have learned the five principal rules of arithmetic, and are becoming skilful in applying them to practical purposes."

Some remarks by Mr. Perkins concerning the liturgy and creed of the Nestorian church, should give increased animation to our prayers and labors to revive in that church the spirit of the gospel.

"*March* 7, 1840. The more I become acquainted with the Nestorian church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ's character has been so violently thrown upon them, ever since the days of Nestorius, by the catholics and other sects of oriental Christians, that

suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy; viz.

"The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a city of Bythinia, in the time of king Constantine, the pious. The occasion of their assembling was on account of Arius, the infidel accursed.

"We believe in one God, the Father almighty, creator of all things which are visible and invisible.

"And in one Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created; the true God of the true God; of the same substance with his Father, by whose hands the worlds were made and all things were created; who for us men, and for our salvation, descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

"And in one holy, apostolic, catholic (i. e. universal) church.

"We acknowledge one baptism for the remission of sins; and the resurrection of the body, and the life everlasting."

"This creed being regarded by them as a summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings; and its correctness is a strong indication that, as above suggested, it is the quickening Spirit, and not innovations of doctrine or of forms, that is needed in this fallen church, for its renovation and salvation.

"10. Received an urgent request from the priests and principal men of Geog Tapa, that we should translate or cause to be translated, the Nestorian liturgy (which is now in the ancient Syriac, a dead language,) into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it, quoted the language of Paul to the Corinthians, 'Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue, etc.'"

MISSION TO THE INDEPENDENT NESTORIANS.

The last Report left Doct. Grant at Ooroomiah, in the winter of 1839–40. On the 7th of May following, he left that place again for the mountains, which he now entered from the east. He was accompanied by his son, a child about four years old, together with the two bishops, Mar Yohannan and Mar Yoosuph. At Salmas he was joined by the two brothers of the patriarch mentioned in the last Report, and by a number of Nestorians returning to their homes in the mountains. He now spent ten days with the patriarch at Joolamerk, who strongly urged the speedy commencement of the mission among his people. Being on his way to Constantinople, Doct. Grant on leaving the Nestorian country took the route by way of Van and Erzeroom. He arrived at Boston October 3d, and remained in this country till the first day of last April. He then started on his return by way of England, hoping to overtake the Rev. Abel K. Hinsdale and Rev. Colby C. Mitchell, who, with their wives, had sailed from Boston on the same mission, January 18th. While here, Doct. Grant carried an interesting work through the press, entitled "The Nestorians, or the Lost Tribes."

Messrs. Hinsdale and Mitchell left Beyroot about the last of April, with their wives, for Aleppo in northern Syria, accompanied by Mr. Beadle, who went to commence a new station in that important city.

Doct. Grant wrote from Constantinople, May 25th, that those two brethren would probably be detained at Aleppo by the disturbed state of the country beyond. He therefore resolved to proceed at once to Koordistan. His easiest route lay through Trebizond and Erzeroom. The Committee have heard of his departure from Trebizond, on his self-denying and somewhat hazardous mission.

Not long after Doct. Grant's second visit to the Independent Nestorians, the patriarch was visited by Doct. Ainsworth, an agent of the English 'Society for Promoting Christian Knowledge,' accompanied by Mr. Rassam, who is of Nestorian origin and now English vice-consul at Mosul. Doct. Ainsworth was understood by the patriarch to offer, in behalf of English national church, to establish schools among them, and to aid them in other ways; but the Committee have not seen his own report of the matter. The Committee have been assured, however, on competent authority, that it is not the intention of their English brethren to attempt a mission among the Nestorians. Some consequences have resulted from this partial interference, that of course were not antic-

ipated by Doct. Ainsworth and his associate, but which show the importance of carefully avoiding whatever would tend to awaken the thought among the Nestorian ecclesiastics, that there are rival protestant sects and interests, upon which they may practise for the private gratification of avaricious desires.

MISSION TO THE PERSIAN MOHAMMEDANS.

Mr. Merrick has pursued his usual course of labors. His "Life and Religion of Mohammed," as contained in the Persian traditions, is nearly completed, and he has assisted Mr. Glen in revising his Persian translation of the Old Testament, which he thinks will commend itself to all impartial and competent judges.

In view of the increasing claims of other fields occupied by the Board, and the unpromising nature of the one now under consideration, as appears from the general tenor of Mr. Merrick's correspondence during the five or six years he has been in Persia, the Committee have decided against continuing a distinct mission to the Persian Mohammedans. It will be recollected that the specific object of Mr. Merrick's mission was to collect the facts bearing on this question. He is authorized to join the Nestorian mission at Ooroomiah.

The prospective renewal of pacific relations between the English and Persian governments, is to be gratefully noted in our review of this field.

MISSION TO THE MAHRATTAS, IN WESTERN INDIA.

The time of three of the missionaries is still necessarily devoted in a great measure to the study of the language. Mr. Graves resides altogether at the health-station on the Ghauts, and sees more years than he or his friends presumed to anticipate. He has added to his other translations of the Scriptures the first and second books of Kings. Dajeeba, Narayan, and Harripunt, native helpers, continue to retain the confidence of their employers, and the wife of Harripunt, who for a time was strongly opposed, has yielded herself to the truth, and gives some evidence of piety. Speaking of the year 1839, during which the two last-named brahmin converts joined the Christian church, the brethren at Ahmednuggur make these remarks.

"The events of the last year have done much, we think, to spread the knowledge of the gospel in Ahmednuggur and the villages around. People now understand that there is something in the christian religion which is powerful to the conversion of men, and they are afraid to come into contact with it. Formerly very few in this place knew the object for which we came here. Now the great mass know that it is our aim to lead men from the worship of

Surat
Tapty R.
Boorhampooter
CANDEISH
Moolleir
Gaulnah
Mallaigaum
Damaun
Chandoor
NIZAM'S DOMINIONS
20
Nasyuck
Arungabad
Jalnah
20
Sungumneer
Godavery R.
Bassein
Salsette
Callian
Tooneer
Ahmednuggur
BOMBAY
MAHRATTAS
Poonah
Seenah R.
Malcolm Peth
Sattara
Soolapoor
Kistnah R.
RAJAH of SATARA
Kulburga
Beejapoor
Kolapoor
Warree
Goa
Toombuddara R.
15
15
75°

idols to the worship of the one living and true God, and to a belief in his Son Jesus Christ. They know too that we seek not so much a change of external customs, as a change of mind and heart—a change which no bribes can produce, and which can be brought about only by a thorough conviction of the truth of our religion. The remark has been made by those who have no connection with us, that money could never have led our brahmin converts to forsake their religion and friends. Formerly the people here were not afraid to enter into argument with us, thinking that their religion rested on a sure foundation. Now they are unwilling to argue when the subject is proposed. Many have met Narayan and Harripunt since they united with the christian church, and asked them why they forsook their religion, the religion of their fathers; and when told that the christian religion was from God, that it was wrong to worship idols, etc., they have replied that they did not wish to discuss that point, but they thought it wrong for any one to forsake his religion. Indeed, people of all classes, with whom we have met, and who have come into contact with our native converts, have seemed to avoid as much as possible any reference to the foundation on which the two religions rest. We cannot but hope that this feeling will continue to extend, and that some may be led by the grace of God to place their hopes on a foundation that will never fail them."

Dajeeba, until the close of 1839, had always occupied a house in connection with the dwelling of one of the missionaries. He was then removed to a house surrounded with native dwellings, where it was hoped many natives might be induced to go and receive instruction, who would be afraid to enter the premises of the missionaries.

"The result has in a measure answered our expectations. Dajeeba's house now forms a distinct station in Ahmednuggur, where natives resort for instruction, and where our other converts often go and hold conversations with the people, and where we also regularly hold meetings. We cannot but hope that the result of this experiment will be good, and we shall be happy to be able to establish other little centres of light in the midst of the general darkness."

Excepting that the church at Ahmednuggur has lost two of its members by death, the number of each in the three mission churches is the same as was reported last year; its total is thirty-two. Five or six individuals at Ahmednuggur had applied for admission, and some of these were hopeful candidates. The average congregation on the Sabbath at Bombay, Ahmednuggur, Jalna, and Malcolm-Peth, respectively, is 250, 230, 75, and 50. Writing at Paitan, one of the sacred places on the Godavery, after having preached the gospel all day in favorable circumstances, Mr. Munger exclaims—

"Eighteen centuries ago the preaching of the gospel was attended with the most glorious results; the word had free course and was glorified. And why may it not be thus attended in these latter days? Why is it not thus attended? Is it a more difficult work for the Holy Spirit to raise up a church in Paitan, than it was in Corinth, and Ephesus, and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea? Is there a soul here more averse

to the truth than many of those were who repented and believed on the day of pentecost? And even if it were so, is there any thing too hard for the Almighty? Oh for the faith and the love to Jesus and souls, and the devotedness to the kingdom of holiness, possessed by the early disciples and apostles of our Lord!"

How evidently do we need that outpouring of the Spirit upon all flesh, which the Scriptures hold up as an object of expectation and prayer! A gracious visitation from on high, would give a wonderful impulse to the labors and faith of missionaries in western India.

Yet the way of the Lord is evidently preparing in that country, though slowly. Those who have attended to the history of this first mission of the Board, this earliest of the foreign missions of the American churches, from the beginning, must perceive that the Mahrattas, as a people, stand related to the christian religion very differently from what they did in the year 1814. Much unavoidable preliminary ground has been gone over. The truth is nearer the great mass of the native intellect and heart. The sensation occasioned by the conversion of one or two Parsee or Brahmin young men, shows how the subject is regarded by the more intelligent native population. If there were no progress, no impression, no danger, there would be no alarm.

Preaching tours have been performed by several of the brethren; —by Messrs. Ballantine and Burgess, as far as Jalna; by Messrs. Abbott and French, to the villages in the vicinity of Ahmednuggur; by Mr. Munger to Arungabad, and also to Paitan on the Godavery; and by Mr. Hume in the southern Concan. In these tours, acquaintance was made with the people, and much good seed of the word sown. Such tours in the more important routes are aided by the military roads, which the great dominant power is causing to be constructed through the country. A single passage from the journal of Mr. Burgess will assist the imagination in following our brethren in their tours of usefulness.

"Jalna by the carriage road is about 120 miles from Ahmednuggur in a northeast direction. By a direct line its distance does not exceed a hundred miles. This road, which generally is quite good, passes through Arungabad, a large city eighty miles from Ahmednuggur. The country over which we passed is for the most part level or gently undulating, but the extensive plains are skirted by ranges of hills rising abruptly to the height of from 300 to 500 feet. Such hills form the boundaries of the plain of Ahmednuggur, which is from ten to fifteen miles in width. About twelve miles northeast of Ahmednuggur we pass down into the plain of the Godavery river. This valley, where we crossed it, is about fifty miles in width. In passing over it, I was often forcibly reminded of the beautiful meadows on the Connecticut and Hudson."

Jalna is pleasantly situated, in the territories of the *Nizam*, as the Mohammedan prince is called, who has a nominally independent government over about 95,000 square miles on the north of the Godavery. The English having built a church for their own use at Jalna, have generously given Mr. Munger the use of their former place of worship.

The schools at the beginning of the present year were as follows:—

Free-schools.	*Number.*	*Boys.*	*Girls.*	*Total.*
Bombay,	11	302	100	402
Ahmednuggur,	7	172	25	197
Jalna,	4	90		90
Malcolm-Peth,	1	15		15
Total,	23	579	125	704
Boarding-schools.				
Bombay,	1		14	14
Ahmednuggur,	2	60	25	85
Jalna,	1	15		15
Malcolm-Peth,	1		28	28
Total,	5	75	67	142

It therefore appears, that there are five boarding-schools, including the seminary for boys at Ahmednuggur, in which are one hundred and forty-two scholars; and twenty-three free schools, with seven hundred and four pupils.

The Committee are still without a report of the printing done in the year 1838; and they have no detailed report of the printing in 1840. The amount for that year is 2,199,687 pages; making the amount of printing from the beginning, to be 28,025,687 pages, not including the year 1838. A new and beautiful fount of Mahratta type, of the pica size, smaller than any in use heretofore, was in the process of being cast, under Mr. Webster's superintendence, in May. This type will print the whole Bible in thirteen hundred octavo pages, or about eleven hundred royal octavo.

MADRAS MISSION, IN SOUTHERN INDIA.

The large printing establishment in this mission, purchased a few years since of the Church Missionary Society, has nearly refunded the amount of its purchase-money, and is expected to meet in great measure the expenses of the mission in 1842. This it does by the

profit on its job-work, of which a considerable amount is required in such a place as Madras. The Tamul printing in 1839 amounted to 13,000,000 pages, the greater portion duodecimo. Six million five hundred thousand pages were of the Holy Scriptures. There were various other works in English, and English and Tamul, or English and Teloogoo, comprising periodicals, school-books, etc.

The printing during the year 1840, in the Tamul language, comprised 11,660,700 pages. This printing embraced 9,426,000 octavo pages of Scripture, and 2,234,700 duodecimo pages of tracts. The amount of printing in native dialects from June 1838, when the printing establishment came into the hands of the mission, is 33,750,000 pages. Among the books printed last year, was an edition of selected tracts of twenty thousand copies, to be bound together; the same number of Luke and Acts bound together; and also an edition of selected books of Scripture, containing Genesis, Exodus, Psalms, Luke, Acts, Romans, and the first and second Epistles of John. The expense of all this printing was borne by bible and tract societies and by various individuals. The demand for labor in this department is so great, that it is desirable one or two more persons should be added to the mission with the least possible delay.

In 1839 there were fifteen free schools, containing five hundred and twenty-five scholars. In 1840 the number of schools was sixteen, and the number of scholars four hundred and eighty-five.

In the spring of last year Messrs. Scudder and Winslow made a tour to Conjeveram, a sacred place forty-six miles south-west of Madras. In this tour they preached the gospel to about fifteen hundred individuals, generally from ten to fifteen minutes, in companies of from ten to twenty; and distributed four thousand two hundred books and tracts. In the summer, Doct. Scudder performed a tour nearly two hundred miles south, into the Cuddalore and Tanjore districts, taking with him six thousand copies of one of the gospels, and eleven thousand five hundred tracts. In the autumn Mr. Winslow journeyed as far as Bangalore, accompanied by Mrs. Winslow and their eldest child, on account of the health of the two last named. This place is about two hundred miles west of Madras, in Mysore, one of the Protected States, governed by a Rajah. The Mysore is an immense terrace of table-land, elevated about three thousand feet above the level of the sea, and supporting a range of granite mountains, called the Nielgherries, etc., some of which are five thousand feet higher than Mysore. Mr. Winslow describes it as altogether a splendid country, much superior to that on either coast, especially the Coromandel, and its climate is many degrees cooler than that of the plains below. He

MYSORE
Pulicat
Madras
Polar R.
Arcot
Sgringapatam
Mysore
Pondicherry
Cuddalore
Cauvery R.
Coimbatoor
Caroor
Coleroon R.
Carical
Darapodrum
Trichinopoly
Tanjore
Negapatam
COCHIN
Dindigul
10°
Madura
Sevagunga
Teroopoovanum
Teroomungalum
Ramnad
TRAVANCORE
Tinnevelly
Tuticorin
GULF
of
MANAAR
Trivandrum
Palamcottah
Comorin
CEYLON
Kandy
80°

says it is well watered, fertile, and populous, and is open and promising as a field of missionary labor, and that a missionary, almost worn out in the Carnatic, would be capable of perhaps many years of active labor in the Mysore. The Tamul language, however, is less prevalent there than the Canarese. Several points are already occupied by missionaries of the London and Wesleyan Methodist Societies. "Though these societies," says Mr. Winslow, "have thus made a beginning in this extensive and populous country, there is abundant room, on every hand, for others. Considering the real eligibleness of the field in itself, the desirableness of having mission stations so arranged as to afford some variety of climate to those in the same general field, that there may be changes when health seems to require it, and that the peculiar constitution of each missionary may be consulted in some measure in his location; I feel inclined to urge the claims of this field upon the Committee. There are many eligible places for the location of laborers, the country being in most parts populous." Mr. Winslow returned to Madras in February, with the health of his wife and child much improved.

Mr. Winslow in one of his letters has brought together a number of facts that have a bearing on the progress of missions in India. At Juggernaut, last year, the attendance was only five or six thousand—a great falling off since the time of Buchanan. At Conjeveram, one of the most sacred places in India, where Messrs. Winslow and Scudder went at the time of the principal festival, the number present was much less than usual; and Doct. Scudder found not more than half the usual number present at another sacred place called Chillumbram, in his subsequent tour. The Madras government,—following the footsteps of the Bengal presidency, which has formerly dissolved its connection with idolatry, and also substituted an oath in the name of the living and true God, for one on the sacred waters of the Ganges, or on the Koran, —is gradually withdrawing itself from connection with the idolatrous observances of the country.

MADURA MISSION, IN SOUTHERN INDIA.

On the 23d of March 1840, Mr. Poor entered on the twenty-fifth year of his missionary life, and he then made this record of his experience:—"Though my hopes now of witnessing speedy results of my labors, in the hopeful conversion of the heathen, are less sanguine than they were twenty-four years ago, I have a settled and a sustaining conviction, that I can do, or desire nothing better, than to wear out in my present course of labor. I ought to add, however, that ever and anon, I receive a fresh impulse of hope and

blest anticipation of an extensive movement in favor of the truth as it is in Jesus, among the inhabitants of this district."

Before entering on a report of the proceedings and state of this mission in the past year, it will be necessary to mention some facts in the statistics of the year 1839, which were omitted in the last Report for want of the requisite documents. The facts are thrown into a tabular form, and relate chiefly to the department of Christian education.

Stations.	*Native Preachers.*	*Native Helpers.*	*Boarding Schools.*	*Male Pupils.*	*Female Pupils.*	*Whole number of Boarding Pupils.*	*English Schools.*	*Pupils.*	*Free Schools.*	*Male Pupils.*	*Female Pupils.*	*Whole number in Free-Schools.*	*Grand total of scholars.*
Madura,		7					1	65	36	1425	60	1485	1550
Dindigul,	1	11	2	31	6	37	1	23	21	364	14	378	438
Terupuvanum,		3	1	7		7			7	240		240	247
Sevagunga,		2	1	10		10	1		7	300		300	310
Terumungalum,		6	1	23		23			10	265		265	288
Total,	1	29	5	71	6	77	3	88	81	2594	74	2668	2833

The results are,—one native preacher, twenty-nine native helppers, five boarding-schools with seventy-four pupils, three English day-schools with eighty-eight pupils, and eighty-one free-schools with two thousand six hundred and sixty-eight pupils; making a total of two thousand eight hundred and thirty-three pupils. The numbers considerably exceed the conjectural estimates in the last Report.

In this immediate connection, the Committee give a statistical view of the mission as reported to them at the close of the year 1840.

Stations.	*Native Preachers.*	*Native Helpers.*	*Boarding Schools.*	*Male Pupils.*	*Female Pupils.*	*Whole number of Boarding Pupils.*	*English Schools.*	*Pupils.*	*Free-Schools.*	*Male Pupils.*	*Female Pupils.*	*Whole number in Free Schools.*	*Grand total of Scholars.*
Madura,		13	1		7	7	1	120	40	1429	103	1532	1659
Dindigul,	1	10	2	38	17	55			27	504		504	559
Terupuvanum,		4	1	17		17			7	266		266	283
Sevagunga,		3	1	7		7			7	233	12	245	252
Terumungalum,		7	1	23		23			18	540		540	563
Total,	1	37	6	85	24	109	1	120	99	2972	115	3087	3316

The results for the year are as follows; viz. One native preacher, thirty-seven native helpers, six boarding-schools with one hun-

dred and nine pupils, one English day-school with one hundred and twenty pupils, ninety-nine free-schools with three thousand and eighty-seven pupils, making a total of three thousand three hundred and sixteen pupils. About a thousand of the pupils in the native free-schools are able to read, and nearly the whole number have committed to memory the ten commandments, the Lord's prayer, and a small catechism. In addition to this, nearly a third part have committed a larger catechism, and portions of Scripture history. On the present scale of operations in the department of education, the mission is annually sending forth about one thousand lads, with their minds somewhat enlightened in respect to the fundamental truths of the gospel. If children and youth are among those to whom the gospel is to be preached,—and to none can it be preached with more hope of ultimate success,—what more effectual method of getting access to their minds can be adopted?

"The great majority of these," say the mission, "but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counteracting good influence. The parents of the families to which these thousand boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others of which we are in possession, it appears to us evident that a leaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school-room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ."

There were twelve additions during the year to the four native churches. The number of members, exclusive of native helpers, is fifteen, all, except one, males. It should be remarked that the mission is in its infancy.

A quotation from one of Mr. Poor's communications will show how the brethren are endeavoring to train up a native ministry as fast as possible.

"The schoolmasters, as a body, have been longest in connection with the mission, but are babes in useful knowledge, compared with the monitors, some of whom have been under christian instruction for more than three years. All these monitors might advantageously be employed through the day as teachers in the schools; but the importance of maintaining their present relative standing is so obvious, that they continue to spend one-third of their time in study on the mission premises. The first class, or assistant teachers, are in attendance from ten to one o'clock, and the second class, or monitors, are in attendance from three to six o'clock, P. M. The number in the former class is eighteen, and in the second twenty-one. The attainments of these monitors may be regarded as the maximum to which instruction has

been imparted through the medium of the Tamul language. A majority of them are doubtless depending upon the mission schools as the means of support. Should there be a demand in the villages for mission schools, or should we have funds for extending our operations to distant places, or should the Spirit of God be imparted to these youths, they will become efficient helpers in the work of the mission. The desideratum at present is to show, by actual experiment, to what extent they may serve the cause of christian education in this city. It was mentioned in a former report that the training of monitors, especially in a city, is preferable, in some important respects, to instructing an equal number in a boarding school. Aside from the immediate service they render, as teachers in the school, they exert a salutary influence upon the schoolmasters, and provoke them to learn many things. But what is of still greater importance, they are a medium of access to the inhabitants of the city at large, to whom they communicate many of the new and surprising things they learn of the missionary. By this means truth and error are brought into immediate contact, and a spirit of inquiry excited."

A passage in a communication from Mr. Tracy, presents us with a new call from India, and shows how the leaven of Christianity is working in the country.

"A few weeks since a man from a distance of forty miles to the southwest called at my house. He was a man of respectable appearance and rank in society, and was more than usually modest and prepossessing in his manners. He was a Christian, and the only one in the village where he lived, but said that many of his heathen neighbors were desirous of knowing more about Christianity. Within a distance of three or four miles there were as many as eight or ten families of Christians, (who were, I suppose, formerly connected with the mission in Tinnevelly,) but at present they have no means of educating their children, as most of them are poor; and the object of his visit was to seek the establishment of a school where the doctrines of Christianity might be taught, instead of the polluting fables of heathenism. He urged his plea with earnestness, but not with the boisterousness of a man desirous of filling his own pockets under the guise of an interest in Christianity; and when I told him that his request could not be complied with, on account of his distance from us, his sad countenance spoke volumes in favor of his sincerity. I could not help feeling an interest in the man and his object. He was pleading for his children, and apparently with some of the feelings of a christian parent, he was begging for the means of saving them from the polluting influences of heathenism, with which they were surrounded, for the means of qualifying them for usefulness in the service of God; and yet from necessity he was denied. My heart was pained, as I gave him a few books, and said, God help you. I can do no more. May the great Shepherd himself watch over these scattered and defenceless sheep."

Another scene, by the same writer, is so well fitted to interest us in the youth of India, that the Committee cannot withhold it. The child is a member of the boarding-school at Terumungalum.

"One little boy, seven years old, the smallest in the school, and from a heathen family, asked me some time since to baptize him. I sent him away with some slight remark, as I supposed it a mere childish notion, which had arisen from his having seen the children of the mission families baptized. After some time he came again with the same request. I asked him why he wished to receive baptism? He replied that he was a sinner and wished to be

born again, that he might become one of God's children—with other remarks of the kind. A few days afterwards I called him and repeated the same questions, to which he replied as before. You told me, I said, that you wished to be baptized, so that you might be born again and become a child of God. Do you think that by receiving baptism you will be born again? He replied, 'If I hate and forsake every sin, and believe in Christ, and pray to God, and he gives me his Holy Spirit, then I shall be born again.' But you are a little boy, and if you become a Christian, your friends may persecute you and tell you that you must forsake the Lord Jesus Christ—what will you say when they do so? He answered by a single, but very emphatic Tamul word, 'I will not.' But are you able to do this by your own strength? 'If God give me his Holy Spirit and I pray to him, I shall have strength.' Do you commit sin now? I asked. 'No sir.' Do you never tell lies? 'No sir, not now—when I was a heathen I told lies, but none since.' Do you never get angry? He hung down his head as he acknowledged that sometimes he did get angry. Well, do you pray? 'Yes sir, every day.' How do you pray? Do you repeat a prayer you have committed to memory? 'I pray with my whole heart.' What do you ask for? What do you wish above all other things? 'That God would give me a new heart and make me his child.' After other conversation of a similar nature, I kneeled down and prayed that the Great Shepherd would make this dear child one of his flock. Before rising he also poured out his heart in few and simple, but most appropriate petitions that God would give him his Holy Spirit, make him his child, and finally take him to heaven. As he arose, his eyes were filled with tears and my own thoughts were irresistibly carried back to many a happy scene in America, when I have been surrounded by a group of children pouring out their tears and their hearts before God."

The Committee would respectfully call the attention of the Board to some very satisfactory remarks by Mr. Poor in the Missionary Herald for February, on the connection of missionary schools with the preaching of the gospel. Their length prevents their being here quoted.

Pains are taken by frequent tours to scatter the good seed of the Word broad-cast over the district, as will be seen by a reference to the journals of the mission. In these tours, and at the places at and near the stations, the gospel is preached and books are distributed. A mission-chapel has been erected at Dindigul through the liberality of individuals. At Madura a bungalow has been erected at small expense for a preaching-place. Mr. Poor greatly needs a commodious church, and one ought, if possible, to be provided for him without delay. "I have," he says, "more than one thousand children under instruction, who might be brought together on the Sabbath, in different companies, belonging to nearly the same number of families, all residing within three quarters of a mile of the mission-house. My acquaintance with individuals is gradually increasing, some of whom might be induced to attend preaching occasionally, were there an eligible place for their accommodation. In the midst of a dense population, who are becoming more and more friendly to our object, I have no more commodious place for preaching, and for the administration of the ordinances, than

a dwelling-house, which will accommodate one hundred individuals."

Before the Madura mission was commenced, Mr. Spaulding, of the Ceylon mission, made a tour to ascertain the feasibility and desirableness of such a measure. Seven years after that exploring tour, that is, during the past year, Mr. Spaulding again visited the district. He gives the following account of the changes which had occurred meanwhile, as they fell under his own observation in his second journey.

"If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

"On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga, where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road with good bridges is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

"Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as rainy season. Within six years these two sources of profit, good roads and good tanks, have been greatly increased, so that the revenue in some parts is more than doubled. These facts, though somewhat foreign from the immediate cause of missions, form an interesting feature in the future prospects of that people, and to me are exceedingly interesting.

"When I went over before, our boat was blown out of its course by the strong wind, and Mr. Hoisington and myself were obliged to walk about seventy miles in the sun by day, and with no rest house by night. Now we had good conveyances and good rest houses and mission houses and pleasant gardens through our whole tour. Then there was no missionary station nor christian teacher within the district. Now there are five stations and nine missionaries, who have under their care about eighty native free-schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it."

After having given some further particulars respecting the manner of conducting the missionary stations and their general aspect, Mr. Spaulding adds—

"The difference to my own feelings is almost like a dream. Like the enchantment of your 'American West,' where forests disappear and cities shoot up as by magic, a high way is there, the way of holiness is commencing, 'the eyes of the blind are opened, and the ears of the deaf are unstopped.' The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, 'Strengthen ye the weak hands, say to the fearful heart be strong, fear not.' Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission."

This mission ought to have an immediate and considerable accession to the number of its laborers.

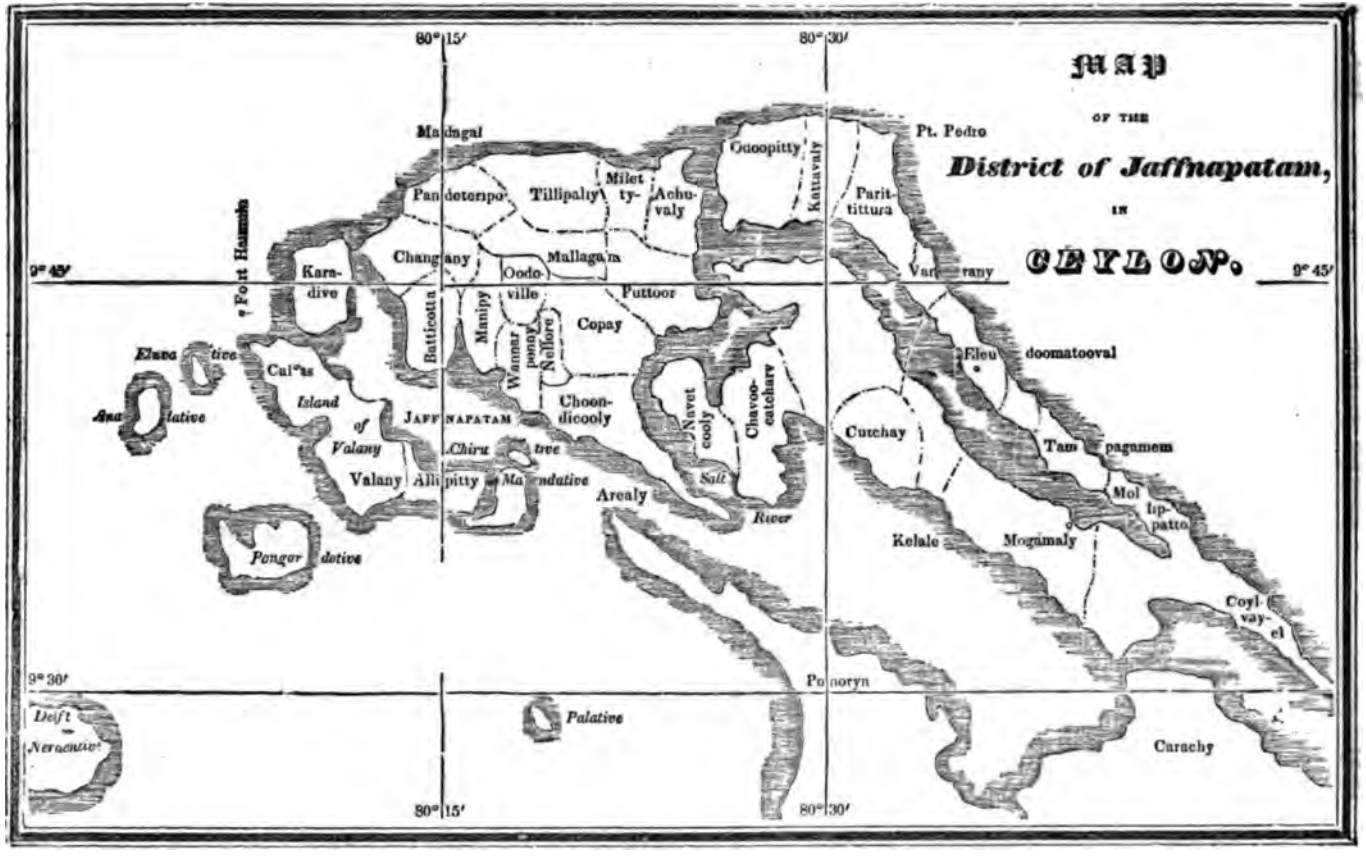
Mr. and Mrs. Muzzy, on account of the failure of health of the latter, were obliged to spend a part of the year on the Nielgherries, and were there at the latest dates. A Tamul population forms considerable villages on those hills.

CEYLON MISSION.

Mr. Meigs has been waiting more than six months for an opportunity to return to Ceylon. Such delays are not often necessary. The Committee expect two or three associates to accompany him on his return. Miss Brown's constitution has been found incompatible with an Indian climate, and she returned to this country August 7th. The call for new laborers in this mission is very imperious. On this subject the Committee refer the Board to an elaborate letter from the mission, published in the Missionary Herald for October last. Panditeripo and Chavagacherry, two stations, are still without pastors, and possibly Tillipally. The health of the principal of the seminary at Batticotta threatens to fail. Oodoopatty, one of the out-stations, on the north shore of Jaffna, six miles from Varany, needs a missionary resident. It has been ascertained that there are 40,000 souls within the limits of Varany and Chavagacherry. Mr. Apthorp, who is at the former of these stations, says,—"The effects of vacating a station are disastrous in the extreme. The church-members wander, the schools decline, schoolmasters get bad habits and a bad name, the confidence of the people in us is shaken, and the new missionary finds multitudes of weeds to pull up on his arrival. I believe a missionary will go to Chavagacherry now with prospects less favorable, than if no missionary had been there."

It is possible that the sacrifice of results at the two vacant stations may be an equivalent to the entire influence of a member of the mission! Such things ought not to be.

The operations of the printing establishment at Manepy are to be reported for the last year and for the latter half of the year 1839.


MAP
OF THE
District of Jaffnapatam,
IN
CEYLON.
80° 15′
80° 30′
9° 45′
9° 30′
Madagal
Pt. Pedro
Gnoopitty
Kottavaly
Pandeterpo
Tillipaly
Milet ty-
Achu-valy
Parit-tittura
Changany
Mallagam
Oodo-ville
Varany
Fort Hammenhiel
Kara-dive
Puttoor
Batticotta
Manipy
Wanner ponny
Nellore
Copay
Elanc tive
Cal as
Island of Valany
Ana lative
JAFFNAPATAM
Choon-dicooly
Navet cooly
Chavoo-catchary
Fleu
doomatooval
Chiru tive
Cutchay
Tam pagamem
Valany
Alli pitty
Ma ndative
Arealy
Salt River
Mol lip-patto
Kelale
Mogamaly
Pongar dotive
Coyl vay-el
Delft
Neracuny
Palative
Pomoryn
Carachy

The Tamul printing during the last six months of the year 1839, amounted to 4,183,650 pages, making the whole amount for that year 17,439,650 pages.

In the year 1840, there were 9,520,000 pages of Scripture and 1,788,000 pages of tracts printed; total, 11,308,000. The number of Tamul printed pages from the beginning, is 51,640,800. The whole amount of printing of all kinds, is stated by the mission to be 81,614,150 pages.

The work done in the bindery during the eighteen months just now under review, amounted to 66,784 volumes. Eighty-six natives are employed in the printing-establishment, twenty-seven of whom are church-members.

The Committee resort to a tabular exhibition of certain facts, which conveniently take that form.

Stations.	*Average congregation on the Sabbath.*	*Church members.*	*Church members received last year.*	*Seminary.*	*Pupils in Seminary.*	*Boarding-Schools.*	*Males in Boarding-Schools.*	*Females in Boarding-Schools.*	*English Day-Schools.*	*Pupils in English Day Schools.*	*Free-Schools.*	*Pupils in Free-Schools.*	*Grand total of pupils.*
Tillipally,	400	45							2	*	24	925	925
Batticotta,	480	133	34	1	162	1	30		1	85	13	567	844
Oodooville,	320	57	7			1		100	2	70	7	295	465
Manepy,	460	71	5						2	180	12	500	680
Panditeripo,	140	13	1						2	120	1	30	150
Chavagacherry,	350	*							1	30	3	*	30
Varany,	250	*	1			1		20			10	*	20
Total,	2400	319	48	1	162	3	30	120	10	485	75	2317	3114

It will be seen that the table is not entirely complete, the reports on which it is based being deficient in respect to two or three of the stations. The number in the free-schools is 2,579, as the Committee learn from another source. The English-day schools have taken the place of the family boarding-schools. It is from these the pupils for the seminary are derived. The number of the boarding-scholars of both sexes is three hundred and twelve; and the number in eight of the ten free-schools of higher character, called English day-schools, is four hundred and eighty-five.

A historical and general view of the important female boarding-school at Oodooville is given in the Missionary Herald for January. That account was drawn up in April 1839. Mr. Spaulding thus writes concerning the institution more than a year later.

"The number now in school is one hundred. The religious influence is very good, and the situation and character of those who have left are such as to give us very great encouragement. Indeed it is mostly through the influ-

ence of those educated here, that we are able to secure to the cause the benefits of the seminary at Batticotta. Here and here only helps-meet for those who make known the way of the Lord are educated, both in christian morals and domestic duties, as wives and mothers."

The female boarding-school at Varany, though with only one-fifth the number of scholars, is conducted on the same method. Fifty-six females from these schools have been married to pious young natives who have been educated by the mission.

Mr. Cope has been associated with Mr. Hoisington and Doct. Ward in the instruction of the seminary at Batticotta. The preparatory school contained thirty-five pupils, about a year since, thirty of whom were boarded by the mission. This school has since been merged in the English day-school. The seminary contains one hundred and sixty-two scholars, distributed in classes as follows:

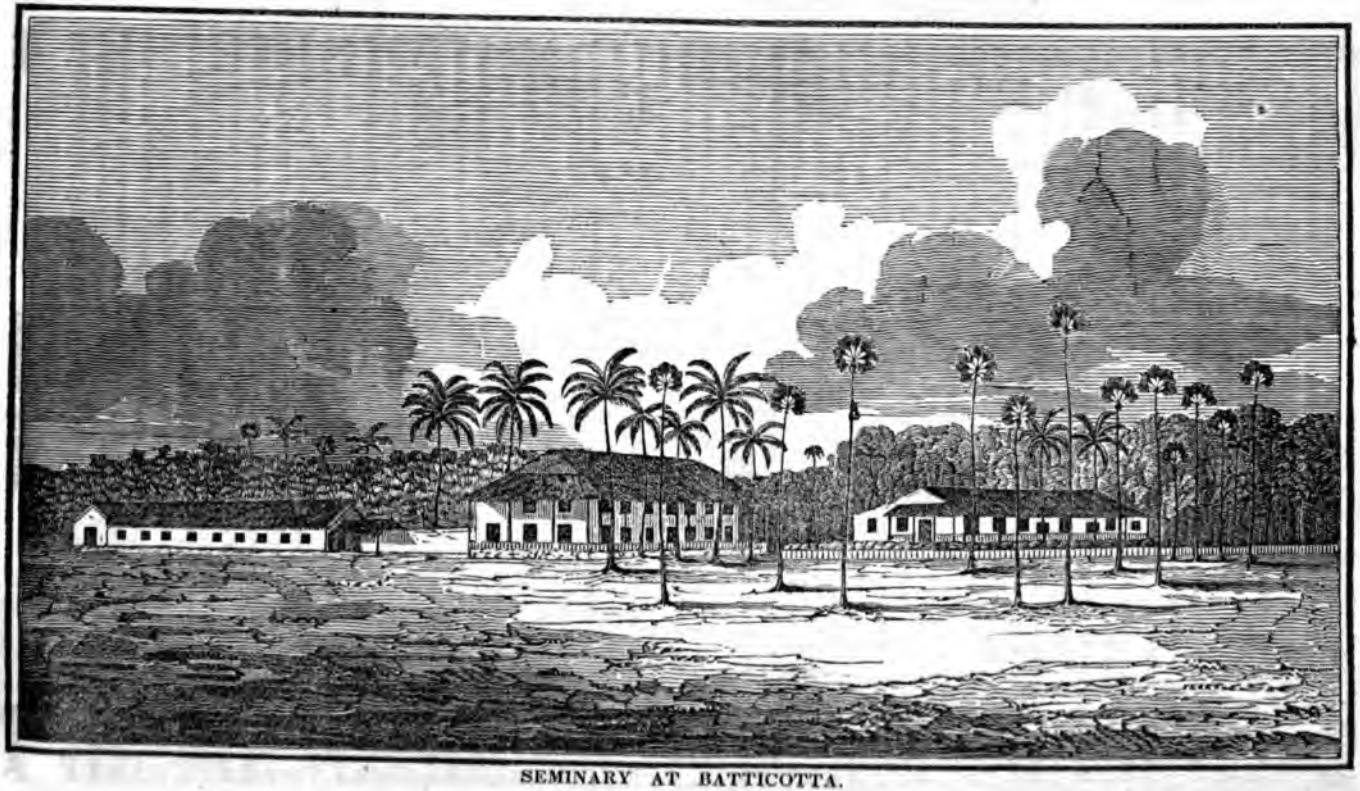
Select Class,	8
First do.	31
Second do.	31
Third do.	30
Fourth do.	31
Fifth do.	31
Total,	162

About one hundred of these are members of the church. The native instructors, with the branches which they teach, are as follows:

H. Martyn, tutor in natural philosophy, etc.
G. Dashiell, tutor in Hindoo astronomy, Sanscrit, etc.
P. K. Hasseltine, teacher in Tamul literature.
W. Volk, teacher in history, chronology, etc.
J. Gregoire, teacher in English language, etc.
E. Rockwood, teacher in mathematics.
W. Tennent, teacher in geography and map-drawing.
B. M. Palmer, writer and teacher of preparatory school.
W. H. Williams, writer.

The Committee quote, in this connection, some rather extended but important remarks of the mission concerning the seminary, designed specially to show the necessity of adding to its instructors from Christian lands.

"Another important interest committed to our hands, and for which patient labor is required, is the bringing forward of the native assistants, so as to make them more efficient co-workers, to furnish the mind with proper knowledge, and to keep it in healthy action. The daily round of their duties, conversant with truth though it be, does not secure this object. A thorough, systematic course of study, bringing clearly to view the relations of truth, and



SEMINARY AT BATTICOTTA.

fitting the mind the better to communicate that truth, must be applied, or the deficiency will never be met. It should be borne in mind that candidates for admission to the seminary are of necessity very young, about twelve years of age on an average. A reference to the terms of admission will show that the attainments of the boys, when admitted, are not in advance of those boys in the United States seven or eight years of age, who have enjoyed the benefits of a common village school. We cannot, as in America, introduce the student at once to the richest stores of science. It is at the end of his course that he is able to make a tolerable use of works in English. Of the five years (the seminary course has recently been extended to six years,) allotted to study, three rather belong to the common school department, as understood in America. The Child's Book on the Soul and the elements of natural philosophy, are taught during this period. But even these and other kindred studies, taught as they are in a heathen atmosphere, are no more than equivalent to the advantages of a well directed Sabbath school in one of your cities. It is the remaining two years, devoted to history, mathematics in some of the higher branches, and philosophy, that give to the seminary its character as a literary institution. The attainments made during these two years, making due allowance for the want of facilities, and the difficulties to be encountered in teaching youth who inherit the prejudices of their countrymen in respect to foreign science, will bear a comparison with the fruits of the same amount of training bestowed upon those of similar age in the United States. But if we look for qualifications adapted to the exigencies of giving religious instruction to this land, the students go forth children in understanding, as well as in years. The work of instruction terminates where it should begin. And now a New Testament is put into their hands, and they are directed to go among their countrymen and publish the gospel; in other words, to recommend and defend it; to meet a subtle philosophy and its subtle advocates, brahmins and pundarams, who have made their splendid system the study of their lives, and who are ready to quote, in support of every heathenish custom, such venerable witnesses as the shastres, puranas, and vedas. Were a promising lad selected from one of your city grammar schools, and put upon getting knowledge for the space of two years, through the medium of the Greek language, would he be thought qualified to sustain the truth before an array of Epicurean and Gnostic philosophy and Arianism, defended by burnished weapons, gleaming in the hands of the learned, the noble, and the mighty of the land? Let it not be supposed that the controversy here carried on is whether a graven image is a god: there lies behind this a philosophy that can vie with any 'oppositions of science,' falsely so called, that Christianity ever had to contend with in primitive times. The whole community are either teachers of this system or disciples of those teachers. The whole country is rife with opposition. We need men who can wield Bible truth, in the popular language; who can hold up the two opposing systems in their true character; and who can declare that God whom some ignorantly worship. Elementary training is not enough to enable even a gifted mind to unweave the sophistry of these heathen dreamers, to match principles against figments, and to hand these fine spun theories over to absurdities. Here, as in America, are men of the school of Hobbes and Paine, who are theists, idealists, etc., and who have read the Bible only to find objections to the truth. The state of society calls for religious teachers of thoroughly disciplined minds; and to train up such, means must be furnished, in substance (be it called what it may) for a *theological seminary.* Could even one of our number be spared from his present labors, to do what he could in this department, we should be able to double the usefulness of our assistants. One who could mark out what should be investigated, make selections from the proper authors, and guide the students in prosecuting their inquiries, is urgently needed. A great and important work, and one which has hitherto been scarcely touched, is here to be accomplished. The young men are now suffering for want of such aid. In

christian lands, infidelity, Romanism, and Socinianism lie all unmasked. Here the mysteries of iniquity lie hid in the recesses of the temple, in scores of elaborate treatises and books of highly wrought poetry, that have not been explored, except by travelled and learned pundarams and brahmins, who make a show of them, to interest and awe the multitude. We have no native mind, nor have we for years to come a right to expect one, able to take the soundings of these depths of iniquity. It is obvious that this state of things demands that every avenue to science, and especially christian science, be laid open to the extent of our ability. While we cease not to preach, 'instant in season,' Jesus Christ and him crucified,—while we use all diligence to imbue with the first principles of the gospel, the children in our native free-schools, we do not forget that around Oodooville, and especially Batticotta seminary, are clustering interests vital to the prosperity of the mission. The principal of the seminary, in connection with Doct. Ward, has done something towards the perfecting of a system of instruction, and to prepare a few of the graduates to teach in their respective departments. These young men are doing an important work in applying a considerable part of the course which has already been matured, but there is, connected with every branch of the prescribed course, so much that they have never adequately explored, they are so much like their countrymen in their tastes, views, and want of energy and steady application, that, at present, they ought not to be employed, except under the eye of the principals, and as the means of reaching the minds of the students. We think we do not undervalue their attainments and services, when we say that there is the same objection to them, as the responsible teachers of science, in such an institution, that there would be to their classmates out of the seminary, were the interests of any of our mission stations wholly given into their hands.

It is highly important that the teaching of English should have a greater prominence than heretofore. Instruction in all the branches, Hindoo astronomy and Tamul literature excepted, is, and for years to come, must be conveyed by means of class-books in English. The native language is so much a part and parcel of heathenism, so deficient in scientific and theological terms, so unwieldly, at least by a foreigner, that to make it the vehicle of conveying instruction in subjects that require precision of thought and language, is not to be expected. Sooner or later the pupil, as well as the teacher, must resort to the English. The English language is vastly more important to India than the Latin was to England in the thirteenth and fourteenth centuries. But this indispensable medium of conveying instruction cannot be introduced by native instructors merely, who are but learners themselves. An able teacher should spend his whole time in this department. The younger classes are retarded in their progress, and can never reap the full benefit which the seminary might confer, until such a teacher is furnished. In a former communication we laid before the Committee the course of study marked out for the teachers of the seminary, the better to qualify them for their important duties. The principal has bestowed a considerable portion of his time and strength upon this work, and the result has more than realized our expectations. It shows that more should be done. He has also made valuable discoveries, in philosophy, mythology, and astronomy, as taught and believed by the learned and the people generally, sciences upon which the whole superstructure of heathenism is built. It is his earnest desire to go on and finally to embody for the seminary, and for popular use, the result of these investigations. But his health has failed under a pressure of labors, and the researches, the fruit of some years of toil, are likely to be lost. For these interests, and for the pastoral care of one hundred and fifty youth just emerging from heathenism, for supplying the refectory through untrustworthy agents, and for attending to the numerous wants of these sometimes proud, disobedient heathen youth, there is a lack that we know not how to meet. The

pastor of Batticotta station has his hands more than full—a population of eight thousand souls, a christian village springing up, the wants of which will require no small amount of care, not to mention two out-stations, and the numerous islands lying to the westward."

The select class of eight is the commencement of a higher department in the institution. They attend to various branches; some to theology, some to medicine, and some are preparing to teach.

The report of the mission is not full in respect to the members at present in the native churches. The number admitted from the beginning exceeds five hundred. The obstacles in the way of elevating the character of the native Christians, and the importance of overcoming these, are thus strikingly set forth by the mission.

"The habits of the people are such as to lessen very much the good effects of pastoral visitation. Their mud houses are low and dark, and the visiter must creep in. There is so little light that it is difficult to distinguish one object from another. The nearest approach to a seat will be the rice mortar. It often happens that before many words are uttered the most interesting portion of the family have fled. Viewed in connection with the training up of a christian family, the manner of living is still more productive of evil. A house of one apartment,* without windows or furniture of any kind, where the inmates sit and sleep on the floor, and where cleanliness is rarely observable, cannot be a place for the proper training of children; and if government, with all the weight of a moneyed influence, has not been able to effect any radical improvement in the country, (for the people plough and reap and manufacture every thing just as their fathers did a thousand years ago,) it will not be surprising if missionaries meet resistance in their endeavors to introduce a better style of living. When a sense of propriety, ideas of real comfort, as well as respect for ancestry, are united to maintain the customs of the country, they cannot be expected to yield to a slight pressure, but whatever may be the cost of overcoming these evils, for which the gospel has prepared the way, every little of judicious labor bestowed here will yield a rich reward in the moral elevation of generations to come. The mind that has already received an impulse toward improvement needs further awakening and training; and for this patient labor is required. We must do more for the native church, or much that has been done in the way of preparation will be lost. From every side there comes to us the admonition, 'Thou must prophesy yet again.' We see springing up around us christian families, who though they may understand the leading doctrines of the gospel, have neither the knowledge nor the facilities necessary to train up in the way they should go their rising offspring.

"In the early history of the mission, members of the church were mostly unmarried, and so few in number that we could give to each one some employment, in performing the duties of which the individual was daily brought into contact with us. It was then comparatively easy to exercise over the church a proper influence. But now the ground is changed, and the labor must be increased, or many ready to be delivered from the bondage of heathenish customs, to be rooted and grounded in the faith, must recede in their course and disappoint our hope."

* Some dwellings are the three sides of a court the covered part of which is opened to the centre.

Mr. Spaulding visited the Madura mission in the summer of 1840, with the growth and prospects of which he was much pleased. Mrs. Spaulding, who accompanied her husband, had not until then been out of the district of Jaffna since they commenced their missionary residence there, twenty years before. In a letter written just before leaving Ceylon on this journey, Mr. Spaulding points to the germ of a christian community in the field they had so long been cultivating.

"Though we cannot speak of any village which has thrown off heathenism and chosen Christ, still there are communities and interests springing up about our stations which are no improper emblem of the handful of corn upon the tops of the mountains whose fruits shall shake like Lebanon. At Batticotta there are twelve native christian families, at Oodooville five, at Manepy seven, at Tillipally five, at Panditeripo two, at Varany three, and at Chavagacherry three. The heads of these families, with a few exceptions, have been educated in our seminaries and somewhat raised above other christian families who are not educated, and above those of whom only one parent is a Christian. All these, however, form a kind of christian community among themselves, and though they have not broken off from their heathen relations and friends, still they are gradually more and more united to each other, and less and less regard the bribes and the persecutions of the heathen. Some of us can already see that a little one is becoming a thousand, and a small one a great nation. Jaffna may become the New England of Ceylon, and Ceylon the Old England of India, in less time than the churches are aware."

MISSION TO SIAM.

There is a peculiarity in this mission. It is situated in the only country, under an independent heathen ruler and having an established and prevailing system of religion, which the missionaries of the Board have entered. For British power restrains the heathen rulers in continental India and Ceylon, and Dutch power those in the Indian Archipelago; and in the hitherto accessible portions of China, missionaries have labored under certain commercial regulations. At the Sandwich Islands, and also among the Indian tribes too remote to feel the influence of our own government, there was, when the missionaries approached them, nothing like a system of religion of any kind existing. Nearly the same is true of the several African tribes among whom the missionaries of the Board have resided. But in Siam, we find an independent government, and one intimately connected with the administration of the existing religious system; and that system, too, one of the most complicated and complete in the heathen world. The Boodhist priesthood is eminently proud and intolerant, and Boodhism is a state-religion in Siam, Burmah, and China; though in the country last named, it is not the only religion with which the government acknowledges a connection.

Principal Localities in and near Bangkok
SIAM
so far as explored by Missionaries.
Remarks.
The line of canals from Mahlong River to the Banopakong is connected with the coast at short intervals by canals, at the mouth of which are villages.
The figures against the villages denote the estimated number of houses.
Wats are designated thus
Oil Manufactories
Sugar Manufactories
Note. Floating houses on both banks from the Tachin canal to the Menam.
Canal leading to Tachin R.
Esplanade Ground
Bankok Riv.
Mall
Kings Elephant H.
New Royal Wat
Royal Palace
The Kings Palace
Wat
Am. Mission House
Am. Mission Press
Prah Klang Wat's Palace
Dockyard
Chong Suea Pak house
Yuthia
Pop. 50 000 or 60 000
Samkok
500
Peguan
Pakrate
Bangkok
Canal
Lakonchin great Sugar Country
Cocoa-nut Country
Mahlong popular Canal
Tachin R.
Pakkret
Pakhan
Paddy fields
Westland Canal
Menam Bongtaraé R.
Bangplakot
Grande Mts.
Appearance of a range of Hills
Bankacha
Chantaboon
Chantaboon R.
Gulf of Siam
Road to Tavoy
Gulf of Siam
12
13
14
15

Were it not for the express command to go into all parts of the world, and that the expectation of success in missions in every part is founded on the promise of divine aid, a mission to such a community would be of doubtful expediency, while so many other heathen countries are to be found, which are subject to the power or predominant influence of christian governments, and which are so entirely accessible. As it is, we have yet to learn how the government of Siam will conduct towards us as soon as our influence begins to be perceptible among the people; and we shall need constantly to exercise an humble, prayerful reliance on God. The mission has written as follows on this subject.

"We know not certainly how the king regards the christian religion. It is remarkable that he is so silent on this subject. He must know what we are doing; and it is scarcely possible that he should not be aware that the gospel, if extensively embraced, would supplant the religion of the country and of the state. It is certain that very many who read our tracts imbibe this impression. If there were a jealous feeling on this subject existing in the bosom of the king or any of his officers, it should seem that it would before this time have manifested itself. We are almost ready to flatter ourselves that his majesty and nearly all other persons high in authority here are at least secretly convinced that we preach a better religion than Boodhism. But divine Providence may quickly develope events which will shew that such are vain flatteries. Our trust is in God, whose we are and whom we desire to serve. He will do all things well, and will work and none can hinder."

The government manifests a disposition to restrict the residence of the missionaries to Bankok. At present, this, in its practical operation, is not perhaps a serious evil. The mission says—

"Our views have been changed considerably of late, in regard to the importance of our having out-stations. They do not appear to us so important at present as we were once inclined to think them. If our location were in any city less in rank than the capital, the necessity of different stations would be much greater than it now is; for we should then enjoy far less facilities for intercourse with all parts of the kingdom. The Siamese are almost, if not quite, as much in the habit of coming several times a year to Bankok, as the Jews were of going up to Jerusalem to worship. It costs them little or nothing to travel. Their rivers and canals intersect the country every where. Boats are very plenty and cheap. They account their time of no value. When they come they bring provisions enough for the journey to the capital, and when they arrive they can obtain food cheaper in the city than in the country. Again, what we do in Bankok, under the eye of the king and his officers, receives consequently a peculiar sanction in the estimation of the people of the country. Hence we find that our tracts are far more highly esteemed by them than by the citizens of Bankok, which is denominated 'the angelic city of the great king.' Bankok itself presents a field for preaching the gospel abundantly large, probably, for all the missionaries that the church will be willing to send to Siam for years to come. In respect to schools, academies, and other means for education, it is probably wider than can be cultivated well by all the foreign missionaries that will ever be sent hither. It seems that the whole country is open to itinerant missionaries.

We may go out two by two or more on preaching excursions, in any direction, for weeks together, while our wives may be keepers at home, teach schools, and perform various other important services."

Mr. and Mrs. Benham arrived at Bankok about the first of March 1840, and Messrs. French and Peet and their wives May 28th. Owing to the unexpected failure of the vessel, in which they sailed from this country, to go to Siam, they and their associates were detained some time at Singapore; and before the company had all arrived at the seat of the mission, God was pleased to visit them and the mission with a grievous calamity. On the sixth of April, Mr. Benham was drowned in the Meinam river, as he was returning from the monthly meeting for prayer. His boat appears to have been swept by a strong current against the cable of a native vessel, and overturned. The death of such a man anywhere is a great loss to the church, but in the infancy of a mission like the one in Siam, it is specially severe. It would seem that pulmonary disease had previously fastened itself upon him, and would probably have made his life a short one, had he not been removed by this stroke of God's providence. Mr. Johnson embarked at Boston, with Mrs. Johnson, in the barque United States, Captain Webb, Nov. 17th, bound for Batavia, on his return to Siam. The Committee have heard of their safe arrival at that port.

Mr. Robinson's time has been chiefly occupied in translating the Scriptures into the Siamese language. The last three of the Gospels have been translated and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. For want of pecuniary means, the press lay idle about ten months, and meanwhile several of the tracts went out of print. It was believed that the calls for tracts at the tract-house, where there was a regular distribution four times a week, would average from ten to fifteen a day during the year. The printing reported by the mission is as follows:

	Pages.
Previous to 1839,	1,858,319
In 1839,	1,120,641
In 1840,	244,000
Total,	3,222,960

So that the amount of printing from the beginning, in the language of the Siamese, is 3,222,960 pages. One of the native press-men gives some evidence of piety. A passage in a letter from the mission shows that in Siam there are some special facilities for making use of the press.

"It is probably a moderate calculation which allows that there are at this time at least one million of Siamese readers. Allow us for a moment to direct your attention to the means which have produced so many readers. In

the first place the Siamese have a written character which is exceedingly simple and perfect, and which their children can learn to read within from two to four months. A native adult of but ordinary abilities may learn to read it in from fifteen to thirty days. Again all the Siamese wats are more properly seminaries of learning, than temples of religion. They concentrate rudimental, academical, and collegiate instruction, not as thoroughly, it is true, as we have been accustomed to see in our country, but still thorough enough to make all or nearly all readers who are taught in them. Again it is a sacred custom for parents to send their children to the wats for instruction. There are very few Siamese male children who do not spend some time in these seminaries. A large proportion of these who are not sent to the wats are taught at home by their parents, or some one of the family, or a hired teacher. It is very rare that a family can be found in which there is not one or more who is able to teach reading. May we not recognize a special providence in all this. And may we not, without enthusiasm, infer that God would have us take advantage of this state of things? We would mention one thing more. The Siamese have been accustomed from time immemorial to receive their religious instruction from books. This is the channel through which all their sermons are preached, all their superstitions inculcated, and all their faith and practice established. And we may add that it is also the channel of a large proportion of their business transactions. What a mighty channel is this, even with only the power of the pen. What mighty works has it accomplished under the control of the prince of darkness! What blessed results may it not effect when widened and deepened a thousand fold by the christian press!"

But whatever value the Siamese may place upon education in connection with the Siamese temples and priests, they have not yet shewn a forwardness to place their children in schools instituted by the mission. The Chinese are thought to be more accessible here than in China, or the Archipelago, and the mission recommends the establishment of a boarding-school for Chinese children.

Though the mission is not able to point to any of the Siamese who have publicly embraced the christian religion, yet it can show some important results, indicative of progress and preparation for farther and more efficient labors, which prove that it has not labored in vain. The following results, communicated by the brethren at the close of the last year, bear of course a similar relation to the labors of the other protestant missionaries in that country, that they do to our own.

"1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. Many very naturally supposed us to be in some way connected with the English, who have made extensive conquests in this quarter of the world, and whose power is consequently much dreaded. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

"2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, pro-

duced by his having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could not be done half so effectually in days or even in weeks.

"3. Many thousands have had the gospel so preached to them as that they understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptation of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the Scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

"4. There are some hundreds, at least, who have a pretty thorough knowledge of the christian system, and have closely observed its practical influence on those who profess it. We refer now to those who have for some time been connected with the mission as teachers, scholars, and laborers of various classes. We include also those, of whom there is a large class, who have frequently visited our families and have had opportunities of judging of our principles by our conduct. These have had line upon line and precept upon precept.

"5. There is a considerable number who profess to be convinced of the folly of idol worship and to have forsaken it. Cases of this kind are becoming somewhat frequent. We think they have been more numerous during the last, than in any previous year. If we express a doubt in regard to their sincerity, they say, 'Go to our houses and see. We have taken down and thrown away all our idols and implements of idol worship.' We do not believe that all these professions are sincere. Still we hope that in some cases they are so. It must be remembered that it is a great thing for a heathen to renounce the religion of his fathers; and where we see any considerable number who are willing to do this publicly, we may be sure that those convictions which lead to this step are becoming widely diffused.

"5. Finally, we consider it no small step in preparing the way for the reception of the gospel by this nation that several of the most prominent and influential men acknowledge their disbelief of the system of the universe taught in their sacred books, and consequently acknowledge that the books which teach this system are uninspired. There are many thousands of volumes of what the Siamese call their sacred books. It is probable that all these books contain more or less that may be proved to be false, and therefore contain the elements of their own destruction. It is especially so with some of their most renowned books, which treat of the system of the universe.

"As there are few if any nations where the belief of the people depends so much on that of their superiors as in Siam, it is reasonable to suppose that this beginning, by men high in rank and influence, in the rejection of books heretofore reputed sacred, will have an influence in overturning the established belief of the nation, and preparing the way for the reception of the true religion."

MISSION TO CHINA.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, and what is to result from them, does not yet appear. Doct. Parker says,—

"I am constrained to look back upon the present state of things not so much as an opium or an English affair, as the result of a great design of Providence to make the wickedness of men subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and christian nations."

Mr. Bridgman takes a similar view. He writes about the same time,—the summer of last year,—

"There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed, like Japan, and that it is for centuries, or even for tens of years, to exclude the light of God's glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and day after day and hour after hour discourse to them about the things of God and heaven.

"We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word."

The partial interruption in the labors of the mission gave Doct. Parker an opportunity to make a visit to the United States, for which he had obtained the previous consent of the Committee, and he arrived on the 10th of December, his passage having been generously given him by R. B. Forbes, Esq. He has since exerted himself to awaken an interest, both in this country and in England, in behalf of China, and particularly in respect to the plans of the the Medical Missionary Society formed some years since by foreign residents in Canton and Macao. The climate not agreeing with Doct. Diver's constitution, he repaired to Singapore, and thence, in accordance with strong medical advice, he sailed for his native land. He arrived at Salem on the sixth of July, and has since, at his own request, been released from his connection with the Board.

At the commencement of the present year, the Chrestomathy was nearly completed. Mr. Williams, besides the care of the press

and the study of Chinese, was prosecuting the study of Japanese. One of the ship-wrecked Japanese gives evidence of conversion to God. In other respects, the mission was employed as usual, though with diminished opportunities of course for personal intercourse with the Chinese.

At the latest date from this mission, Mr. Abeel was about visiting his brethren of the Reformed Dutch church in Borneo, going by way of Singapore.

INDIAN ARCHIPELAGO.

MISSION TO SINGAPORE.

Mr. Dickinson, at his own request, has been released from his connection with the Board, and has formed a connection with the Singapore institution, a promising seminary of learning under English patronage. Mr. and Mrs. Tracy, Mr. and Mrs. Travelli, and Mr. Wood, are now in this country. Mr. Wood is expected to become connected with the mission to Turkey. He arrived with his motherless child, at Philadelphia, on the 29th of January. While detained at St. Helena, he experienced great kindness from Mr. Carroll, United States consul; a gentleman who has frequently distinguished himself by kind offices to our missionary brethren. Mrs. Travelli arrived early in February, and her husband in the July following; both had experienced the failure of health. Mr. Tracy has suffered much in this way; but did not come home till he had tried the Neilgherry Hills in vain. Only Doct. Ball and Mr. North are left in the mission. The printing in 1840 was all in Chinese, amounting to 442,900 pages of Scripture, and 672,572 pages of tracts, and a number of handbills; making, in all, 1,146,302 pages. This swells the total amount of printing in the native languages at Singapore from the beginning, to 14,071,168 pages.

The seminary for boys contains fifty-seven pupils, and the female boarding-school ten.

The Committee have been coming, for some time, to the decision, which they have recently adopted, to relinquish this mission, and they are taking measures to bring it to a close as soon as the result can be brought about without unnecessary sacrifice in the interests involved. The comparative value of different fields cannot always be known without experiment; but when experience on this point is gained, it is the part of wisdom to give it due influence on our proceedings.

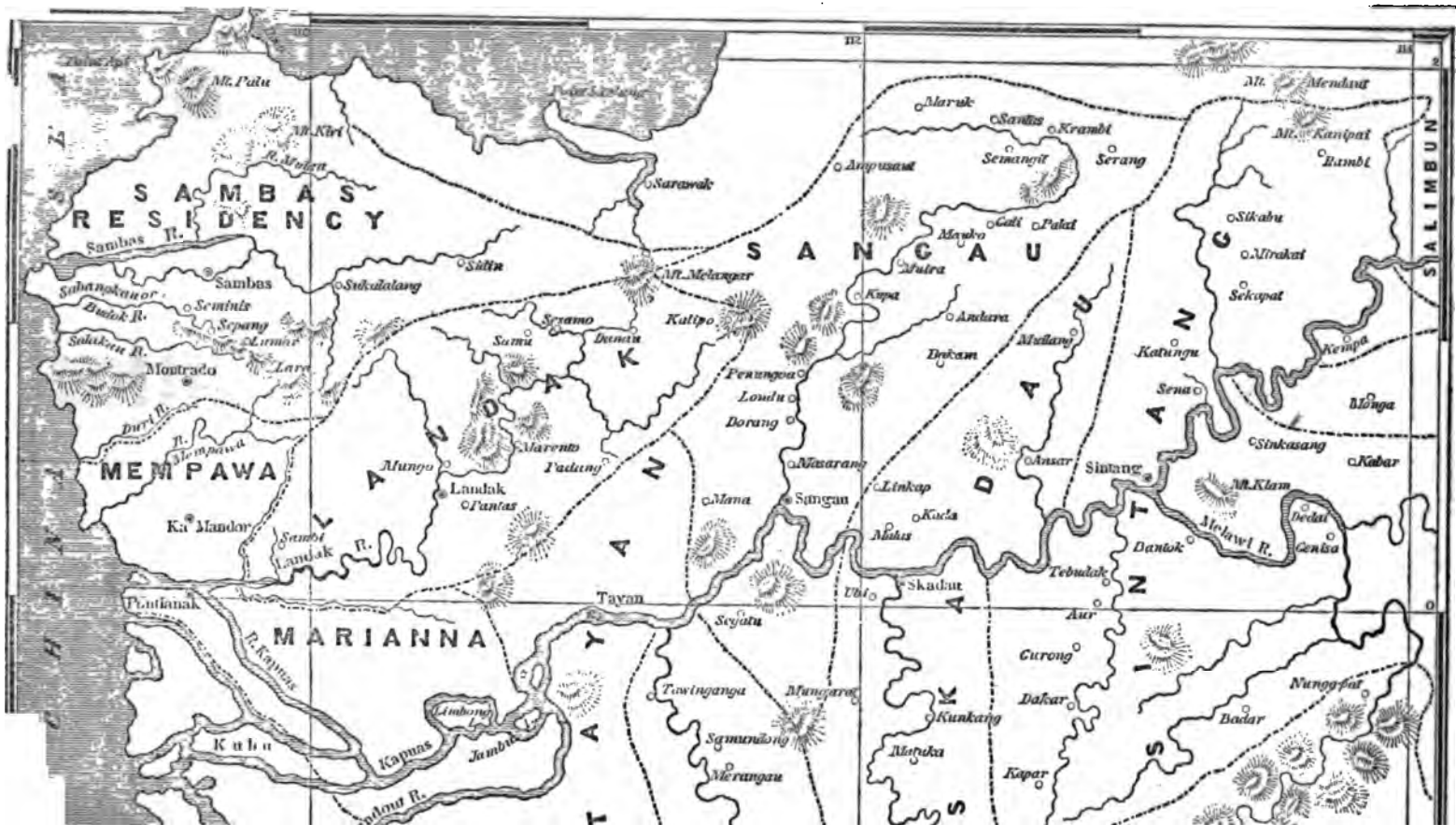
MISSION TO BORNEO.

This mission is composed of members of the Reformed Dutch Church, and derives its support, through the Board, from that denomination of Christians. The original designation of this mission was not to Borneo, nor were the embarrassing regulations since imposed upon it by the Dutch government, anticipated by any one when the Prudential Committee, at the suggestion of their Dutch brethren, turned their attention to Netherlands India. The mission has had its full share of the trials incident to an unexplored and barbarous country, but the way is gradually becoming more obvious and inviting.

Mr. Nevius appears to have had a prosperous voyage, with his family, from Singapore to Pontianak. But in the summer of 1840 he was bereaved of a daughter, and some months after this event, Mrs. Nevius's health had so far declined, that a voyage to Singapore was deemed necessary. They were there in April.

In May last Mr. Pohlman was about proceeding by way of Surabaya to the help of Mr. Doty in the Sambas Residency. Mr. Thomson was married in December to Miss Emma Combe, a Swiss lady who had been engaged in teaching a French and English school at Batavia. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. The Rev. William Theodore Van Doren and wife and Rev. Isaac P. Stryker embarked at Boston, November 17th, in the barque United States, Capt. Webb, bound for Batavia. The Committee have heard of the arrival of this vessel at that port. Messrs. Van Doren and Stryker are required by the Dutch regulations to reside a year at Batavia, before proceeding to Borneo. Two other brethren are under appointment for this mission, and are expected to embark soon after the annual meeting; but no physician has yet been obtained.

Until Mr. Pohlman arrives, Mr. Doty will have been alone in the Residency of Salmas. Montrado being the best place for a permanent station, he has made frequent applications to the authorities for liberty to reside in that place. Though his requests had not been refused, the answer was delayed, it was said, for obtaining the consent of an important Chinese member of the local government. Where in this Residency the first permanent station will be formed is quite uncertain. Previous to August 1840, Mr. Doty had distributed more than two thousand Chinese books and tracts, and some also in the Malay language.


SAMBAS RESIDENCY
MEMPAWA
MARIANNA
SANGAU
LANDAK
KAYAN
SEKADAU
SELIMBUN
Mt. Palu
Mt. Kiri
R. Mulan
Sambas R.
Sambas
Sebangkaur
Seminis
Budok R.
Sepang
Sakaran R.
Montrado
Lumar
Lara
Duri R.
R. Mempawa
Ka Mandor
Sambi
Landak R.
Pontianak
R. Kapuas
Kubu
Kapuas
Jambi
Ambong
Sedong R.
Sarawak
Sidin
Sukadalang
Seramo
Samu
Denain
Kaltipo
Mt. Melangar
Mungo
Marento
Padang
Landak
Pantas
Mana
Tayan
Seyatu
Tawinganga
Sgmundong
Merangau
Mungaro
Kunkang
Mutika
Kapar
Dakar
Curong
Aur
Tebudak
Skadau
Ubi
Danok
Melawi R.
Bedai
Genisa
Sinkasang
Kabar
Mt. Klam
Simang
Ansar
Sena
Katungu
Kenipa
Monga
Sikahu
Mirakat
Sekopat
Mt. Kanipat
Bambi
Mt. Mendawai
Serang
Semangit
Palat
Gali
Mayko
Mulira
Kupa
Andara
Dakam
Mullang
Penungpa
Loudu
Dorang
Masarang
Linkap
Sungan
Kuda
Mahu
Nunggal
Badar
Marauk
Sanlas
Krambi
Arapusant

Mr. Youngblood was waiting at Pontianak the arrival of an associate who might accompany him into the country of the Dyaks, to whose spiritual welfare he regarded his life as specially devoted. Messrs. Nevius and Youngblood have a school under their care, containing from twenty to thirty Chinese children. The people manifested an increasing interest in the school, and it was expected to be enlarged, with the males and females in separate departments. Miss Condit has commenced the study of Chinese with reference to the female department. The school is now taught by a Chinese speaking the K'hek dialect, which is the one chiefly spoken by the two thousand Chinese at Pontianak. Mrs. Youngblood has some Malay girls under instruction, and Mr. Youngblood designed opening a school for Dyak children, and also to take a few Dyak boys into his family. As soon as the number of laborers and the state of the funds would permit, more effectual measures were to be taken for raising up, with the blessing of God, a body of native helpers.

In a missionary point of view, the country of the Dyaks, in the interior, east of Pontianak and Sambas, has, until within a few years, been entirely unknown; and for what we now know of it we are indebted to the self-denying zeal of missionaries of the cross. Messrs. Youngblood and Nevius performed two tours into the interior of their country in the early part of last year. The first, occupying from the 26th of March to the 17th of April, was up the Kapuas river, on which Pontianak is situated, as far as Sintang, about two hundred miles eastward of Pontianak, or more than three hundred, following, as they did, the course of the river. Sintang is at the junction of the Melawi river with the Kapuas. Extracts from the journal of this tour may be found in the Missionary Herald for August. The other important places visited on this river were Tayan, Sangau, and Skadau. On the 23d of April these brethren set out on another tour. This was extended as far as Landak, on the river of that name, a branch of the Kapuas, having its junction at Pontianak. They estimate the distance by water to be almost one hundred and thirty miles. They first ascended the Mandor, a branch of the Landak, as far as the Chinese town called also Mandor, and thence went on foot three days to Landak. Their course homeward was down the Landak river. In these tours they were everywhere treated with kindness by the Dyaks of all ranks. The appearance of reserve and suspicion at first shown by the chiefs at Sangau and Sintang, disappeared as soon as the true character and object of the missionaries were known.

The brethren call for at least five additional laborers. They thus describe the kind of missionaries needed.

"With respect to the qualifications of missionaries destined for this island, we would say they should be men of strong faith and having an ardent love to the Savior and the souls of the perishing. They should be men possessing decision of character, patient under trials and afflictions, and willing to be cut off, perhaps for life, from all civilized and Christian society, except that of their associates in the mission; and they should be prepared to deny themselves of all the luxuries and most of the comforts of life. As it regards the article of food, but little else is to be obtained in the interior than rice and poultry, and a part of the year fruit and a few vegetables. We mention this in order that all who come here may count the cost before they leave their native land, and not be disappointed after they arrive on the ground, and be unwilling to go forward and thus weaken the hands and discourage the hearts of their brethren. If any brethren destined for the interior of this island prefer to come out unmarried, we think it would be well, as much itinerating will be necessary, and such could devote more time to this part of missionary labor, than those who have the cares of a family devolving upon them."

This district, like many others in the Archipelago, presents a variety of races, languages and dialects. There are the Chinese, Arabs, Malays and Bugis, who are of foreign origin, and the Dyak, which is probably the aboriginal race. Then there are corresponding differences of language; and some of these languages, as the Chinese and Dyak, have a number of dialects. There is danger that a mission sent into such a country will so divide its labors among the races and languages, that, though the laborers should all be together in one place, they would in effect compose several entirely distinct missions. The Malays, Arabs, and Bugis of western Borneo, appear all to be Mohammedans. The language acquired by the missionary determines the course of his labors; and if a part of the missionaries devote themselves to the Chinese language, part to the Malay, and another part to the Dyak, there are three missions; and, except for the purposes of social intercourse among the missionaries themselves, it is scarcely possible that they should be more really distinct, if territorially separated. The Committee, while inquiring into the various modes in which a greater amount of concentration may be given to the influence of the missions, have had their attention drawn of late to this class of influences, and they are now, in their correspondence with the brethren of this mission, endeavoring to guard them against an exposure, from the influence of which they have not wholly escaped. Our principal efforts should unquestionably be directed to the Chinese and Dyaks, and perhaps the latter people have a paramount claim upon the labors we have to expend on the island of Borneo. It may yet be found expedient to delay attempting a permanent station in the Sambas Residency. The difficulty of inter-communication between Sambas and Pontianak is such, that the two stations might perhaps with more propriety be denominated two missions.

The difficulties in the way of prosecuting a mission among the Mohammedans, in some parts at least of this field, are thus described by Mr. Youngblood.

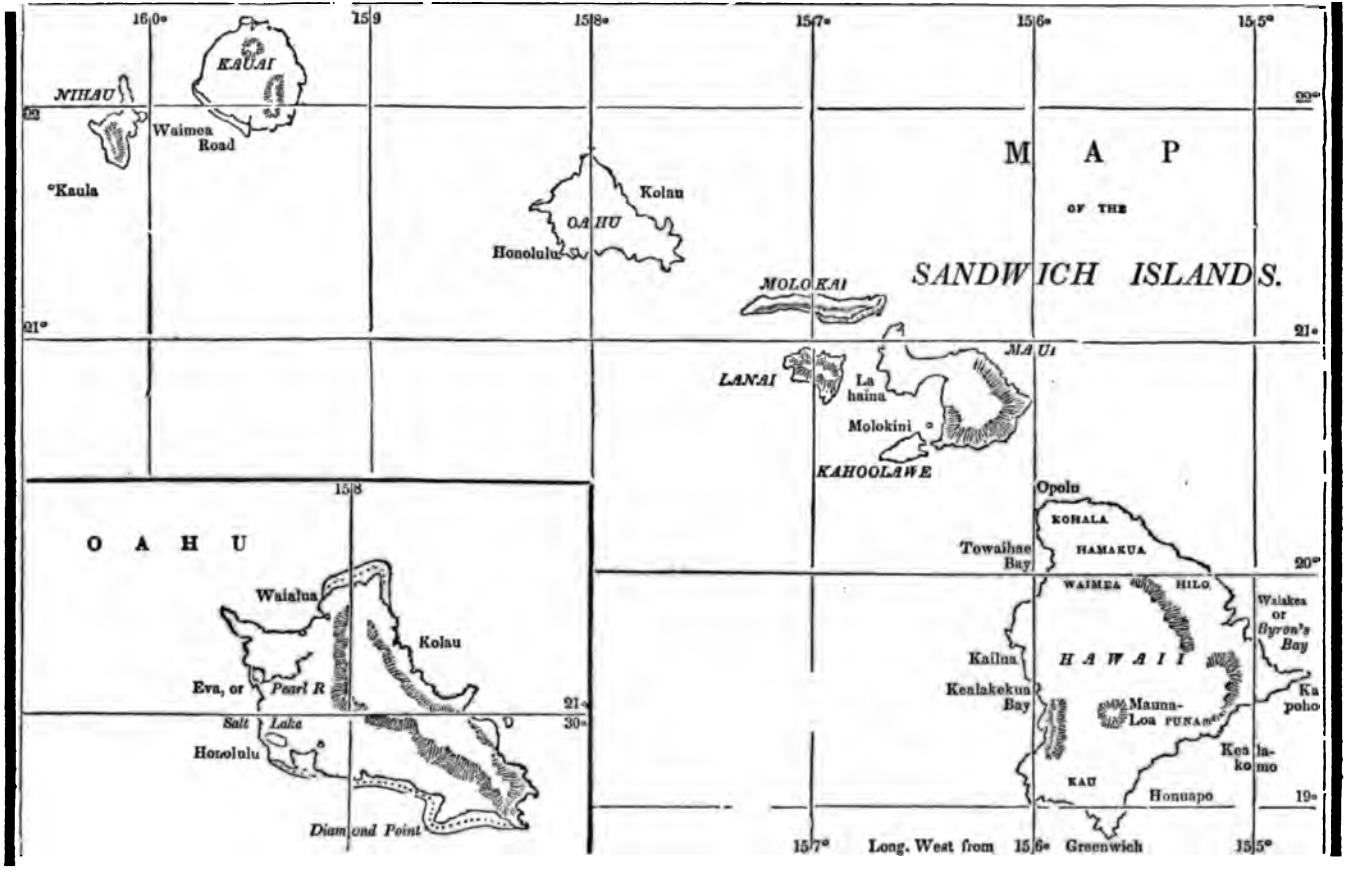
"The difficulties of prosecuting missionary labors in Pontianak are greater than in many other Mohammedan countries, owing to the bigotry of the inhabitants, and the influence of petty chiefs and priests, especially Arab priests, who are quite numerous. It must, however, in justice be said that some few of the native chiefs, who have had considerable intercourse with Europeans, appear to be less prejudiced against Christianity, than any Mohammedans of rank I have before met. Another difficulty in the way of the missionary, if he wishes to visit the people, (and it is almost the only way he can hope to benefit them,) is the location of their dwellings. For the most part they are built upon posts, on the banks of the river, or on rafts or logs which rise and fall with the water. If we wish to visit them we are obliged to hire a *sampan* (small boat) for which we pay from three to forty cents, according to the distance and the time it is kept. Besides, the houses are generally isolated, that is we cannot go from one to the other without getting into our boat, and therefore cannot converse with more than one family at a time. But this is not all our difficulty. If we go out in the morning before the heat is oppressive, we often do not find the men at home, and the women and children frequently run away or close the door before we enter. In the middle of the day it is generally too hot to go out, and if we do, we often find the natives asleep. In the afternoon, for an hour or two before sunset, the men are commonly at home, but as good Mussulmans, are then engaged or soon to engage in their prayers; visitors, on that account, if no other, are not welcome. One who may welcome you at any other time does not wish to see you after four or five o'clock, just the time when the missionary can best see him. There are other trials, such as the levity and ignorance of the people, being laughed at as fools and scorned when you speak of the Trinity, and of Christ incarnate and him crucified. But this is no more than all faithful missionaries have to encounter in all Mohammedan countries, as well as in many others."

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

So far as statistics are concerned, the report of this mission will relate to the year ending May 1840, the time of its annual meeting. With regard to other matters, the Committee avail themselves of the communications of individual missionaries, of a later date.

Mr. Dibble had a prosperons voyage to the islands, and has resumed his labors in connection with the seminary at Lahainaluna. Mr. Hall returned from Oregon with his family on the 24th of June, 1840, but not with all that improvement in Mrs. Hall's health which had been anticipated. Mr. Parker had found benefit to his health in a voyage to California, to the coast of which he was kindly furnished with a gratuitous passage by Mr. Simpson, a gentleman connected with the Hudson's Bay Company. Mr. and Mrs. Bingham and Mrs. Thurston are now in this country. They


MAP
OF THE
SANDWICH ISLANDS.
KAUAI
NIHAU
Waimea
Road
°Kaula
OAHU
Kolau
Honolulu
MOLOKAI
LANAI
MAUI
La haina
Molokini
KAHOOLAWE
Opolu
KONALA
HAMAKUA
Towaihae Bay
WAIMEA
HILO
Waiakea or Byron's Bay
HAWAII
Kailua
Kealakekua Bay
Mauna-Loa
PUNA
Kapoho
Kealakomo
KAU
Honuapo
Waialua
Kolau
Eva, or Pearl R
Salt Lake
Honolulu
Diamond Point
Long. West from Greenwich

are among those who commenced the mission. They expect to return as soon as the leading objects of their visit are accomplished. Mrs. Castle died in great peace at Honolulu, of consumption, on the 5th of March last. She was highly esteemed in the mission. Mr. Chamberlain had been brought down to the borders of the grave, and then was unexpectedly restored to tolerable health. Doct. Lafon, at his own request, has been released from his connection with the Board. Several members of the mission have suffered considerably in health, and yet have been able to remain at their posts. Doct. and Mrs. Judd have been bereaved of a promising son; and Mrs. Thurston, soon after her arrival in this country, was called to mourn the decease of a pious and interesting daughter.

The Rev. Daniel Dole and Rev. Elias Bond, with their wives, sailed from Boston, Nov. 14th in the ship Gloucester, as a reinforcement of this mission. The Committee have heard of their safe progress as far as Valparaiso.

The mission were much pleased and encouraged by the visit of the United States exploring squadron, which spent seventy days at the islands, in the autumn of last year. The deportment of Com. Wilkes, Capt. Hudson, and other officers, and of the scientific corps, towards the mission and towards the government of the islands, was such as became the representatives of a great Christian nation.

The proceedings of Capt. Laplace, commander of the French frigate L'Artemise, at the islands, reported to the Board at its last meeting, have been brought to the knowledge of the French government by the Rev. Robert Baird, who, at the request of the Committee, obtained an interview for this purpose with the king, and also with Mr. Guizot, the minister for foreign affairs. Mr. Baird delivered to the king a memorial addressed to him by the Committee, and made such verbal statements as the occasion permitted. The points that ought to receive the attention of the French government are, the abusive conduct of their representative towards the American missionaries, and the demoralizing influence of the treaty he forced upon the natives. Regard for its honor also requires the return of the twenty thousand dollars exacted by Capt. Laplace from the native government, which that government can ill afford to lose. A memorial of the missionaries respecting Capt. Laplace's abusive conduct towards them, was presented to Congress by the Hon. Peter D. Vroom, a member of this Board, and was referred to the committee on foreign affairs, and by that committee to the Department of State. This was near the close of the late administration. The Committee have taken some measures to call the attention of the present rulers of our nation to this subject.

State and Progress of Religion.—In speaking of the state and progress of religion at the islands, the Committee first give a tabular view of the condition of the churches in June of last year.

Stations.		*Av. No. of congregation on the Sabbath.*	*Marriages the past year.*	*Baptized the past year.*	*Whole No. of children baptized.*	*Whole No. in regular standing.*	*Remain excommunicated.*	*Whole number excommunicated.*	*Excommunicated the past year.*	*Remain suspended.*	*Suspended the past year.*	*Deceased the past year.*	*Whole number deceased.*	*Past year on certificate.*	*Past year on examination.*	*Whole No. of ad. to the chh. on examination.*
HAWAII.	Hilo,	2500	192	707	2316	7022	25	43	8	135	147	213	268	58	1499	7463
	Waimea,			150	760	3404				1127	2016	129	182	25	419	5326
	Kohala,	2000	89	57	342	1065	25	47	40	43	38	32	41	282	80	858
	Kailua,	2000	66	290	515	630		2		59	99	8	41	41	572	740
	Kealakekua,		53	151	364	758		26	13			14	25	21	385	851
MAUI.	Hana,	1600	70			150	2		1	1	1			22	52	150
	Wailuku,		120			681	3	3	2	9	12	10	18	9	192	691
	Lahaina,		140			426	2				16	12		22	131	513
	Lahainaluna,					22				4	6			3		
MOLOKAI.						320	6	7	2	4	22	8	12		59	349
OAHU.	Kaneohe,				81	197	2	3	1	1	1	4	2	4	59	199
	Honolulu, 1st,	1500	44	57	440	990	1	18	1	10	13	24	86	26	275	1075
	" 2d,	1500	73	109	320	1062	51	55	44	24	1	25	45	20	438	1159
	Ewa,	1200	134	112	276	827	66	70	50	51	10	28	34		174	969
	Waialua,		68	20	378	474		33	30	10		4	8			553
	Waioli,			102	26	77	2	3	3	12		3	3	10		70
KAUAI.	Nawiliwili,	800	53	2		52	2	12	3					52	15	
	Koloa,	300	47	1	75	126	2	2	3	1	2	6	14	19	20	202
	Waimea,	700	53	16	95	162	4	5	4				15	6		211
		1000														
		15100	1221	1754	5088	18451	191	327	202	1440	2434	590	801	621	4179	21379

It thus appears that the number of native churches is nineteen, the one at Nawiliwili, on Kauai, having been organized within the year; and that the number admitted from the beginning, is 21,379. The number of admissions during the year is 4,179. An extraordinary number of suspensions from the church occurred at Waimea, on Hawaii; but in the other churches the number of cases of discipline, considering the circumstances, is nowise remarkable. The church members in good standing were 18,451, giving an average of nearly a thousand members to each church. It would seem too, that the missionaries have baptized nearly six thousand children since the commencement of their mission. The following remarks

of the mission will tend to give precision to our ideas concerning the spiritual condition of the native churches.

"The past year has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to show more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these islands the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians greater and more alluring than any to which they have heretofore been exposed.

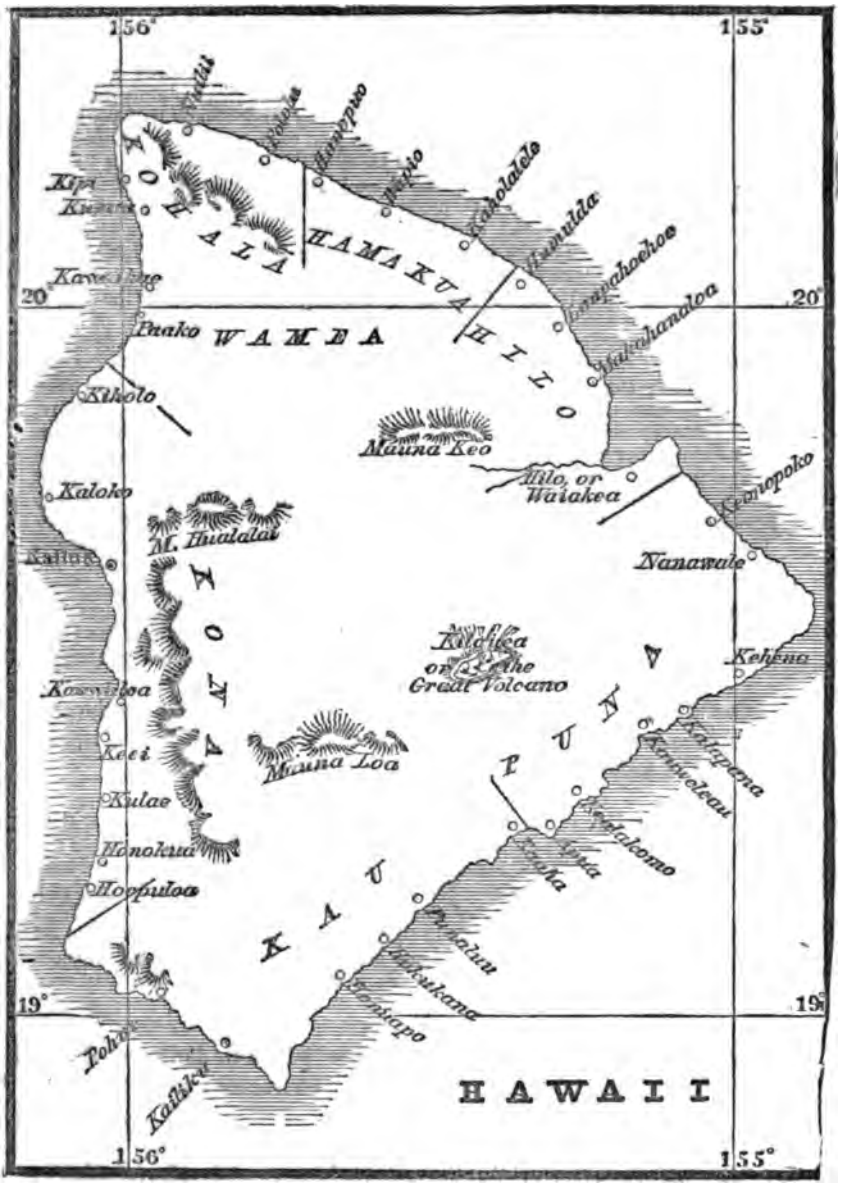
"Considering the fickleness of the native character, and that most of the church members are mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. Every year's experience convinces us more and more, that the Lord has a true people to serve him in these islands, and that this number is increasing from year to year; and we have abundant encouragement to labor and pray that Zion here may advance and increase, till she shall appear in all her beauty and comeliness. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since. Among the churches that have more especially shared in this blessing the past year, may be mentioned the church at Kailua on Hawaii, the church at Kealakekua, and the church at Hilo. In some others there has been, for some part of the year, an interesting state of things attending and succeeding protracted meetings."

Mr. Coan, the pastor of the large church at Hilo—the largest church under the pastoral care of one man, perhaps, in the world, —has the following reflections in the early part of last year.

"To say that these thousands have all entered by 'the door,' or that they are all 'sheep,' would be more than we can say of any church. Should but one half or one fourth of them reach heaven, the sight will be glorious. Should one half fall away within one year, my soul shall not feel discouraged. The way of life and the way of death are before them; and through Christ strengthening me, I am determined that, if any of them perish, their blood shall be on their own heads. By the help of God I am resolved, without ceasing 'to warn every man and to teach every man night and day with tears.'"

Mr. Hitchcock, writing from another island in January of last year, remarks as follows on the general character and circumstances of the church-members.

"It must be remembered that the converts here were taken from the lowest depths of ignorance and moral debasement; and many, yea all of them, have lived in habits of falsehood and many other overt sins until such habits have become indeed a second nature to them. All those powerful influences which co-operate with the grace of God in restraining converts from sin in our na-


156°
155°
20°
19°
KOHALA
HAMAKUA
HILO
WAMEA
KONA
KAU
PUNA
HAWAII
Kiholo
Kaloko
Kailua
Kealakekua
Keei
Kulae
Honokua
Hoopuloa
Pohoiki
Kalukii
Puako
Waimea
Mauna Kea
Hilo, or Wailakea
Waiakea
Nanawale
Kehena
Kalapana
Kapoleau
Pahala
Waiohinu
Punaluu
Kaalualu
Kapukukana
Honuapo
M. Hualalai
Kilauea or the Great Volcano
Mauna Loa

tive land, are wholly wanting here. Let it be supposed for a moment, that all those who entered the church as fruits of any great revival in New England were destitute of parental influence, destitute of conscience, destitute of any true sense of the worth of character, and lived to the moment of their conversion in the midst and in the practice of licentiousness. It is easy to perceive that, even allowing them to have been true converts, many more cases of discipline might, and probably would have occurred, in those churches, than can be expected to occur now. What we have supposed of the converts in such a New England revival is fact with converts at the Sandwich Islands. The fact, therefore, that cases of sin and disorderly conduct are more frequent here than there, does not prove that the work of the Holy Spirit, or that the number of real conversions here, has been less than there; or that the proportion between real and false conversions in the Sandwich Islands' revivals is less than in those occurring in civilized lands. Taking into the account all the unfavorable circumstances of the members of the church of which I have the care, their great ignorance, the limited range of their ideas, the irresistible influence of the example of their ungodly friends and of society in general, the force of early education and habits of sin, their extreme poverty, idleness, and aversion to thinking, and numerous other adverse influences,—the grace of God, in enabling them to walk as consistently with the gospel as they do, seems to me more evident and conspicuous than it does in churches where there are vastly greater attainments in holiness, but where adverse influences do not exist, and where there are ten thousand precious influences acting in a direct line with that grace. Still I fear that much fruit of our great revival will be found but stubble and chaff in the great day of trial. My soul is daily distressed with the stupidity, levity, self-will, and insensibility to obligation to Christ of those who have professed his name. But I have sanguine hopes, even of many of these, grounded upon the change there is manifest even in their character, and upon the fact that much darkness and ignorance must remain, even in true converts, and consequently much imperfection in christian character."

Mr. Armstrong, writing from Wailuku, in July of the same year, makes these general remarks.

"As to the standard of piety in the church, I see as yet no ground for any other opinion than that I have uniformly expressed, viz., there is chaff and wheat both. In what proportions I pretend not to tell. The day will reveal it. The Lord knoweth them that are his. There has been, as yet, no general defection in this church, nor falling off; although there have been individual cases of distressing apostasy. My only hope in regard to our churches is that the Great Shepherd has his eye upon them for good, and will not forsake them."

The Committee are not able to say how far the subjoined statement of the offences that were made cases of discipline in the church at Kailua, is applicable to the other churches.

"There have been other cases of discipline amounting to sixty-four—twenty-eight for smoking, thirteen for quarrelling, six for breach of the seventh commandment, four for neglecting the regularly appointed meetings and ordinances of the church, three for travelling on the Sabbath, two for falsehood, two for rum-drinking, two for leaving the island without sufficient reason and leaving their parents to take care of themselves, one for concealing crime, one for playing at cards, one for making use of a form of baptism in a trifling manner, placing the hand on the head of another, and repeating the

form, and one for stealing. This completes the list of offences which have appeared in the church at Kailua, during the past year, and most of them during the last five months."

To avoid doing injustice, however, to that particular church, as well as to place the facts just given in their proper relations, it is necessary to make another quotation from the same letter, which was written by Mr. Thurston in April of last year.

"At our last general meeting there were in the church 326 members in regular standing, two suspended members, and one excommunicated. Now there are 628 members in regular standing, fifty-nine suspended, none remain excommunicated. The number in the church has more than doubled since our last annual meeting. Not an increase of numbers merely, but, I trust also an increase of strength and union. The Head of the Church has smiled on us; and we are blessed. I have no fears for the safety of the church, if strict and impartial discipline is exercised."

That man must have little experience, who has not expected a season of coldness and reaction to follow the extraordinary religious excitement and in-gathering in the churches of these islands. The preceding tabular view shows that Waimea, the north-western district of Hawaii, had begun to suffer in this respect, previous to the annual meeting of the mission in June of the last year. Hilo is the eastern district of the same island. Mr. Coan, of this district, attended the meeting at Honolulu, and owing to various detentions, was absent about seven weeks. Writing near the last of September, he gives the following description of the state in which he found his church and people on his return.

"On our return I hastened to examine the state of the flock, and as soon as possible to make a thorough tour of Hilo and Puna. I found a greater degree of stupidity among the people, than I had seen since 1836. Many, who had been zealous and active in the work of God, now seemed cold and indifferent. Meetings were more thinly attended, and a considerable number of the church had fallen into sin. Though the great multitude of the disciples still maintained their standing as Christians, and avoided all disciplinable offences, yet there was a falling off in their moral energy, an apathy in their feelings, and a want of vitality and unction and prevalency in their prayers. In some villages not one in a hundred had fallen under church censure, and in others considerable numbers had indulged in some besetting sin. The direct occasion of the falling of nearly all who had wandered, was smoking tobacco. The passion of the natives for this vile narcotic is exceedingly strong and almost universal; and when this intemperate appetite has been indulged for a considerable length of time, it is about as difficult to eradicate it, as to reform the confirmed drunkard. I need not, however, enlarge on this topic, as you are already acquainted with the facts in the case. On visiting the offenders some appeared truly penitent, others indifferent, and a third class hard hearted and determined in sin. However, God wrought, and he is now separating the precious from the vile, and giving us power to 'return and discern between the righteous and the wicked.' It is with us 'a time of trouble and rebuke and blasphemy,' and time of searching and sifting."

He thus states the apparent causes of this decline in the work of grace at Hilo.

"1st. The absence of their spiritual guides. Moses was but forty days on the mount, and the camp of Israel, the high priest, Aaron, not excepted, fell into idolatry. Now this people are much like Israel in the wilderness, fickle and wayward; one day trembling before the mount of fire, and the next disowning the God who fills heaven and earth with tokens of his eternal power and Godhead. Now they see his works of terror and of love, and they sing his praise, but they soon forget his goodness and tempt him in their hearts. Notwithstanding the great things which have been done for this people, they are still in every thing but sin, babes; and while in this state, they need the vigilant eye, the guiding hand, and the tender heart of a parent at all times. When I think of their infantile state, of the many sources of temptation within and around them, of their former and long-cherished habits of self-indulgence, and of their extremely feeble powers to resist temptation, I wonder not that so many, but that no more, fall, in the absence of their teachers, and in the hour of temptation. Suppose one hundred of the little children in one of your cities give good evidence of having been born again, would their tender parents consent to throw them together, and into the midst of all the rude and wayward children of the city, and thus leave them to the dictates of their own understandings and passions, without superintendent or guide? Who would vouch for their moral rectitude under such circumstances, even for a day, much less for a week or a month?

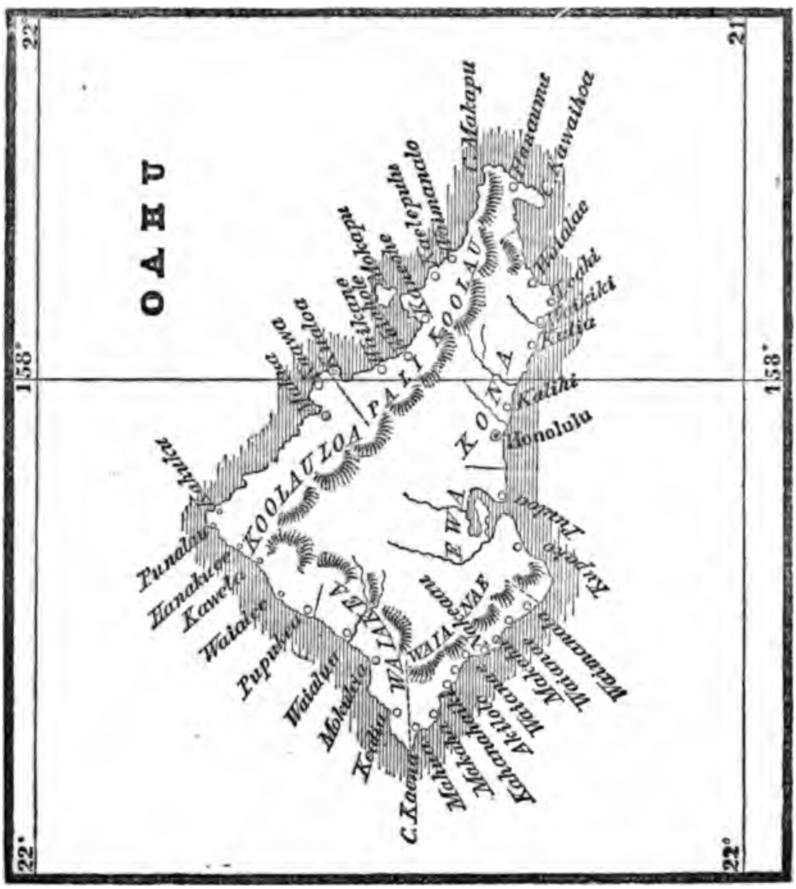
"2d. The fall of several chiefs and men of distinction. You can hardly conceive how strongly the external conduct of this people is influenced by the habits or the known or inferred will of their rulers and principal men. If great men are on the side of righteousness, little men must be of course; but if those high in rank and power despise the cross of Christ, then the multitude must cry out, Crucify. One who has never lived under a despotic or tyrannical government, and marked its debasing effects on the minds of a people, can form but a faint idea of the obsequiousness and the sycophancy practised by the lower classes towards the rich and the noble, on whose favor they feel dependent for all the blessings of being, if not for being itself. You can then see the connection between the fall of some dignitaries, and the sifting of the church.

"3. The promulgation of new laws, regulating the distribution, boundaries, titles, and management of lands, fisheries, etc., together with the appointment of a new set of officers and a revisal of the mode of taxation. Now all this, we trust, will work for the good of the people; yet the change is so great, and withal so sudden; the little earthly interests to be adjusted are so numerous, and to them complex and difficult; the officers appointed to do this are so inexperienced and unskilled; and furthermore, the people on whom the laws operate are so ignorant, so jealous, so bigoted, and so blindly attached to old habits and customs,—that you will easily see how the minds of the community may be all absorbed in temporal things, to the neglect of the eternal interests. This is truly the present state of things here.

"4th. The deadly snares laid by ungodly foreigners, and the influence of our 'French revolution,' which has broken down the bulwarks of temperance and virtue, and by which the leaven of wickedness, 'the mystery of iniquity doth already work.' Could you see all these and many more evils which time fails me to name, combining and acting simultaneously upon this rude and unstable people, you would adore the grace which keeps so many from falling, rather than be disheartened that numbers wander, and that spiritual apathy comes over others. It is a time of peculiar trial to the church; but it is wisely permitted by God to try and to prove his people. Let it be so, if 'he that is left in Zion, and he that remaineth in Jerusalem shall be called holy,' and

'written among the living.' It is God's method to 'wash away the filth of the daughters of Zion, and to purge the blood of Jerusalem, by the spirit of judgment, and by the spirit of burning.'"

The Board will not think the Committee have gone too much into detail, on a subject of so much importance to the mission and to the general interests of the missionary cause. The whole christian community is interested to know the exact spiritual condition of these mission churches, which have had so rapid a growth to such unparalleled dimensions, and that too among a people but a little while ago sunk in the deepest barbarism, and even now but partially civilized. But the case will not be fully stated, without some facts showing the progress of the people towards that developement of public spirit and energy, which, under the divine blessing, may be expected one day to relieve their friends in this land of the necessity of supporting the institutions planted among them.



The Board will call to mind a statement of this kind in the last Report. The following relates to the year ending June 1, 1840.

"*Wailua.* Some incipient measures have been taken towards the erection of a stone meeting-house at this station.

"*Honolulu, 2d cong.* A new dobie meeting-house, which was in progress at our last general meeting, has been completed, and it was dedicated on the 29th of August.

"*Wailuku.* A meeting-house is in progress at the station, and it is hoped will be completed in the course of the summer.

"One at Haiku has been completed.

"*Kealakekua.* Much labor has been expended on a new meeting-house, which has not yet been completed. Several new school-houses have been built.

"*Hilo.* Six new meeting-houses, of sufficient capacity to accommodate from one to two thousand each, have been built by the people of Hilo and Puna. Besides these fifteen or twenty houses have been built for the accommodation of schools and meetings. This latter class of houses will contain from 200 to 1,000 people each.

The contributions at the several stations, in money or other property, for various public objects, were as follows:

"*Hilo.* The contributions of the people to benevolent objects, in labor, fuel, food, arrow-root, kapa, etc., if valued according to the ordinary price of such articles, would probably amount to $500, a large share of which has been devoted to the support of Mrs. Coan's boarding-school for girls. Some has been devoted to the boarding-school for boys, some to teachers and other benevolent objects.

"In addition to the above a plantation of sugar-cane, the product of monthly concert labor, has recently been manufactured, producing in all about 5,400 pounds of sugar and 400 hundred gallons of molasses. The profits of this plantation are appropriated to the boarding-school for boys.

"*Waimea, Hawaii.* The report of this station shows the sum of 1,600 dollars contributed in kapa, mats, salt, meeting-houses and school-houses, kalo patches, etc. This aid to public objects is valued according to what it is supposed it would be worth, if it had been rendered at a fair compensation.

"*Kealakekua.* Contributions at the monthly concert are regularly made, which have amounted during the year to $200, nominally; in wood, money, kapa, etc.; the avails of which have usually been divided among the schools for the support of teachers.

"*Wailuku.* The people, besides performing a great amount of labor in building two meeting-houses—one at the station, not quite finished, and one at Haiku—have contributed about $200 in valuable property to the same object.

"*Honolulu.* The people belonging to the 2d church and congregation have contributed in labor, timber, and cash, to the amount of $150, for a bridge built the present year in the neighborhood of the meeting-house. Some of the residents in the village contributed the planks and spikes, and paid the carpenter's bill for covering it.

"The people of Waikiki contributed $5,20 towards the support of the teacher in that place.

"*Kaneohe.* Contributed for benevolent objects $100, also for a bell $120.

"*Ewa.* The church have raised about $15 for the support of schools, and about $100 towards paying for a bell.

"*Waialua.* The people have contributed $150 for the support of native teachers, and $50 towards the purchase of a bell.

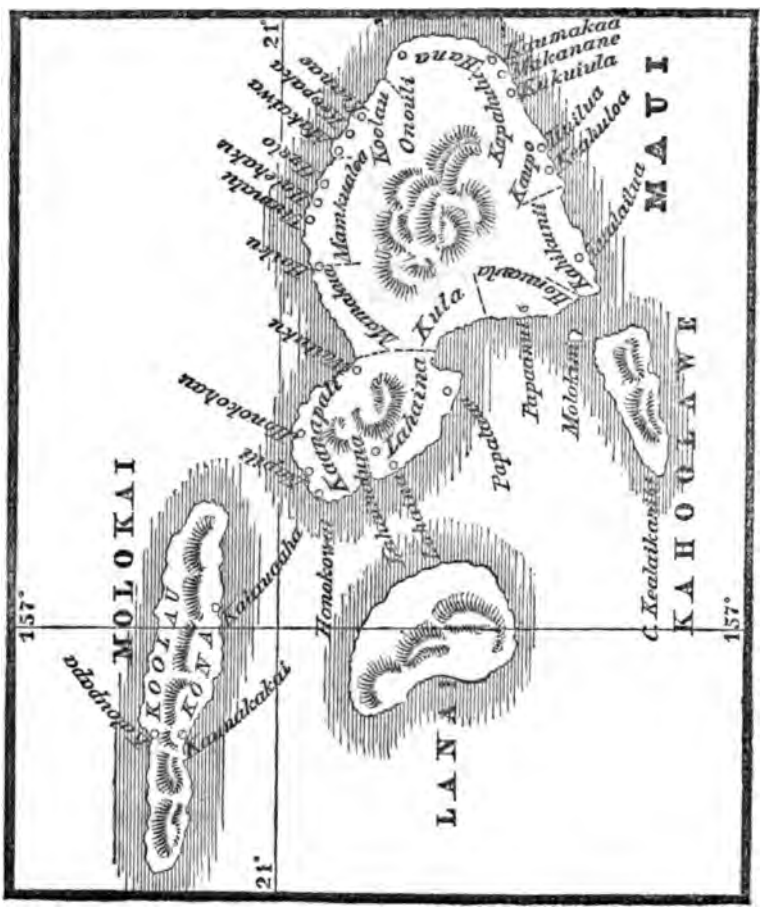
"*Koloa.* The avails of monthly concert labor and other contributions of the church amount to about $250, which have been appropriated to purchasing a bell, paying teachers, etc.

"*Waimea, Kauai.* Two schools are supported by the people at the expense of $60; which is about the whole amount of their yearly contribution to benevolent objects.

Waioli. Contributions have been made at monthly concert to aid in supporting teachers, and the various articles contributed are estimated at about 50 dollars.

"Besides the above the people have paid a debt of $100 for a station schoolhouse, and contributed $100 more towards the erection of a new meetinghouse."

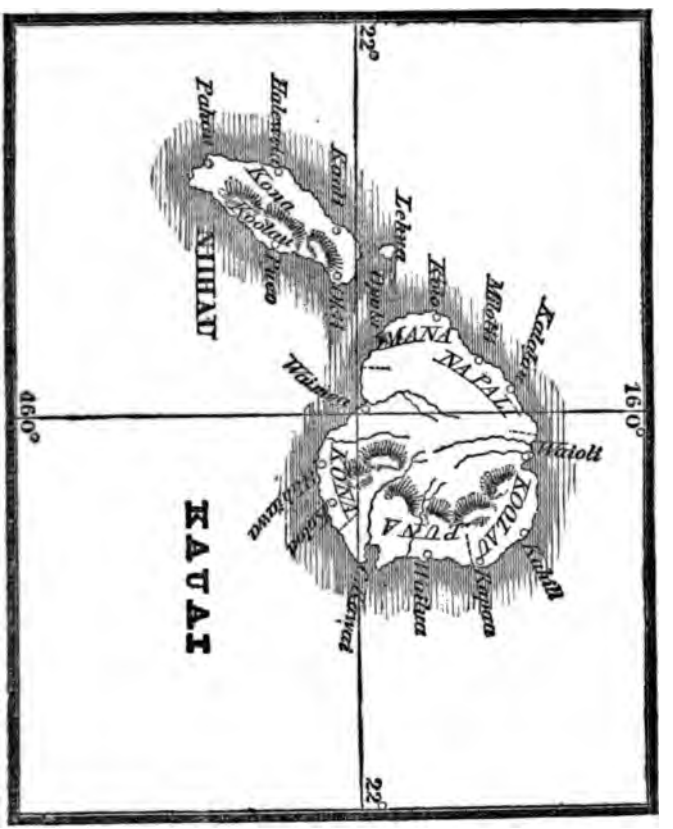
The amount exceeds 4,000 dollars; or more than one quarter of a dollar, on an average, for each church member.



Our Savior places a high value on the contribution of the poor widow, because she gave from out of the depths of penury. In placing an estimate upon what is done by the churches at the islands, let a remark of Mr. Armstrong be regarded. He says,—

"The whole nation, not even excepting the chiefs, are poor. The common people are distressingly so. There is not one man, woman, or child in ten, throughout my church, who would not be regarded as a fit subject for a poor-house, or an object of charity, in Massachusetts."

Still, if the independent existence of the Sandwich islanders as a nation can be preserved, they may be expected in process of time to support their own native ministry of all descriptions. On the subject of foreign missionaries deriving their support from the island



population, Doct. Andrews makes the following important remarks.

"If it were clear that the people could to day, without distressing themselves, support all the missionaries on the ground, I should be very doubtful of the wisdom of urging them to it; at least, unless we can so far conform to their mode of life as to reduce our expenses to a level with their own. I think it would be exceedingly difficult to make Sandwich islanders understand why they should support us at an expense five or six times as great for a family, as is required for a family, of their own community, and probably with a majority of the people, the difference is far greater than this. If we should give up our civilization and come down to Hawaiian habits, instead of trying to bring them up to our own, they might easily support us all to-day with the products of their own soil."

Preaching. This has been attended to as usual. The average congregations on the Sabbath at several of the stations, are given in the tabular view of the churches. Were it not for unduly swelling this Report, some interesting scenes might be drawn from the communications of the missionaries. They may be found on the pages of the Missionary Herald.

Education. The returns of the mission are imperfect in respect to the common schools connected with the several stations. They are here given in a tabular form.

Stations.	*Number of Schools.*	*Number of Scholars.*	*Readers.*	*Writers.*	*Arithmetic.*	*Geography.*
Hilo,		3,198	2,400			
Waimea, (Hawaii,)	30		2,397	1,141	1,036	412
Kohala,		1,921	1,154			
Kealakekua,	25	870				
Kailua,			570			
Hana,	23					
Wailuku,	30	1,000	750			
Lahaina,	11					
Kaluaapa,						
Honolulu,		423				
Kaneohe,	10					
Ewa,	2					
Waialua,	11	275	250			
Koloa,						
Waioli,	6	153	132	60		
Waimea, (Kauai,)	25	414	304	103		
Nawiliwili,						

No correct result can be drawn from such imperfect returns; but the number of common schools may be estimated at 200, the number of pupils at 14,000, and the number of readers in these schools at 10,000.

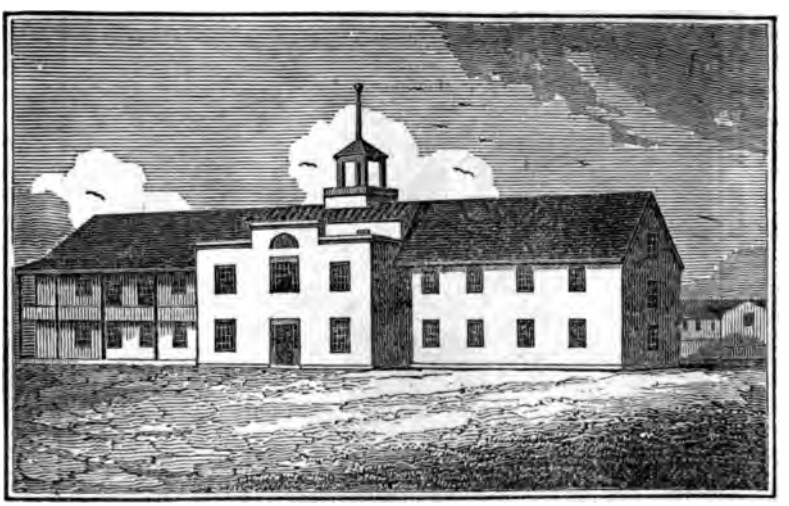
Besides the seminary at Lahainaluna, and the female seminary at Wailuku, there are boarding-schools at Waialua, Hilo, and Hono-

FEMALE SEMINARY AT WAILUKU, ON MAUI.

lulu. The school at Waialua is a self-supporting or manual labor school, under the care of Mr. Locke, containing ten pupils. It is in the incipient stages. The female boarding-school at Hilo, under Mrs. Coan's care, contains twenty-two pupils, fourteen of whom are members of the church. The school is sustained chiefly by the natives. The boarding-school for boys at the same place, under the care of Mr. and Mrs. Lyman, numbers fifty-five pupils, twenty-five of whom are church-members. The pupils, with a single exception, are from Hawaii, and twenty of them are desirous of entering the seminary at Lahainaluna.

The boarding-school at Honolulu is for the children of the chiefs, and is supported by them, at least so far as the children are concerned. It contains eleven pupils, including the king's adopted son. The chiefs have erected a commodious house for the school, and have committed their children entirely to the care and instruction of Mr. and Mrs. Cooke, who are at the head of the institution, and have the valuable assistance of John Ii, a native, who was the secretary of the government during the regency of the late Kinau.

The female seminary at Wailuku has fifty-four pupils, eighteen of whom are hopefully pious. The institution has been visited with sickness, but in other respects has been greatly prospered.



SEMINARY AT LAHAINALUNA, ON MAUI.

The seminary at Lahainaluna has been in a languishing state the past year. The causes of this decline having been at length providentially removed, in great measure, (though it still suffers for want

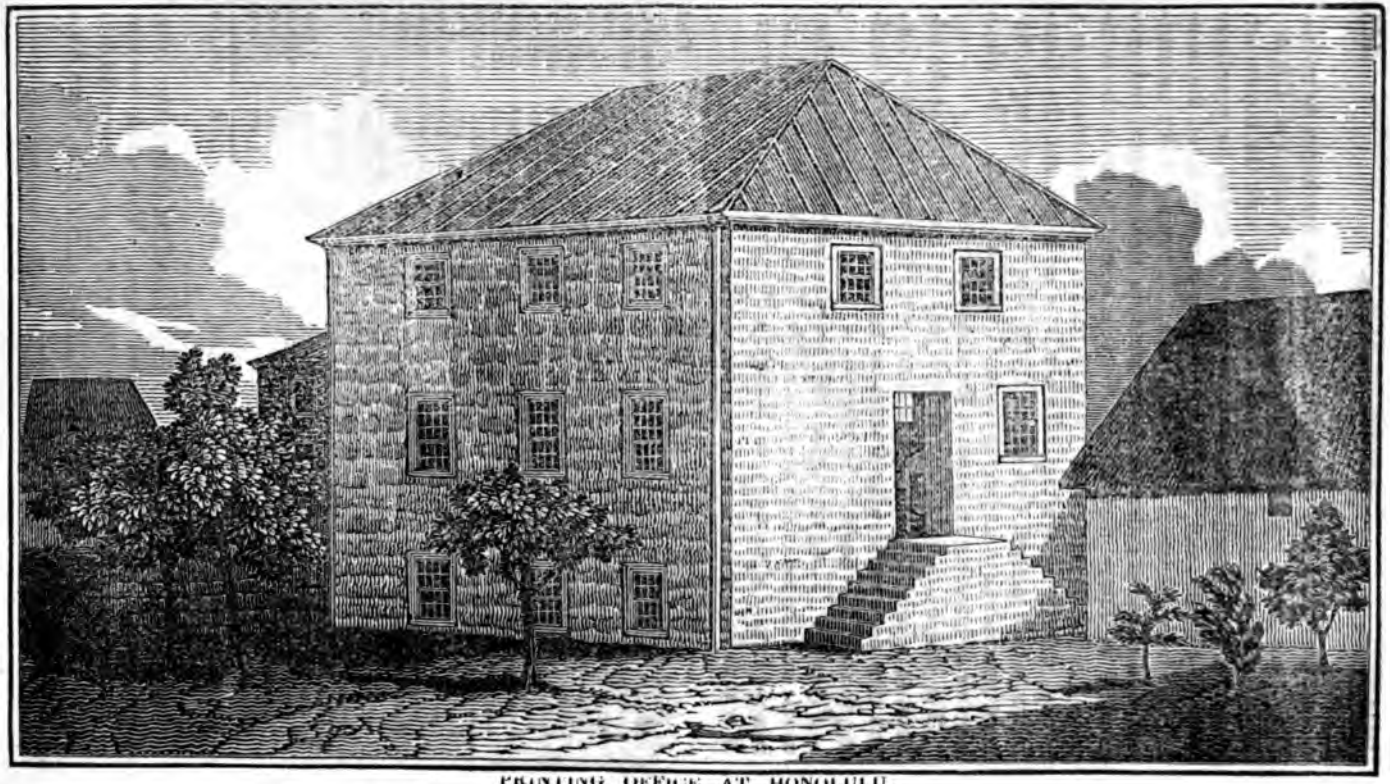
of adequate pecuniary means,) the institution has begun to revive. There are three teachers, Messrs. Andrews, Clark, and Dibble; and a secular assistant has been hired to work with the boys when they are not engaged in their studies. At the end of the year there were fifty pupils, and, by the introduction of a new class, the number has been increased to eighty-three. They are quiet, industrious, and obedient; they make progress in their studies, and give promise of future usefulness. What is needed to make the seminary the fruitful nursery of a native ministry for the islands, is a strong, sanctifying spiritual influence from on high; and the Committee would present that object to the Board as deserving a constant remembrance in prayer to the Giver of all good. The whole number of boarding scholars in the mission is 235.

The mission desire that a school may be established at the islands, in which they may place their own children for instruction, and thus do what may be possible to prevent the necessity of sending them to this country for education.

Printing. The printing in the Hawaiian language was less than usual, on account of the absence of Mr. Hall. Mr. Rogers did not remove from Lahainaluna to Honolulu till the close of the year. It was as follows;—

At Honolulu.	*Size.*	*Pages.*	*Copies.*	*Total Pages.*
Himeni Hoolea,	24	184	10,000	1,840,000
Scripture Lessons, with cuts,	12	84	2,000	168,000
Scripture Lessons with cuts,	12	2	35 600	71,200
Daily Food,	24	48	12,000	576,000
Child's Book on the Soul,	18	66	10,000	660,000
Child's Arithmetic,	24	48	10,000	480,000
Reprint of seven signatures of the Bible,	12	84	150	12,600
Letter to the (Hawaiian) churches,	12	24	1,000	24,000
Laws, &c. (1st, 2d, and 3d edition, for government,)	12	24	7,600	182 400
Ike Mua, (4th edition,)	12	48	10,000	480,000
Proclamation, (for government,)	12	2	600	1,200
Quarantine Laws, (for government,)	12	8	500	4,000
Treaties,	12	8	400	3,200
Circulars, bills, &c.		10	700	7,000
Total,		640	100,550	4,509,600
At Lahainaluna.				
Moral Philosophy, 4th sig.	12	48	2,000	96,000
Catechism, (Fisk and Abbott's) No. 2,	12	36	500	18,000
Political Economy, 10th sig.	8	80	400	32,000
Questions on Geography,	4	14	1,000	14,000
Total,		178	3,900	160,000

The amount of Hawaiian printing, therefore, during the year, was 104,450 copies, and 4,669,600 pages. The whole amount of printing from the beginning is 99,196,073 pages. About 66,000 copies, among which were 9,000 volumes of Scripture, were done up in the bindery.



PRINTING OFFICE AT HONOLULU.

The Papists. The number of priests has been considerably increased. Infinite Wisdom, in permitting the introduction of influences so adverse, may have designed, among other things, to sift the churches that have been gathered on the islands, and perhaps also to give depth and power to the feeling of humility and dependence in those who had been the favored instruments of gathering the churches. Mr. Bishop says concerning the papists, writing from Ewa,—

"Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking prosclytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them.

"The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by Com. Wilkes, his officers, and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu, drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

Doct. Andrews writes concerning them from Kailua, whither two Romish priests had gone,—

"Their services are attended by a considerable number of careless and wicked individuals, most of whom go apparently from mere curiosity. A very few, I can hear of but five, individuals have turned to their faith. No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and their images, and seem well satisfied that bowing down before and praying to images is *hoomanikii*,

idol worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols."

The testimony of Mr. Armstrong is added. He writes from Honolulu,—

"David Malo, an intelligent and pious native, has just made a tour around this island, with the particular design of preaching against the papal heresy. I should think his labors were much blessed. One of his favorite ideas is that Romanism is essentially no better than the old idolatry of the islands. This point he manages admirably, having such a thorough knowledge of the former religion of the country. According to Malo's reports, the number of natives who have turned to Romanism is quite small, and consists chiefly of such persons as were never much under the influence or instruction of our mission. This accords with my own observation, although there are some exceptions to the remark. In fact, many of the natives are idolaters at heart and always have been, and it is easy for such to slide into the semi-idolatrous practices of the church of Rome."

Much pains have been taken by the papal priests to give currency to the idea, especially in Europe, that they and their converts have been grievously persecuted by the government of the islands, and that the missionaries of the Board were the instigators and authors of the persecution. The subject was perhaps sufficiently considered by the Board at its last meeting, but it is considered at some length in an article to be found in the Appendix.

Progress of Improvement. There is no doubt that the population of the islands has been diminishing for many years past. Doct. Andrews throws light upon this subject, and encourages the belief that the decrease will be arrested. He writes from Kailua.

"I have very little doubt that since my acquaintance here, there have been more births than deaths. And that such was the fact during the first nine months of 1839, we have the evidence of an account of births and deaths made out at the same time the census was taken. During that period there were thirty-two more births than deaths.

"I have recently made an effort to ascertain what proportion of the native children survive. The result shows that more than one half die under two years of age, and a very considerable proportion of these at the period of from six to twelve months. Of those who survive the two first years, but a very small proportion die in childhood.

"That so large a proportion of deaths in infancy is not attributable to an unhealthy climate, is manifest from the fact, that of those who survive that tender age, but a small number die early. That the climate of the Sandwich Islands is not unfavorable, even to the tender infant, is evident from the small proportion of the children of the missionaries which have died. The deaths among the children of this mission, of all ages, does not exceed one seventh of the whole.

"To those acquainted with the habits of Sandwich Islanders, the cause of so many early deaths is plain. It is to be found in insufficient clothing, or as is often the case, in an entire destitution of covering, in improper food, and

want of cleanliness. It is the practice of natives to feed their children at a very early age, and often from birth, with poi, fish, sea-eggs, sea-weed, and whatever else they themselves eat. The consequence is indigestion, dropsy, diarrhœa, and other complaints. Disease having supervened, no alteration is made in the diet, but a mistaken kindness indulges the sufferer in every thing his appetite craves, until death closes the scene. With such treatment the wonder is, not that so many perish, but that any survive. My inquiries were directed chiefly to women under fifty years of age. There is, I think, a little improvement among the younger class of females in the management of their infants, and the good effects are apparent in the fact that a larger proportion of their children survive.

"It is not uncommon to find females who have lost all, or nearly all, of families of ten or twelve children, and that in infancy. I know one woman who says that she has borne twenty-one children, but one of whom is living, the others having all perished in infancy.

"Another interesting fact was impressed forcibly upon my mind in the course of this examination. It is this, that since the light of the gospel has dawned upon the Sandwich Islands, natural affection has increased."

Among the deaths of the past year was that of Hoapili, the aged and pious governor of Maui. What a contrast did his christian death afford to the horrors of a pagan exit from the world!

An extract from the general letter of the mission, will show the progress of improvement in this young christian nation, so recently emerged from the lowest depths of pagan and savage barbarism.

"By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which have heretofore retarded civilization here, and which we have often mentioned, still exist. In addition we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked improvement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some $200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealakekua on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry. On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, etc. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the

health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not cease to urge this subject upon their attention. And we believe that as their disabilities shall be removed, as motives to exertion shall be multiplied, and especially as they shall become the children of God, their improvement in all that is lovely and of good report will be steady."

The only remaining quotation relates to a different subject, but is justified by the extraordinary interest of the scene described. The Committee refer to the irruption of the volcano of Kilauea, on the island of Hawaii, during the past year, as described by Mr. Coan.

"On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region in that district. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed. Sometimes it is supposed to have moved five miles an hour, and at other times, owing to obstructions, making no apparent progress, except in filling up deep valleys, and in swelling over or breaking away hills and precipices.

"But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this place the lava flows in a subterranean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. At some places it is impossible to trace the subterranean stream, on account of the impenetrable thicket under which it passes. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable

sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist and gigantic forces in contact, and producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed. Three hills of scoria and sand were also formed in the sea, the lowest about two hundred and the highest about three hundred feet.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast. The breadth of the stream, where it fell into the sea, is about a half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

"The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

"In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted and flowed in separate channels for a considerable distance, and then re-uniting, formed islands of various sizes, from one to fifty acres, with trees still standing, but seared and blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream, the melted mass stiffened and consolidated before the trunk was consumed, and when this was effected, the top of the tree fell, and lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth and perfect as the caliber of a cannon. These holes are innumerable, and I found them to measure from ten to forty feet deep, but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption, the great crater of Kilauea sunk about three hundred feet, and her fires became nearly extinct, one lake only out of many, being left active in this mighty caldron. This, with other facts which have been named, demonstrates that the eruption was the disgorgement of the fires of Kilauea. The open lake in the old cra-

ter is at present intensely active, and the fires are increasing, as is evident from the glare visible at our station and from the testimony of visiters.

"During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

"Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed, and a few plantations were destroyed; but the inhabitants, forewarned, fled and escaped. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still cooly pursued their usual avocations, unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate, drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the startling detonations, the hissing of escaping steam, the rending of the earth, the shivering and melting of gigantic rocks, the raging and dashing of the fiery waves, the bellowings, the murmurings, the unearthly mutterings coming up from a burning deep They went carelessly on amid the rain of ashes, sand, and fiery scintillations, gazing vacantly on the fearful and ever varying appearance of the atmosphere, murky, black, livid, blazing, the sudden rising of lofty pillars of flame, the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or party colored clouds. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

"I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. During the progress of the descending stream, it would often fall into some fissure, and forcing itself into apertures and under massy rocks, and even hillocks and extended plats of ground, and lifting them from their ancient beds, bear them with all their superincumbent mass of soil, trees, etc., on its viscous and livid bosom, like a raft on the water. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape from his dangerous position, when the earth opened where he had stood, and a stream of fire gushed out."

Department of Indian Missions.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs*, and Mrs. Hitchcock; Roderick L. Dodge, *Physician*, and Mrs. Dodge; Henry K. Copeland, *Farmer*, and Mrs. Copeland; Maria Theresa Bissell and Hannah Moore, *Assistants and Teachers*.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Esther Smith, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*, and Mrs. Worcester; Stephen Foreman, *Native Preacher and Assistant Translator;* Mary Avery, *Teacher;* Nancy Thompson, *Assistant;* John Candy, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

William Potter, *Missionary*, and Mrs. Potter; Sophia Sawyer and Ellen Stetson, at present not laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician; 1 other physician; 2 native preachers; 2 male and 14 female assistant missionaries; 1 native assistant;—total, 24.)

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, *Teachers and Assistants;* Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington.

MOUNTAIN FORK.—No resident missionary at present.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Jonathan E. Dwight, *Native Assistant*.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

(5 stations; 4 missionaries; 1 teacher; 7 female assistant missionaries; 2 native assistants;—total, 14.)

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, *Farmers;* Mrs. Allis and Mrs. Gaston.

(1 station; 1 missionary; 2 male and 3 female assistant missionaries;—total, 6.)

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray; Cornelius Rogers, *Printer and Teacher*.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

KAMIAH.—Asa B. Smith, *Missionary*, and Mrs. Smith.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

John D. Paris, *Missionary*, and Mrs. Paris; William H. Rice, *Farmer and Teacher*, and Mrs. Rice; on their way to the mission.

(4 stations; 5 missionaries; 1 physician; 3 male and 3 female assistant missionaries;—total, 17.)

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher and Assistant.*

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one of whom is a physician; 2 male and 6 female assistant missionaries;—total 11.)

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, *Missionaries;* Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, *Teacher and Catechist*, and Mrs. Sproat; Woodbridge L. James, *Teacher and Farmer*, and Mrs. James; Abigail Spooner, *Assistant and Teacher.*

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; Edmund F. Ely, *Teacher and Catechist*, and Mrs. Ely; Sabrina Stevens.

(2 stations; 3 missionaries; 4 catechists and teachers; 9 female assistants;—total, 16.)

MISSION TO THE STOCKBRIDGE INDIANS.

STOCKBRIDGE.—Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary; 1 female assistant;—total, 2.)

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher.*

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; William S. Vanduzee, *Farmer and Teacher*, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, *Teachers.*

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher.*

ALLEGHANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher.*

(4 stations; 4 missionaries; 1 male and 10 female assistant missionaries;—total, 15.)

MISSION TO THE ABENAQUIS.

P. P. Osunkerhine, *Native Preacher;* Caroline Rankin, *Teacher.*

(1 station; 1 native preacher; 1 female teacher;—total, 2.)

SUMMARY OF INDIAN MISSIONS.

There are 25 stations; 25 missionaries—two of whom are physicians; 2 other physicians; 5 teachers; 10 other male and 59 female assistant missionaries; 3 native preachers; and 3 other native assistants;—total, 107.

MISSION TO THE CHEROKEES.

During the last year important changes have occurred, in the laborers connected with this mission, by which the strength of the mission has been still further diminished. The circumstances of his family seeming to him to require attention from him which he could not give while prosecuting the missionary work, the Rev. Cephas Washburn of Dwight requested in June of last year, that the connection of himself and wife with the Board might be dissolved. The Committee felt constrained to grant his request, and he removed from Dwight to a place in Benton county, Arkansas, a short distance from the Cherokee borders, where he is employed in pastoral and ministerial labors.

In the spring of 1840, the health of Mr. Orr, superintendent of secular affairs and farmer at Dwight, became so much impaired that he visited his friends in the northern states, with the permission of the Committee, hoping to have it so far restored that the might resume his labors. In the autumn he returned to Dwight, with health apparently improved, but he was almost immediately compelled to abandon the hope of continuing them, and he, with Mrs. Orr, requested a dismission from further connection with the Board, which was granted in March, though he remained at the station through the spring and summer.

Miss Stetson, one of the teachers at Dwight, has been obliged by the state of her health, to visit her friends in New England. She left Dwight, May 31, and it is quite doubtful whether she will be able to return to the scene of her former labors.

Thus in five years the number of ordained missionaries of the Board among the Cherokees has been reduced from seven to three, and the number of male assistant missionaries from ten to three; and the whole number of male laborers from seventeen to six, a reduction of about two-thirds.

Miss Hannah Moore of Union, Connecticut, arrived at Dwight, to take the place of Miss Stetson, on the 22d of May.

Mr. Kellogg Day, of Alton, Illinois, was temporarily employed as teacher at Dwight during the last winter and spring.

On the 3d of April Mr. Worcester of Park Hill was united in marriage with Miss Nash, one of the teachers connected with the mission.

Doct. Butler, who had for some time previous resided at Park Hill, in November last removed his family to Fairfield, in compliance with a request of the principal Cherokees residing there. About the same time Mr. and Mrs. Buttrick, who had for some

time occupied Fairfield, removed to a place which he has named Mount Zion, in the neighborhood of which most of the Cherokees formerly connected with the church at Brainerd in their old country, now reside. Thirty families are within one mile of him, and the mission of the United Brethren is only two miles distant.

Miss Sawyer continues to reside at Fayetteville, near the eastern line of the Cherokee country, usefully employed in teaching a school composed partly of Cherokees and partly of white children.

Respecting the several churches little information has been received. At Dwight one member of the church has died and one has been admitted to fellowship. The church is supplied with preaching by the brethren at the other stations as often as their other labors will permit. The labors of a pastor are much needed. The congregation often amounts to a hundred or more, embracing from thirty to fifty besides the mission family and school. At Fairfield the church numbers sixty-eight, and the congregation varies from fifty to two hundred. At Honey Creek, where Mr. Huss preachers, sixteen persons were admitted on profession within a year and a half preceding November, 1840, and seven others were then candidates. At Mount Zion Mr. Buttrick has gathered the Brainerd church, which met in March last and changed their name to the Mount Zion church. The Cherokees are erecting a building for the accommodation of a school and public worship.

The number of churches is five, and the whole number of members may be estimated at about 200 or 220.

The girls school at Dwight had during the year sixty-four pupils in all, and the average attendance was thirty-two or thirty-three. The boys' school, after the burning of the school-house, was reopened in March last, and up to the end of May had been attended, on an average, by eighteen or twenty pupils. The school at Fairfield, taught by Miss Smith, in thirteen months received eighty pupils, though the average attendance was but about twenty. At Park Hill, the school taught by Miss Avery had last autumn, on an average, thirty pupils daily. Both the schools last mentioned are attended by a number of pupils from a distance who are boarded, at the expense of their parents, in families near the school, affording evidence that the schools are well esteemed, and that the education of their children is justly appreciated by a portion of the Cherokees. In all the five schools taught about 225 pupils have come more or less under instruction, though the average daily attendance has not much exceeded half that number.

The native preachers, Messrs. Huss and Foreman are prosecuting their useful and acceptable labors as evangelists to their own countrymen, much as in former years; and in addition to the stations

where they reside, they often hold religious services at other places in the vicinity.

Much of Doct. Butler's time has been devoted to administering medicine to the sick. During eight and a half months he prescribed for more than 1,400 patients.

No particulars have been received respecting the operations of the press during the year.

The political divisions and strifes, which have for the last ten years agitated the Cherokee people, seem now to be effectually and permanently healed; and it is hoped that their difficulties with the government of the United States will soon be satisfactorily adjusted.

MISSION TO THE CHOCTAWS.

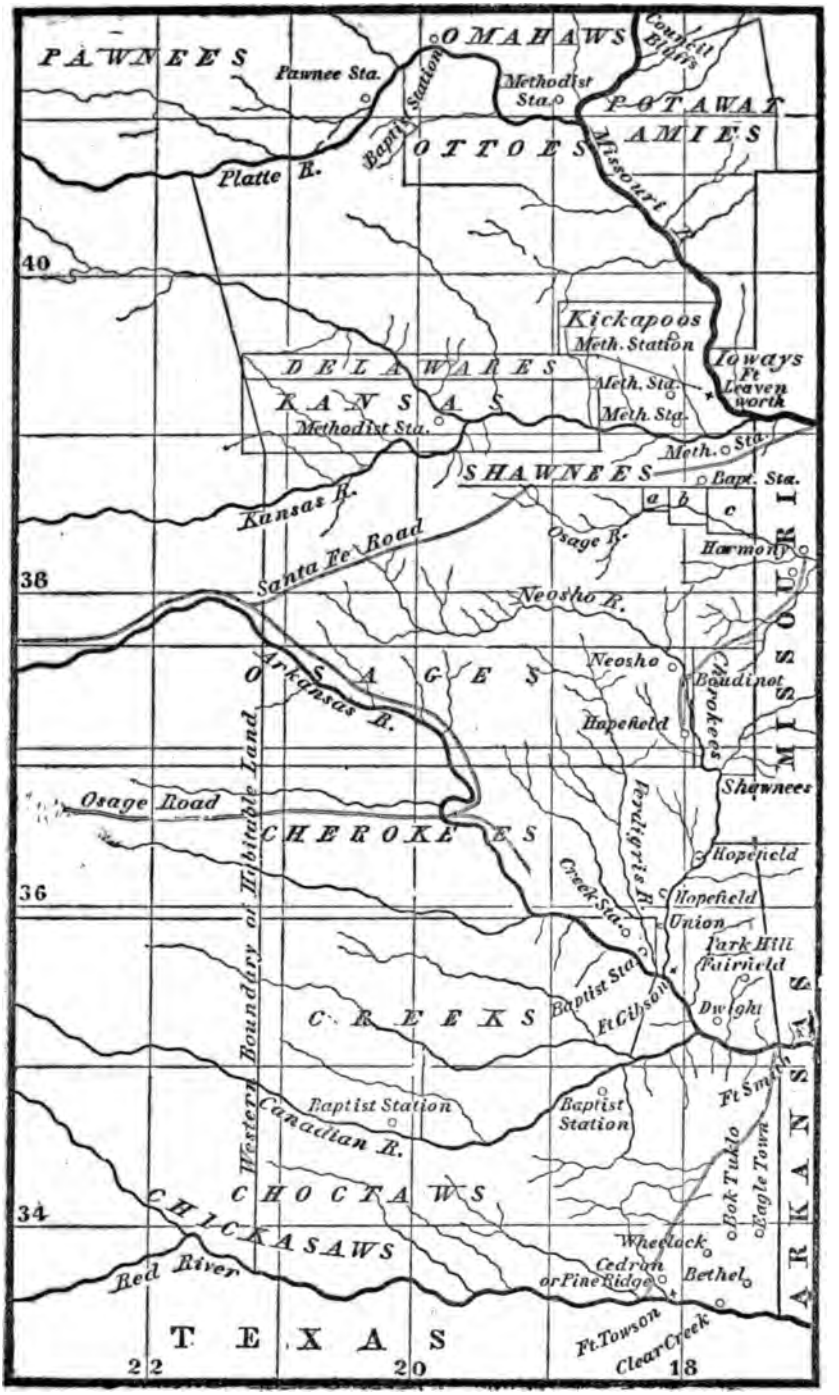
During the summer of 1840 the family of Mr. Byington was sorely afflicted. Early in August Mrs. Byington, and subsequently all the children were brought near to death. Mrs. Barnes, who left her station, a few miles distant from Stockbridge, to aid the family of Mr. B. in their emergency, was herself attacked with the fever, and after a few days was hurried away by death on the 31st. She was greatly beloved by her missionary associates and by the Indians for her excellent christian character and influence, and eminently useful as a teacher. On the 10th of September Edward, son of Mr. Byington, fell a victim to the disease, leaving precious consolation to his bereaved parents, in the evidence that he was going to the bosom of the Savior. Through the mercy of God the other members of the family were all restored to health.

The health of Mr. Jones, heretofore residing at Mountain Fork, having been declining for a year or two, he felt constrained to ask permission to return to New England, which was granted, and he arrived in June. There is little prospect that he will be able to engage again in the missionary work.

Mr. Olmstead, after visiting his friends in the state of New York, and having been united in marriage with Miss Julia Betts of New York city, reached Wheelock again about the end of May.

A Choctaw young man, named Pliny Fisk, after spending near five years at Marietta, Ohio, acquiring knowledge that might render him useful among his people, returned to them in July of last year, and has since been employed as a catechist, and in studies preparatory to receiving licensure as a native Choctaw preacher.

There are now six churches under the care of this mission, one of which has been organized during the year. To that at Wheelock and Red River twenty-two Indians have been added by pro-


PAWNEES
Pawnee Sta.
Baptist Station
OMAHAWS
Council Bluffs
Methodist Sta.
POTAWAT
AMIES
OTTOES
Missouri R.
Platte R.
40
Kickapoos
Meth. Station
DELAWARES
Ioways
Ft Leaven worth
KANSAS
Meth. Sta.
Meth. Sta.
Methodist Sta.
Meth. Sta.
SHAWNEES
Bapt. Sta.
a
b
c
Kansas R.
Osage R.
Harmony
Santa Fe Road
38
Neosho R.
Neosho
Boudinot
Hopefield
Shawnees
OSAGES
Arkansas R.
Osage Road
CHEROKEES
Western Boundary of Habitable Land
Creek Sta.
Hopefield
Union
Park Hill
Fairfield
36
Baptist Sta.
Ft Gibson
Dwight
CREEKS
Ft Smith
Baptist Station
Baptist Station
Canadian R.
Eagle Town
Bok Tuklo
CHOCTAWS
34
Wheelock
Cedron or Pine Ridge
Bethel
CHICKASAWS
Red River
TEXAS
Ft Towson
Clear Creek
22
20
18
ARKANSAS
MISSOURI

fession during the year, and the whole number is now seventy-eight. To that at Bok Tuklo, also under the care of Mr. Wright, two have been added, and the present number is twenty-one. The church at Stockbridge numbers eighty-one members; that at Pine Ridge forty. To the Mayhew church seventeen have been added, and the whole number is thirty-two.

The Chickasaw church was organized during a tour made last autumn by Messrs. Kingsbury and Hotchkin on the Boggy and Blue rivers, the district in which are the principal Chickasaw settlements. Here they found some who had been members of the mission churches in the old Chickasaw country still keeping up the life of piety in their souls, and laboring to impart spiritual blessings to others around them. The Spirit of God was making their labors effectual, and some were anxiously asking what they must do to be saved. In the new church were embraced eighteen who had been before members of churches, and fifteen who then, by profession of their faith, first publicly entered into covenant with Christ and his people. To it thirty-one have since been added, making the present number sixty-four.

From May 1840 to May 1841, eighty-five persons were added to the mission churches, more by far, than during any preceding year since their removal; and since that time forty-three others have been admitted; making the present number in the six churches 314. "Some of these," say the missionaries, "are indeed our help and our joy."

Under the care of the station at Wheelock have been four schools, two of them were taught about four months each, by two native female teachers. Another was taught seven months, and another nearly through the year. The last two had, the one twenty or thirty pupils, and the other had an average attendance of thirty-five or forty. Three large and interesting sabbath schools have also been taught under the care of this station.

The school at Good Water, taught by Mr. Hotchkin at the expense of the Choctaw annuity, had fifteen or twenty pupils.

Two other schools have been taught at the expense of the mission, the one having eighteen and the other twenty-seven pupils; in all six schools and 157 pupils, though the average daily attendance was considerably less.

In three government schools taught within the limits to which the labors of the mission extend, were sixty-seven pupils.

The advance in the cause of temperance and good order, in the estimation in which the education of children is held, in attendance on the means of grace, and in genuine piety has never, probably, been more encouraging among the Choctaws, than during the last

year. The confidence of the Indians in the missionaries and a just appreciation of their labors seem never to have been more decided and obvious. Two additional missionaries are much needed to enter into the labors of the mission; and a judicious and skilful physician would relieve the mission families from much anxiety, and enable Messrs. Byington and Wright to devote time to their more appropriate labors which is now occupied in dispensing medicines to the sick among the Indians.

The epistles of John had been translated into the Choctaw language and were printed during the last summer at the Cherokee mission press. A revision of the gospels, as far as previously printed, and a translation of the others were nearly ready for the press.

MISSION TO THE PAWNEES.

The mission families have at length removed to the Pawnee villages. They left Bellevue, the seat of the agency, on the 30th of April and reached the site of the station on the 17th of May. The tract of country is located on Council and Plumb Creeks, and is the same that was selected by Messrs. Dunbar and Allis when they explored the country in 1839. It is on the north side of Loup Fork of the Platte river, about thirty miles from their junction, and a hundred or a hundred and twenty-five from Bellevue. The soil is well adapted to corn and such other crops as are most valuable to the Indians, and the country around is regarded as the most suitable in that quarter for a settlement of Indians. Their principal villages are now within from eight to fifteen miles of the station selected.

On their approach to the place, the mission families were met by the chiefs of the Grand Pawnees and of the Tapage band, who came out two or three days' ride to welcome them to their country, and continued to treat them with much friendliness and respect, bringing them buffalo meat and corn till they were obliged to tell them to forbear, for which the missionaries gave them some useful articles in return.

On the day of the arrival of the mission families, the United States' agent for the Pawnees arrived at the site of the contemplated station, with a load of provisions designed as a present for the Indians. A council was held, at which the chiefs agreed to remove their villages and settle with their people around the missionaries, making their arrangements the present autumn, and setting up their buildings and beginning to plant the ensuing spring. Strong hopes are entertained that they will carry their intentions

into effect, and gradually, if not at once, abandon their wandering, and adopt the agricultural manner of life. The prospects of accomplishing great good for those Indians appear to be brightening.

Two or three missionaries, as many farmers to teach and assist the Indians in beginning to till the soil, and a physician are greatly needed for this mission.

Those now connected with this mission, having encountered so much disappointment and suspense, are in danger of being utterly disheartened in their work.

MISSION TO THE OREGON INDIANS.

The labors of this mission have been devoted to three tribes of Indians, embracing the Kayuses, near Walla Walla, among whom is the Waiilatpu station; the Nez Perces, among whom are the Clear Water and Kamiah stations,—and the Flat Heads, in the vicinity of Colville, among whom the Tshimakain station is located. The first is a small tribe, occupying grounds adjoining the Nez Perces, intimately connected with them, and generally using their language. Their territory is easily accessible, and, compared with that of the Nez Perces, lying further up the river, large portions of it are arable and highly productive, and present an opportunity and strong inducement for the Indians to lead a settled and agricultural life. The territory of the Nez Perces presents little else than a wilderness of barren and precipitous mountains, with deep narrow valleys, furnishing only here and there a few plats or narrow strips of soil fitted for husbandry. It is doubtful whether a spot can be found on which twenty families can be located contiguously and find the means of permanent support from the soil. It would seem impossible that this tribe should ever become an agricultural people on that territory, or be so located as to enjoy the advantages of schools and christian instruction. The country of the Flat Heads appears to be much more favorable to the settlement and successful instruction of the people.

The latest information received from the mission brings its history down to near the close of last March.

On the 14th of November the Rev. John D. Paris and Mr. William H. Rice and their wives embarked at Boston in the ship Gloucester, bound for the Sandwich Islands, expecting to embrace the earliest opportunity to proceed thence to the mouth of the Columbia river, and thence into the interior to join this mission.

At Waiilatpu among the Kayuses and at Tshimakain among the Flat Heads the work of the mission seems to have been steadily advancing. At the former station the Indians were quiet, united, well disposed towards the mission, and becoming more inclined to

year. The confidence of the Indians in the missionaries and a just appreciation of their labors seem never to have been more decided and obvious. Two additional missionaries are much needed to enter into the labors of the mission ; and a judicious and skilful physician would relieve the mission families from much anxiety, and enable Messrs. Byington and Wright to devote time to their more appropriate labors which is now occupied in dispensing medicines to the sick among the Indians.

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into effect, and gradually, if not at once, abandon their wandering, and adopt the agricultural manner of life. The prospects of accomplishing great good for those Indians appear to be brightening.

Two or three missionaries, as many farmers to teach and assist the Indians in beginning to till the soil, and a physician are greatly needed for this mission.

Those now connected with this mission, having encountered so much disappointment and suspense, are in danger of being utterly disheartened in their work.

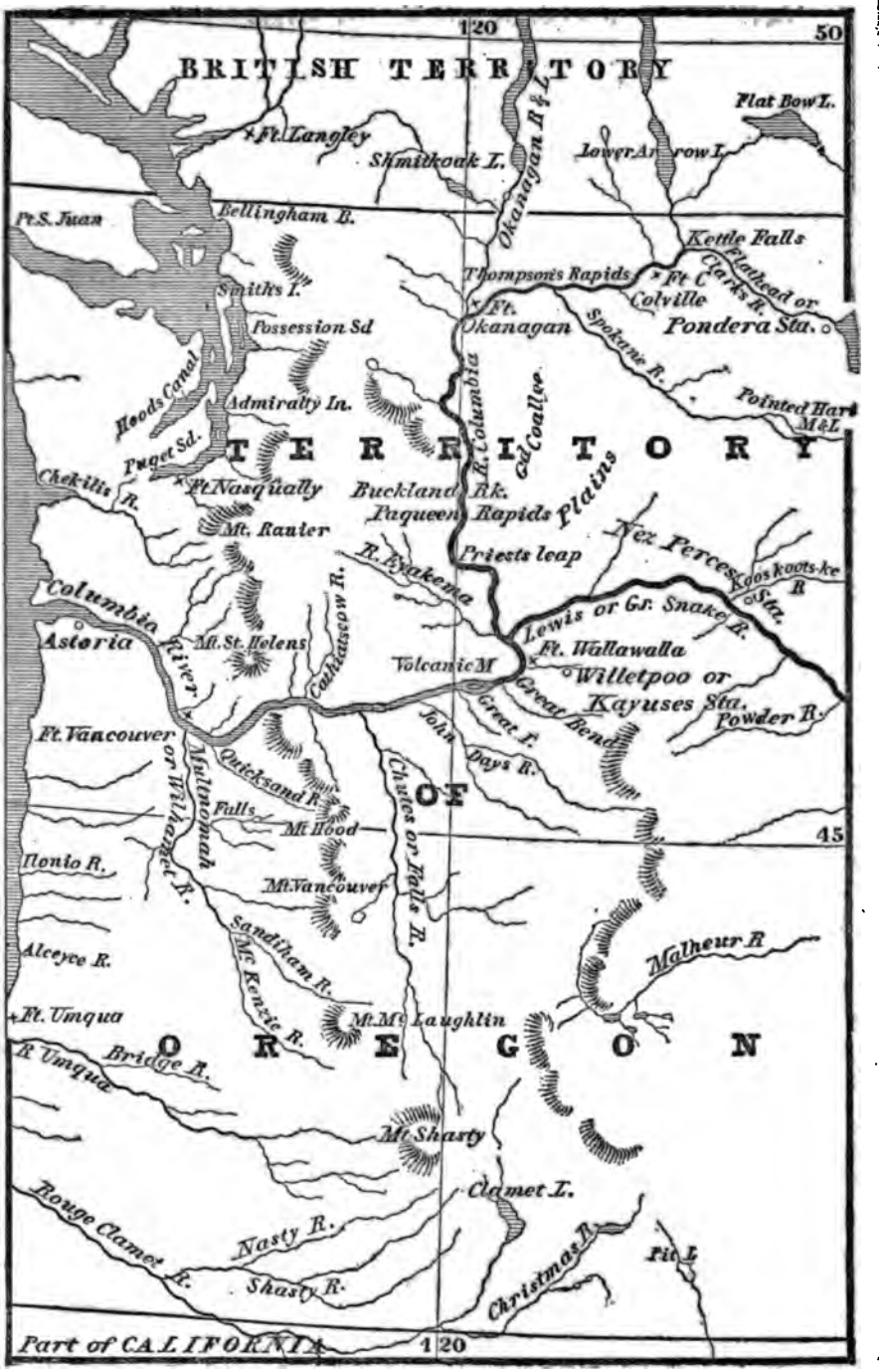
MISSION TO THE OREGON INDIANS.

The labors of this mission have been devoted to three tribes of Indians, embracing the Kayuses, near Walla Walla, among whom is the Waiilatpu station; the Nez Perces, among whom are the Clear Water and Kamiah stations,—and the Flat Heads, in the vicinity of Colville, among whom the Tshimakain station is located. The first is a small tribe, occupying grounds adjoining the Nez Perces, intimately connected with them, and generally using their language. Their territory is easily accessible, and, compared with that of the Nez Perces, lying further up the river, large portions of it are arable and highly productive, and present an opportunity and strong inducement for the Indians to lead a settled and agricultural life. The territory of the Nez Perces presents little else than a wilderness of barren and precipitous mountains, with deep narrow valleys, furnishing only here and there a few plats or narrow strips of soil fitted for husbandry. It is doubtful whether a spot can be found on which twenty families can be located contiguously and find the means of permanent support from the soil. It would seem impossible that this tribe should ever become an agricultural people on that territory, or be so located as to enjoy the advantages of schools and christian instruction. The country of the Flat Heads appears to be much more favorable to the settlement and successful instruction of the people.

The latest information received from the mission brings its history down to near the close of last March.

On the 14th of November the Rev. John D. Paris and Mr. William H. Rice and their wives embarked at Boston in the ship Gloucester, bound for the Sandwich Islands, expecting to embrace the earliest opportunity to proceed thence to the mouth of the Columbia river, and thence into the interior to join this mission.

At Waiilatpu among the Kayuses and at Tshimakain among the Flat Heads the work of the mission seems to have been steadily advancing. At the former station the Indians were quiet, united, well disposed towards the mission, and becoming more inclined to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BRITISH TERRITORY
Flat Bow L.
Ft. Langley
Shmitkouk L.
Lower Arrow L.
Okanagan R. & L.
Pt. S. Juan
Bellingham B.
Kettle Falls
Thompsons Rapids
Ft. Colville
Clarks R.
Flathead or
Smiths I.
Ft. Okanagan
Spokane R.
Pondera Sta.
Possession Sd
Hoods Canal
Admiralty In.
R. Columbia
Coalliee
Pointed Hart M & L
TERRITORY
Puget Sd.
Chekilis R.
Ft. Nasqually
Buckland Rk.
Paqueen Rapids
Plains
Mt. Rainier
Priests leap
Nez Percés
Koos koots-ke R
Sta.
R. Tyakena
Columbia River
Astoria
Mt. St. Helens
Cathlatsow R.
Lewis or Gr. Snake R.
Ft. Wallawalla
Volcanic M
Willetpoo or
Kayuses Sta.
Great Bend
Powder R.
Ft. Vancouver
Multnomah or Willamet R.
Quicksand R.
John Days R.
Falls
Mt. Hood
OF
45
Ilonio R.
Mt. Vancouver
Clautes or Falls R.
Sandtham R.
Mc Kenzie R.
Malheur R
Alceyce R.
Ft. Umqua
R. Umqua
Bridge R.
Mt. Mc Laughlin
OREGON
Mt. Shasty
Clamet L.
Rouge Clamet R.
Nasty R.
Shasty R.
Christmas R.
Pit L
Part of CALIFORNIA
120

depend on their own efforts for the means of subsistence, and more desirous to obtain ploughs, hoes, and other useful implements. The old chief, who opposed the mission, had died. The school was varying from thirty to fifty pupils, who were interested and advancing in their studies. In the religious meetings there was rather an improvement in the number and constancy of those attending, and no perceptible abatement of the interest manifested in religious instruction.

Among the Nez Perces the aspect of the mission is not so favorable. From Mr. Spalding, at Clear Water, no information later than April 1, 1840, has been received. In November previous, three persons, one white man and two Indians, were received to church fellowship. The school was very fluctuating, having at some times a hundred pupils, and the next week, perhaps, all would be gone with their parents to some distant place in search of food. A similar fluctuation characterized the religious meetings.

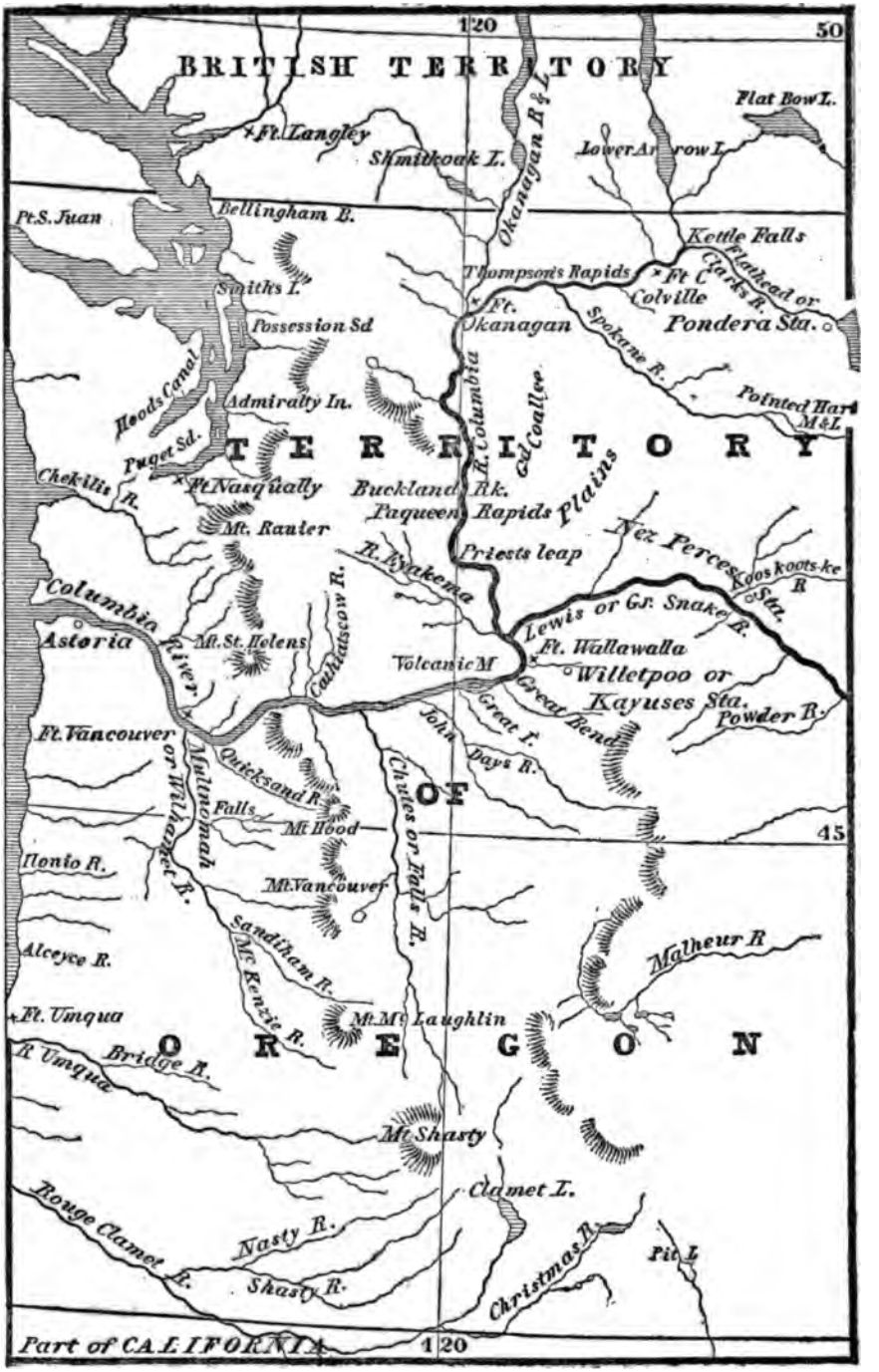
Mr. and Mrs. Griffin, who entered the Oregon country for missionary purposes two years ago, unconnected with any society, spent the winter of 1839–40 in the family of Mr. Spalding, the latter teaching the school, and the former rendering assistance to the mission in various ways.

At Kamiah Mr. Smith has felt himself beset with not a few difficulties and discouragements, having their origin mainly in the small number and sparseness of the Indians in that quarter, their unsettled habits, their self-righteousness, their disregard of instruction, extravagant expectations and demands from the mission, and their threatening language and conduct. They have no notion of law or penalty, sin or an atonement, and it seems nearly impossible to give them any clear ideas on such subjects.

Mr. Smith states that he has never seen more than 275 Indians at Kamiah, and he thinks that the whole number speaking the Nez Perces language does not exceed 3,000; and want of forests for timber, fences, and fuel, and of productive land for tillage, must forever prevent them from becoming agriculturists on their own territory.

Of their field of labor and their progress in their work at Tshimakain, Messrs. Eells and Walker give the following account in February, 1840.

"Taking this place as the centre of a circle whose radius shall not exceed sixty miles, and it will include a population of near two thousand souls; nine tenths of whom rarely, if ever, leave the above specified ground for a length of time, unless it may be for a few weeks in the spring. They are in five or six bands, each of which have particular lands which they call theirs, and where they pass a portion of each year. So far as I can learn they are somewhat regular in their removings. If, in this respect, the last year be a fair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specimen, we shall have no great difficulty, at almost any time, in knowing where to find a good collection.

From March to November our congregations varied from thirty to one hundred; not more than one half of whom usually remained with us during the week. They often came ten, fifteen, and sometimes thirty miles on Saturday, and returned again on Monday. Since November near two hundred have remained with us almost constantly. In addition to those just mentioned, there have been frequent visiters here from neighboring bands, coming in various numbers, from three or four to sixty at a time. They usually spend one or two weeks here, and then return.

There has usually been good attention during the time of worship. At first the appearance seemed to indicate a desire to hear something new; of late I have perceived what I have thought to be a little change, approximating toward a disposition to listen as to important truth; though I am obliged to say as yet the word spoken appears to fall powerless, producing no deep and permanent effect upon the inward man. I have not been able to learn that they have any realizing sense of the odious nature of sin, or of moral obligation.

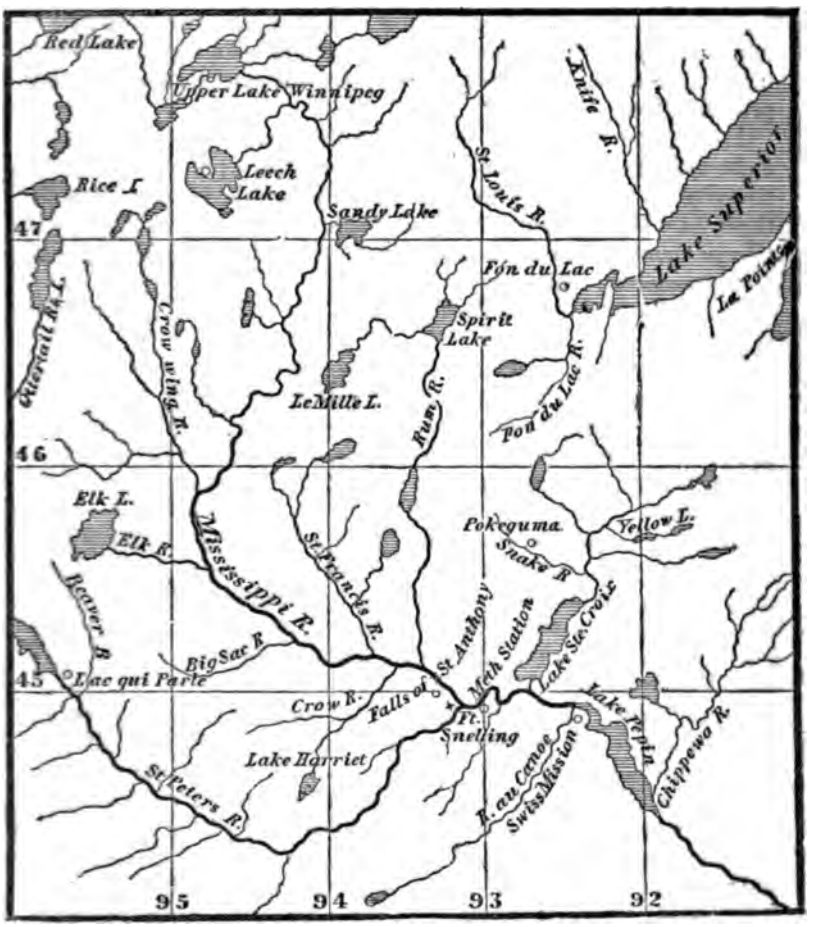
During the last week of November a school was opened. At first it was composed of little more than thirty members, but has been gradually increasing, so that it now numbers more than eighty. The attendance is very regular. The school-house, and house for worship are the same. Progress in teaching must necessarily be slow till a better knowledge of the language shall be obtained and books be prepared. As yet all the printing has been done with a pen."

In March last Mr. Eells writes that 250 Indians had been encamped near the station during the winter. The attention to religious worship and instruction was good, and a marked increase in knowledge of divine truth was apparent, and one chief especially seemed to entertain very just views of his state as a sinner and the remedy of the gospel. The school for the winter, extending through fourteen weeks, had been attended by seventy pupils; having an average daily of about fifty. The interest manifested in the school, both by parents and children, was as great as could be expected.

On the morning of January 11, the mission house at Tshimakain was suddenly found to be on fire, and being lined with rush mats, the conflagration was so rapid that nearly all the books, clothing, &c., of the family were consumed or seriously injured. This afflictive occurrence furnished occasion for an interesting developement of the character of the Indians. On the first alarm the whole camp ran to the place and rendered all the assistance in their power. Their honesty was manifested by their restoring various articles which they had rescued from the fire and might have easily concealed and retained. The obligations of the mission family to Mr. McDonald, chief trader of the Hudson's Bay Company at Colville, were increased on this occasion. Though in mid-winter, he immediately, on hearing of the calamity, despatched four men attended by two gentlemen of the Company, who soon put the house in a condition to protect the families from the inclemency of the season.

A second book has been prepared in the Nez Perces language, consisting of fifty-two pages, and eight hundred copies of it have been printed by the mission, making 41,600 pages.

A saw-mill and grain-mill have been put in operation at Clear Water, and a grain-mill at Waiilatpu; which are a most valuable accommodation to the mission families, and to the Indians who are disposed to avail themselves of the advantages which such facilities for leading a settled life afford.



MISSION TO THE SIOUX.

In the spring of last year the Messrs. Pond removed from Lake Harriet to a place about one mile from Fort Snelling, where the

band of Indians to which their labors were especially directed had taken up a temporary residence. Here they were still residing in May last, when the latest intelligence from them was dated. During the summer of last year about two thousand Indians were within a day's, and most of them within three hours' walk of them. Though few of these would attend public worship on the Sabbath, they were often visited by the missionaries at their houses, and much instruction communicated to them. Some of them listened attentively. When winter came on, fifteen families still remained near the station and were visited every week. On the whole a larger number of this band of the Sioux has been accessible, and more instruction has been given them the last, than during any preceding year.

Last spring the Indians selected a place for a settlement about eight miles from Fort Snelling, and the mission were soon to hold a consultation to decide whether a station should be occupied among them, or whether a permanent location should be sought for in some village more remote from the Mississippi and from the influence of the approaching white communities.

Mr. Gideon H. Pond still retains the office of government farmer.

The church here embraces seven members, besides five from the church at Lac qui Parle, who reside with this band.

The Messrs. Pond have made progress in rendering a dictionary of the Sioux language, which they have on hand, more correct and comprehensive. They have also translated the gospels of Matthew and Luke.

This portion of the Sioux, from their proximity to the Mississippi river and to white settlements in that quarter, are exposed to many temptations. Intoxicating liquors are penetrating further into their country, and are used by them in greater quantities; and it seems scarcely possible, without special divine interposition, that they should escape ruin.

At Lac qui Parle more progress has been made in the missionary work, and the prospect of soon effecting a salutary improvement in the social and religious character of the people is more promising. During the six years which have nearly elapsed since the beginning of the mission, forty persons have been received to the mission church, exclusive of the mission families:—In the year ending with May, 1836, three; the year 1837, four; the year 1838, nine; the year 1839, ten; the year 1840, five; the year 1841, nine. Of those admitted the last year, two were full-blooded Dakota men, the first who have had the courage to come out and renounce the superstitions of their people, and encounter the

opposition and disgrace consequent on making the christian profession. The other seven were full blood Dakota women.

Of those received to the church, two have been suspended from its communion for misconduct; one has died, as is believed, in the Lord; three have been transferred to churches elsewhere; and thirty-four continue to maintain a fair Christian character in the church at Lac qui Parle. Of all received, one was acquainted with the English language and two with the French, and the remainder used the Dakota only.

Thirty adults and eighty children have been baptised since the commencement of the mission, including eight children of white descent. Of the children thirty-two were baptized the last year.

On the sabbath three meetings are held by the missionaries, two in which the services are in the Dakota language, and in the other in the English. The average number of Indians present for the last twenty-one months was thirty-eight or nine; and for the last six months forty-eight. At the English service only five or six attend, besides those connected with the mission families.

The whole number of names enrolled in the school the last year is 101, embracing forty-five males and fifty-six females. During the winter the average attendance was twenty-one females and fourteen males, or thirty-five in all. During the spring and summer the number was somewhat less. About twenty females can now read intelligently, which is about twice as many as were capable of doing it last year. Half the time of the females, while at school, is spent in learning to spin, weave, knit, and perform other domestic labors, in which they are acquiring a skill that may essentially improve the condition of themselves and their families.

Little success attended the attempt to employ instructed Indians to teach their own people the elements of knowledge.

For some months in the winter a sabbath school was taught embracing about twenty pupils.

Doct. Williamson still spends much time in the performance of medical services among the Indians, by which he contributes, in an important degree, to alleviate their sufferings and secure their confidence and regard.

In September of last year Messrs. Riggs and Huggins made a tour to the Missouri river to visit the Dakota bands residing in that quarter. From Lac qui Parle to the river is about two hundred and forty-five miles, and they were absent thirty days. In the bands which they visited, and others respecting which they obtained valuable information, they estimate that there are about 19,000 souls. These, with the bands on the Mississippi and its branches, make the whole population to be about 25,000. The bands on the Missouri seem to be less prejudiced against Christianity and

more ready to receive missionaries and be benefitted by their labors, than their more eastern brethren; and it seems highly important that with as little delay as possible, and simultaneously, the whole Dakota race should, in all their principal bands, be favored with christian instruction, and the facilities for adopting the habits of civilized life.

By some recent investigations and estimates the missionaries are led to conclude, contrary to their previous belief, that the number of the Dakota race is increasing, rather than diminishing. The aggregate number of warriors in all bands is now at least twice as great as Carver represents it to have been when he visited their country seventy years ago. It was well ascertained that there was a gradual increase in the numbers of the large south-western tribes for twenty or thirty years up to the time when coercive measures began to be taken for removing them. Probably the same would be true of all the tribes on the frontiers of our country, if appropriate and vigorous measures were adopted to protect them from the fraud and violence of their white neighbors, which alienate and discourage, and from the intoxicating drinks which bring impoverishment, disease, and death in all their multiplied forms.

MISSION TO THE OJIBWAS.

On the 12th of May last, the instructions of the Prudential Committee were given to the Rev. Leonard H. Wheeler and wife, Mr. Woodbridge L. James and wife, and Miss Abigail Spooner, who immediately after took their departure to join in the labors of this mission. After some detentions on the way, they were, on the 20th of July, at Saut Ste Marie, on the eve of sailing for La Pointe.

Mr. and Mrs. Boutwell, on their return to the mission after their visit to New England, arrived at La Pointe about the middle of August of last year; and, owing to the low water in the streams, and then to the cold and snows of the winter, they were unable to make the journey to Pokeguma, as they intended, until the opening of the last summer. Mr. Boutwell, however, succeeded himself in visiting the latter station in January, having travelled the whole distance, 250 or 275 miles, on snow shoes, in the space of ten days, two dogs carrying his provisions, cooking utensils, and blankets. On the first of June he left La Pointe with his family.

At La Pointe the church has received no additions the past year, and only one person has given evidence of saving conversion to God. One or two cases of discipline, extremely trying and painful to the missionaries, have occurred. The Ojibwa congregation

on the Sabbath is small, numbering about a dozen, and these mostly half-breeds. The English service is well attended by those who understand it, which at some periods of the year, is considerable. A good house of worship has been erected, mainly by the contributions of those who reside or transact business at the place, and capable of accommodating 150 or 200 persons.

The church and congregation at Pokeguma have been in a more prosperous condition. Two persons, a white man and an Indian woman, have been received to christian fellowship; and some others are regarded as candidates for the church. During the summer and autumn of last year, the number of Indians residing near the station was unusually small, so that few attended public worship, and the school was suspended for want of pupils. But on the commencement of winter the Indians assembled again, enlarging the settlement beyond former example. The church members who had been deprived of gospel ordinances, exposed and tempted, during their previous dispersion, manifested a reviving interest in religious things. The Spirit of the Lord seemed to be present, and the congregation, including a number of the heathen Indians, who often entered the house of God, became larger than at any former time. Thus it continued, with little abatement, through the winter and spring; and it is hoped that the prejudices of the heathen party against Christianity have been essentially lessened. All in the settlement received the visits and instructions of the mission families with kind attention. A neat and commodious building has been erected at this station, designed both for a house of worship and for the school.

The school has embraced a larger number of pupils the last year than during any former one; and even many of the heathen portions of the band have broken over their prejudices, and hesitate not to send their own children with those of the praying Indians.

White men are entering the country in the vicinity of Pokeguma in considerable numbers, and new temptations and troubles threaten soon to assail these bands from this quarter. The trade and the number of residents and visiters at La Pointe are also every year increasing. Still at both these places the missionaries think the character and condition of the Indians are improving. On this subject Mr. Hall at La Pointe writes,—

"There is a gradual improvement in the general condition of the Indians at this station. Most of them are far more industrious than they formerly were, and live and dress much more comfortably. This change is attributable, in part, to the change in business here. Since the fishing business on this lake commenced, they find more employment, and have more inducements to be industrious. To this change the mission has also doubtless contributed in some degree. The population here has considerably increased within three years past, the increase consisting principally of Roman catholics and heathen Indians."

Of the Indians near Pokeguma Mr. Ayer remarks,—

"The evidences that this people are advancing towards a civilized state, both in theory and fact, are becoming more and more numerous; and the notion, so prevalent among Indians, that manual labor degrades almost to a level with the slave or brute, is losing its strong hold on the minds of many. During the past winter heathen Indians have chopped for us about a hundred cords of wood and boarded themselves. Chiefs and subjects, men, women, and children, of all ages from twelve to seventy, have come and solicited work. Two or three, one a man of seventy years or more, have cut most of the timber for their houses alone. Three others are building, and another completing a house begun two years ago."

During the last summer a hostile incursion was made upon the Ojibwas near Pokeguma by a war party of the Sioux. Some were killed on both sides; but, through the protecting care of a gracious Providence, though the assailing party entered the houses of the missionaries, they were restrained from perpetrating any injury on their persons or property.

MISSION TO THE STOCKBRIDGE INDIANS.

For some years past this small band of Indians has occasionally been sorely agitated by party strife, having its origin in the diversity of views entertained among them relative to their secular interests. Those strifes often entered the church, interrupting its spirituality and harmony, and resulting in instances of painful discipline. Such was the state of the church early last autumn. As the winter drew on the state of religious feeling appeared to improve. Two members of the church were removed by death; one of them, a head man, by a sudden stroke. Meetings which had before been well attended, became more full and solemn. In January a series of meetings, extending through a number of days, was held, in which Mr. Marsh was assisted by a ministering brother from a distance.

During these meetings the church was especially wrought upon. Some seemed then, for the first time, to become subjects of renewing grace; while others were spiritually revived. Contentions were terminated, difficulties between individuals and parties were quickly healed, and a new aspect of harmony and christian union was given to the whole church. Out of the church, some of the most hardened, intemperate, and wicked men were moved and gave evidence of saving conversion to God. Though at the last dates received from the mission none of these converts, of which the number was believed to be considerable, had been admitted to the church, yet most of them continued to appear well and promised in due time an accession of numbers and strength to the flock of Christ.

In February, four were received to church fellowship, who had for about a year given encouraging evidence that they were the children of God. Among these was an aged Munsee, who had been an idolater, having received from his mother, more than thirty years before, the family idol, to which he and his fathers had been accustomed to pay religious worship. Having been induced by a christian friend to hear the gospel preached, and brought under the convicting influences of the Holy Spirit, he could no longer retain the object of his guilty worship, but brought it to the missionary, and with signs of true repentance put it forever out of his sight.

The present number of church members in good standing is forty-four.

As the Indians have taken their schools under their own direction, Mr. Marsh has forwarded no account of them during the year.

MISSION TO THE NEW-YORK INDIANS.

Mr. and Mrs. Van Duzee, whose health was so unfavorably affected by the climate of the Sandwich Islands as to occasion their return from that mission, joined the mission family at Seneca the 26th of last December. Impaired health led Miss Bishop to retire from that station last autumn, uncertain whether she should be able to resume her labors. Mrs. Trowbridge has been usefully employed as a teacher in one of the schools connected with the Tuscarora station during most of the last year.

Although the question whether the late treaty and contract for the sale of their lands will be carried into effect, and the Indians be compelled to remove, is not yet settled, there has been less of party strife and bitterness, and less of distracting anxiety which disqualified them for attending to any other subject, than prevailed among these Indians during the two preceding years.

The schools on the Tuscarora and Cattaraugus reservations have been more numerously attended than during any previous year. On the former, three schools have been taught, one the whole year, and the others three or four months each. About a hundred pupils in all attended these schools, while the average daily attendance was not far from fifty. At Cattaraugus, in four of five schools, sustained wholly or in part by the mission, including a school the expenses of which are borne by the Friends, though taught by the mission teacher, between eighty and ninety pupils have been instructed for a longer or shorter period, though the average daily attendance was somewhat less.

On the Buffalo reservation four schools are in successful operation, embracing together an average attendance of 106 pupils.

The chiefs, both christian and heathen, have manifested unusual interest and public spirit in behalf of education.

From the schools on the Allegany reservation no reports have been received. The number of pupils, however, who have enjoyed the advantages of the schools during the last year is probably somewhat greater than during the preceding.

From the church on the Buffalo reservation no report has been received; and no additions are reported, except to the church at Alleghany, where five have been received to church fellowship on profession of their faith, and one from a sister church. In March two candidates were expected soon to be admitted, and a number who had previously dishonored their profession, had manifested penitence and reformation. The church at Cattaraugus has lost seven of its members by death, removal, and excision, leaving the present number fifty-one. In a similar manner the church at Tuscarora has lost six of its members and now has forty-five. Here also some backsliders have been hopefully reclaimed, and two or three persons have been hopefully converted to God. The meetings on the several reservations have been as fully attended and as interesting as in former years, and at Alleghany there were, during the last winter, some indications of the special presence and working of the Holy Spirit.

Temperance seems to be gaining ground, especially on the Tuscarora reservation, where some strict regulations have been adopted by the Indians and vigorously carried into effect, for preventing the introduction of intoxicating liquors into their settlement.

During the last winter sickness prevailed at Cattaraugus, attended with distressing mortality, especially among the Indian children. Twenty died within a short time, from a population not exceeding four hundred souls.

MISSION TO THE ABENAQUIS.

From the letters of Mr. Osunkherhine received during the past year, it would seem that his labors have been much the same as during years preceding. Besides his efforts for the spiritual good of his people, he cultivates a few acres of land, and meets with some success in his endeavors to induce his people in this respect to follow his example. The opposition from the papal portion of his people continues to be as active and determined as ever; and petitions have been forwarded to the Canadian government to have both him and the school teacher removed from the Indian lands. As yet, these attempts have been unsuccessful.

The church members have generally stood firm and manifested not a little christian zeal and activity. Two or three young men were candidates for church fellowship. The number in the church is twenty-nine.

The school embraces sixteen or eighteen pupils, who appear to be making good proficiency.

President Lord of Dartmouth College, who visited Mr. Osunkherhine at St. Francis three and a half years before, spent a week with him last winter. From a letter which he kindly forwarded to the secretaries soon after his return, the Board will learn what opinion one of their number formed of the mission, who personally examined into its affairs. Dr. Lord writes,—

"There has been an evident progress of the cause of Christ among these poor people. The church now consists of twenty-nine members, out of three hundred souls, the number of the tribe now resident at St. Francis. Several of them I saw, and as far as I could understand their broken English or their signs, I had evidence of their acquaintance with the elements of religion, and of truly christian feeling. The church, I doubt not, is united, sober, attentive to all the ordinances of the gospel, and a light amidst great surrounding darkness.

"Osunkherhine's labors are steady, well adapted to the condition of the people, and, so far as I could learn, more judicious, in reference to the catholics about him, than would be expected of one so uneducated and secluded, and especially so harassed as himself.

The teacher is a truly christian woman, and faithful in her vocation. Her labors are confined to a few children, the catholics restraining all who are not in Osunkherhine's congregation, which is a small one, comprising not more than a fifth of the tribe.

"Osunkherhine's wife, a full blooded Indian, is remarkably interesting,—a model. A beautiful son of eight years, whom I intended to educate, I found dangerously ill. I never saw a finer boy. Intelligent, a good scholar, and, I doubt not, a child of God. He is since dead, as I learn by an affecting letter from his father; and one of my chief hopes in respect to that mission is taken away.

I beg to commend this mission. Its importance, I think, cannot be too highly appreciated. To the Indians themselves it is invaluable. It has arrested their progress to ruin; through idleness, intemperance, and other vices. It has raised a remnant from the antichristian influence of popery, and will serve to perpetuate the people and the means of their salvation.

But its relation to the French population gives it its greatest importance. There is hardly any other light between Montreal and Quebec. The despised church at St. Francis is God's witness along the great river. But the people want the Bible, or parts of it. Some of the children, indeed, are taught English; but the majority, for many years, will be kept from the school, and consequently from the Scriptures, unless they can be allured to both by their vernacular. And that would reach other tribes of a cognate language. James Annance, who was educated at Hanover, can translate; and I think he, with Osunkherhine, would do it sufficiently well. The moral effect of such an enterprise would be worth a great deal, aside from the results of reading and instruction.'

Summary.

MISSIONS.	Stations.	MISSIONARIES.								NATIVE MINISTRY.		CHURCHES.		
		Missionaries.	Physicians.	Teachers.	Secular Superintendents.	Printers.	Bookbinders.	Other male Assistant Missionaries.	Females.	Whole Number of Foreign Laborers.	Native Preachers.	Native Helpers.	Churches.	Admitted during the year.	Present Number of Members.
Zulus,	2	3	1			1			4	8		12	1		12
Cape Palmas,	2	2							3	6		3			
Greece,	2	4							3	7		3			
Turkey,	6	16	1			1			16	33		12	1		no report
Syria,	4	10	1			1			11	24		3			
Nestorians, (two,)	1	7				1			6	15		8			
Persia,	1	1							1	2					
Mahrattas,	4	7		1		1			10	19		4	3		32
Madras,	3	2				1			3	6		3	1	1	3
Madura,	5	8	1						9	18	1	57	4	12	15
Ceylon,	7	7	1			1			11	20	3	52	7	4	350
Siam,	2	7							9	16					
China,	1	3				1			1	6		1	1		5
Singapore,	1	4				1			4	9					
Borneo,	3	7							8	15					
Sandwich Islands,	17	25	2	7	2	2	1		40	79	2	1	19	4,179	16,451
Cherokees,	5	4	1					2	14	21		2	5		250
Choctaws,	5	4		1					7	12			6	85	314
Pawnees,	1	1						2	3	6					
Oregon Indians,	4	5	1					3	8	17			1	9	41
Sioux,	2	3		4				2	6	11			2	2	15
Ojibwas,	2	3							9	16			2	4	44
Stockbridge,	1	1							1	2			1	7	185
New-York Indians,	4	4						1	10	15	1		4	3	29
Abenaquis.	1								1	1			1		
26	86	138	9	13	2	11	1	10	198	384	7	138	59	4,350	19,742

MISSIONS.	PRINTING.						EDUCATION.							
	Printing Establishments.	Presses.	Foundries.	Founts of Native Type.	Pages printed during the year.	Number of pages from the beginning.	Seminaries.	Pupils.	Boarding-Schools.	Male Pupils.	Female Pupils.	Whole Number of Boarding Scholars.	Free Schools.	Pupils in the Free Schools.
Zulus,	1	1		2	5,880	7,180							1	45
Cape Palmas,	1	1		1	1,028,600	1,875,132	1	54				54	4	105
Greece,					2,880,000	4,709,500							2	125
Turkey,	1	2	1	9	8,512,930	44,408,260			2	7	3	10	4	90
Syria,	1	1	1	1		2,451,000	1	44	1	9	7	60	7	200
Nestorians,	1	1		1			1	39	1		23	62	17	414
Persia,														
Mahrattas,	1	3	1	8	2,199,687	28,025,687	1	60	4	15	67	142	23	704
Madras,	1	8	1	10	11,660,700	33,750,000							16	485
Madura,									6	85	24	109	100	3,207
Ceylon,	1	4		6	15,491,650	51,640,800	1	162	3	30	120	312	85	3,084
Siam,	1	1		1	244,000	3,222,960			1	1	3	4		
China,	1	1		1										
Singapore,	1	1	1	3	1,146,302	14,071,168	1	57	1		10	67		
Borneo,													1	25
Sandwich Islands,	2	3		5	4,670,200	99,196,673	1	83	5	76	76	235	200	14,000
Cherokees,	1	1		1		2,203,200			2	30	30	60	5	200
Choctaws,						3,048,150			1		15	15	7	157
Pawnees,						37,000								
Oregon Indians,	1	1		1	41,600	51,600							3	130
Sioux,						173,000							1	75
Ojibwas,						707,000							3	80
Stockbridge,														
New-York Indians,						192,000							10	250
Abenaquis,						63,000							1	20
	15	29	5	50	50,100,000	290,294,861	7	499	27	253	378	1,130	490	23,399

The receipts have been $235,189 30, and the expenditures $268.914 79, exceeding the receipts by $33,725 49, and increasing the indebtedness of the Board to $57,808 91.

The number of the missions is 26, of the stations 86, and of the ordained missionaries 138, ten of whom are physicians. There are 9 physicians not preachers, 13 teachers, 12 printers and bookbinders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 384, or nineteen more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 529, forty-two more than the whole number reported a year ago. Nine ordained missionaries, 3 male and 17 female assistant missionaries, in all 29, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-founderies, and 50 founts of type in the native languages. The printing for the year was 50,100,000 pages; the amount of printing from the beginning, is 290,294,861 pages.

Seven of the 32 boarding schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 253 boys and 378 girls;—making a total of boarding scholars of 1,130. The number of free-schools is 490, containing 23,399 pupils.

Concluding Remarks.

In closing the history of the operations of the Board and its missions for the past year, and in view of the state of missionary feeling at home, and of the calls of God's providence for greatly extended operations abroad, the Committee would remark on the necessity of prayer for the out-pouring of the Holy Spirit on the churches, the missions, and the world.

Two essential elements are combined in the revealed plan of divine mercy for the spiritual renovation of the world: the word of God, as the adapted instrument, by which men are saved; and the Holy Ghost, as the efficient agent. Both are so indispensable, that no real progress is made in the work, if either be absent.

In like manner the divine plan embraces, as the means of its execution, a two-fold agency of the people of God. They are his witnesses, to testify to the world the truth of his word; and they are intercessors for their fellow men, to plead with Him for the gift of his Spirit.

To them Jesus Christ has intrusted his gospel, to be published by them to every creature; and to them he has given the promise of the Spirit, to be poured out upon all flesh, in answer to their prayers. Each part of this two-fold agency of the church has its appropriate place in the revealed purpose of divine wisdom and love, and its appropriate relations to the great result which that purpose makes sure. Each is connected with its proper object, as means with the end, as a cause with its effect. As God has suspended the publication of his gospel for the salvation of the world on the fidelity and obedience of his people, so has he suspended the mission of the Spirit, by which that gospel is made effectual, on their believing intercessions. As a privilege and a duty, the obligation and the blessedness of both are equal.

Prayer for the Spirit is as much a part of the missionary work, as effort to publish the gospel. It is as characteristic of the true missionary spirit. It is as much the object for which missionary societies exist. It claims equal attention in reviewing their progress, in ascertaining their position, in forming their plans. Neglect or failure in this part of their work will be fatal to their hopes. In vain may their treasuries be replenished, and able and faithful missionaries sent forth, and schools and presses and all the means of instruction and impression multiplied. The reign of error and death over heathen minds will never be broken, until the Spirit be poured upon them from on high. For this God will be inquired of by his people to do it for them. The Holy Ghost must be magnified in his official work. The Redeemer must be honored in his ascension gift. The Eternal Father must be glorified in the great promise of the new covenant.

There are considerations peculiar to this part of the agency of the church. The influences of the Spirit, and of course the prayer for them by which they are obtained, are necessary, not only to the success of efforts to spread the gospel, but they are also necessary to prompt and guide and sustain those very efforts. Zeal for God's honor, love to Christ, compassion for perishing men, faith in the promises,—all the elements of missionary character are the fruits of the Spirit. The missionary enterprise will languish and die in its very birth, if He does not animate and sustain it. He must raise up and qualify the missionaries; He must open to them a door of entrance and utterance in the heathen world; He must incline the hearts of the people of God to furnish liberally the means for their support and usefulness. In every part of the missionary work our dependence on the promised aid of the Holy Spirit is entire and absolute.

It is the pleasure of this divine agent, to put honor upon the divine word, by using it in the work of spiritual renovation. But

he is not limited as to the amount of truth he employs, or to the proportion it bears to the effects produced. His efficiency is sovereign and infinite. He can multiply as he pleases the means for the diffusion of the gospel; and by feeble, and apparently inadequate means, he can produce effects a thousand fold greater and more glorious than have been witnessed in past ages. These are the very results which the Scriptures indicate as characteristic of those copious effusions of the Spirit that shall come down upon the church and the world in the latter day—a vast increase in the means of mercy; an unwonted power imparted to those means; and an unparalleled success following them. A little one shall become a thousand; the fruit of a handful of corn on the tops of the mountains shall wave like Lebanon; the reaper of the spiritual harvest shall overtake the sower; a nation shall be born at once. The outpouring of the Spirit is the blessing to be desired and sought above all others, for the churches, for the missions, for a world perishing in sin.

Let Christians be baptized with the Holy Ghost, as on the day of pentecost, and what stores of wealth would be joyfully devoted to the service of Christ for the salvation of men! What treasures of talent and learning and holy emotion would be laid upon his altar! How many ingenuous youth would burn with holy zeal to bear his message of mercy to distant lands, while parents and friends, glad to be honored even in making sacrifices for such a work, would dismiss them with their blessing and follow them with their prayers.

Let the presence of the Spirit be experienced at every missionary station, and all the missionaries receive an abiding unction from the Holy One, and with what power would they bear testimony to the resurrection of Jesus, and what new life and energy would be at once imparted to all their operations!

And in the countries where missionaries are now publishing the glad tidings of salvation by Christ, how many millions have already so heard the joyful sound, that the quickening breath of the Divine Spirit is all that is wanting to wake them to life and joy!

God has promised to give his Holy Spirit when his people ask. Believing, importunate prayer, is the appointed means by which this blessing is obtained. The electric chain along which the life-giving influence descends from heaven upon a world dead in trespasses and sins. This is needed for the prosperity of the missionary enterprize at this hour, more than any or than all things else. This necessity surpasses every other necessity. It includes and comprehends all others in itself.

Much as we come short of our duty to the cause of missions, in other particulars, is not here our grand failure? Where are the

members of our churches, and where are the ministers, who cherish a deep, abiding, heartfelt impression of the necessity of prayer for the effusion of the Holy Spirit? Do not the evidences of our want of faithfulness in this matter meet us in the thin and languid attendance at the monthly concert for prayer; in the infrequent, formal, cursory notice of this great topic of supplication in the services of the sanctuary, in the social circle, and at the domestic altar? Does not God see evidence of this unfaithfulness in our closets? Can we find a more important and appropriate theme for most serious thought and most earnest and devout discussion, at the convocations of ministers and friends of Zion throughout our land than this, How may we stir up one another, and our fellow Christians in all our borders, to more fervent prayer for the outpouring of the Holy Spirit on the churches, on missionary laborers, and on the world!

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1841.

Mission to West Africa.

Drafts, purchases, &c.,		$3,818 36

Mission to South Africa.

Remittances and purchases,		3,149 22

Mission to Greece.

Remittances, drafts and purchases,		5,945 38

Mission to Turkey.

Remittances, drafts and purchases, including expenses at Broosa, Trebizond, and Erzeroom,	16,563 24		
Remittances for Smyrna and Cyprus,	12,366 00		
Purchases, &c., do. do.	1,317 59		
Expenses of Mr. and Mrs. Homes,	700 00		
Outfit and expenses of Mr. and Mrs. Peabody,	717 51		
Passage of Mr. and Mrs. Homes, and Mr. and Mrs. Peabody, from Boston to Smyrna,	400 00		
Passage of Mr. and Mrs. Powers from Smyrna, and expenses since their return to this country,	382 95		
Passage of Mrs. Pease and two children from Smyrna, and expenses since their arrival in this country,	275 45		32,722 74

Mission to Syria and the Holy Land.

Remittances for Beyroot and Jerusalem,	17,730 35		
Purchases, &c.,	1,223 61		
Expenses of Mr. Smith,	583 36		
Outfit and expenses of Mr. and Mrs. Hurter,	566 76		
Passage of Mr. and Mrs. Smith, and Mr. and Mrs. Hurter, from Boston to Smyrna,	400 00		
	20,504 08		
Deduct amount refunded by Dr. Doane,	500 00		20,004 08
		Carried forward,	$65,639 78

Brought forward,		$65,639 78

Mission to the Nestorians and Mohammedans of Persia.

Remittances and drafts,	11,723 11	
Purchases, &c.,	1,192 82	12,915 93

Mission to the Independent Nestorians.

Remittances and purchases,	3,241 21	
Expenses of Dr. Grant while in this country, and passage to Liverpool,	580 51	
Outfit and expenses of Mr. and Mrs. Hinsdale, in part,	104 07	
do. of Mr. and Mrs. Mitchell, in part,	354 45	
Passage of Mr. and Mrs. Hinsdale, and Mr. and Mrs. Mitchell, from Boston to Smyrna,	400 00	4,680 24

Mission to the Mahrattas.

Remittances, purchases, &c., for Bombay and Ahmednuggur,	17,882 84	
Expenses of Mrs. Garrett,	235 00	18,117 84

Madras Mission.

Remittances, purchases, &c.,	4,603 63

Madura Mission.

Remittances, purchases, &c.,	16,835 63

Mission to Ceylon.

Remittances, drafts, &c.,	18,973 10	
Expenses of Mr. Meigs and family,	884 00	
Expenses of Mr. Whittelsey,	378 50	20,235 60

Mission to Siam.

Remittances and purchases,	9,175 47	
Expenses of Mr. and Mrs. Johnson,	123 50	
Passage of Mr. and Mrs. Johnson from Boston to Singapore,	400 00	
Expenses of Dr. Tracy and family,	203 55	
do. of Mr. Robbins and family,	112 50	10,015 02

Mission to China.

Remittances, drafts, &c.,	6,890 09	
Expenses of Dr. Parker,	560 43	7,450 52

Mission to Singapore.

Remittances and drafts,	11,554 51	
Purchases, &c.,	677 16	
Part of passage and expenses of Mr. Wood,	255 55	12,487 22
Carried forward,		$172,981 41

Brought forward,		$172,981 41

Mission to Borneo.

Remittances, drafts, purchases, &c.,	11,891 27	
Outfit and expenses of Mr. Stryker,	496 22	
do. of Mr. and Mrs. Van Doren,	820 56	
Passage of Mr. Stryker, and Mr. and Mrs. Van Doren, from New York to Batavia,	600 00	
Expenses of Mr. Ennis,	270 00	
Travelling expenses of Mr. Steele and Mr. Sheffield,	32 00	14,110 05

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	30,868 54	
Outfit and expenses of Mr. Dole,	483 28	
do. of Mr. Bond,	442 62	
Passage of Mr. and Mrs. Dole, and Mr. and Mrs. Bond, from Boston to Honolulu,	800 00	
Expenses of Mr. Van Duzee and family,	343 92	
do. of Mr. Spaulding's family,	88 66	
do. of Mr. Bingham and family,	181 00	
do. of Dr. Smith,	12 00	
Grant to Mr. Ruggles and family,	200 00	
do. to Mrs. Shepard and family,	100 00	
do. to Mrs. Loomis and family,	100 00	33,620 02

Mission to the Cherokees.

Drafts, purchases, &c.,	9,591 13	
Deduct balance remaining on hand last year, of the sum received from the government of the United States in payment for improvements at the stations in the old Cherokee country,	4,712 93	4,878 20

Mission to the Choctaws.

Drafts, purchases, &c.,	1,778 52	
Donation and legacy received at the stations,	199 11	1,977 63

Mission to the Pawnees.

Drafts, purchases, &c.,	1,443 52

Oregon Mission.

Remittances, drafts, &c.,	3,783 07	
Outfit and expenses of Mr. and Mrs. Paris,	657 06	
do. of Mr. and Mrs. Rice,	411 10	
Passage of Mr. and Mrs. Paris, and Mr. and Mrs. Rice, from Boston to Honolulu,	800 00	5,651 23

Mission to the Sioux.

Purchases, &c.,	17 82

Mission to the Ojibwas.

Drafts, purchases, &c.,	1,498 00	
Outfit and expenses of Mr. and Mrs. Wheeler, Mr. and Mrs. Jones, and Miss Spooner,	1,148 33	2,646 33
Carried forward,		$237,325 21

Brought forward, $237,326 21

Stockbridge Mission.

Drafts, &c., over and above $240 received from the Society in Scotland for promoting christian knowledge, - - - - - - - 84 26

Mission among the Indians in New York.

Tuscarora station,		584 64	
Seneca do.		1,677 35	
Cattaraugus do.		94 12	
Alleghany do.		664 33	3,020 44

Mission to the Abenaquis.

Expenses of the station at St. Francis, - - - - - 402 30

Indian Missions generally.

Transportation, freights, cartage, labor, &c., for various stations, - - 186 56

Agencies.

Services and travelling expenses of Rev. J. D. Paris, 5 weeks,		47 25	
do.	of Rev. E. W. Andrews, - -	84 00	
do.	of Rev. Dr. Porter, - -	100 60	
do.	of Rev. G. S. Wilson, - - -	103 68	
do.	of Rev. W. J. Breed, - -	143 60	
do.	of Rev. A. K. Hinsdale, 24 weeks,	233 87	
do.	of Rev. I. Knox, - - -	298 00	
do.	of Rev. C. N. Nichols, 5 months,	321 00	
Services of Rev. H. Coe, 1 year, - - - -		600 00	
Travelling expenses &c., of do, - - -		35 29	
do.	of Rev. O. Cowles, 9 1-2 months, - -	415 50	
Travelling expenses of do. - - -		257 89	
do.	of Rev. D. Malin, 8 months, - - -	533 33	
Travelling expenses of do. - - -		91 24	
do.	and travelling expenses, &c., of Rev. W. M. Hall,	916 94	
do.	of Rev. F. E. Cannon, 1 year, - -	1,000 00	
Travelling expenses, &c., of do. - -		215 01	
do.	of Rev. W. Clark, 14 months, - - -	933 33	
Travelling expenses, &c., of do. - -		361 35	
do.	of Rev. C. Eddy, 1 year, - - - -	1,200 00	
Travelling expenses, &c., of do. - -		369 21	
Expenses of removal of Mr. Curtis and family to Cincinnati,		200 61	
Travelling expenses of Dr. Armstrong, - - -		255 86	
do.	of Dr. Anderson to the west, - -	181 01	
Deputations to attend anniversaries, &c., - - -		20 00	8,917 97

General Expenses.

Travelling expenses of members of the Board in attending the annual meeting in Providence, Sept. 1840, - - -	77 50	
Expenses of the committee in the case of Rev. Josiah Brewer,	12 00	89 50

Secretaries' Department.

Salary of Dr. Anderson, Mr. Greene, and Dr. Armstrong, in part, for the year ending July 31, 1841, - - -	3,300 00	
Clerk hire, - - - - - - - - -	400 00	3,700 00
Carried forward,		$253,727 24

Brought forward,		$253,727 24

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending July 31, 1841,	1,100 00	
Clerk hire,	800 00	1,900 00

Printing Department.

Thirty-first Annual Report, 4,500 copies,	1,164 55	
Abstract of do., 250 copies,	33 08	
Missionary papers, 3,500 copies,	76 00	
Quarterly papers, 5,000 copies,	24 15	
Mr. Smith's address, 1,500 copies,	53 00	
Missionary House, 3,000 copies,	32 67	
Maps of missionary stations, 1,250 copies,	46 03	
Reinforcements of missions, 5,000 copies,	25 54	
Tract No. 21, on the missionary enterprise, 2,500 copies,	67 40	
Sandwich Islands mission, 1,500 copies,	53 95	
Proposals for Native Ministry, 3,500 copies,	38 30	
Abstract of donations, 500 copies,	181 59	
Dr. Beman's sermon,	58 87	
Dr. Anderson's do.	39 04	
Blank receipts, certificates, circulars, notices, &c.,	101 37	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	5,825 40	7,880 94

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1841,	1,450 00	
Office rent,	650 00	
Fuel, stationary, &c.,	127 01	2,227 01

Miscellaneous Charges.

Postage of letters and pamphlets,	852 12	
Fuel and oil,	114 00	
Blank books and stationary,	53 03	
Wrapping paper, twine, nails, labor, boxes, &c.,	53 20	
Porterage, freight, wharfage, transportation of bundles, &c.,	46 99	
Periodicals, books, and binding of books,	42 30	
Books for the Library,	275 62	
Care of the Missionary House, making fires, lighting, attendance, &c.	400 00	
Furniture and carpenter work,	31 06	
Insurance on property in the Missionary House,	31 25	
Copying of letters and documents, and also for the Missionary Herald,	179 94	
Use of Tabernacle in New York, and of Marlborough chapel and Park Street meeting house, Boston, and expenses of meeting in Philadelphia,	154 00	
Travelling expenses of missionary candidates,	24 75	
Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed,	595 39	
Interest on money borrowed,	405 95	3,239 60
Total expenditures of the Board,		268,914 79
Balance for which the Board was in debt, August 1, 1840,		24,083 42
		$292,998 21

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1841.

Donations, as acknowledged in the Missionary Herald,	$213,236 39
Legacies, do. do.	20,506 65
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House and lot,)	1,258 80
Interest on the Ashley Fund,	152 28
Avails of property of the Maumee mission,	35 18
	235,189 30
Balance for which the Board is in debt, carried to new account, August 1, 1841,	57,808 91
	$292,998 21

GENERAL PERMANENT FUND.

This fund amounted last year to	45,885 56
Received since, legacies, as acknowledged in the Missionary Herald,	550 00
	$46,435 56

PERMANENT FUND FOR OFFICERS.

This fund amounted last year to	42,665 67
Received since, for profits of Missionary Herald,	1,839 80
	$44,505 47

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,
William R. Thompson, Treasurer, New York city, - - - - - - $6,651 49

BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,
J. J. Myer, Treasurer, Baltimore, Md. - - - - - - - 1,000 00

MAINE.				
Cumberland County,	Daniel Evans, Tr.	Portland,	2,072 87	
Franklin County,	J. Titcomb, Tr.	Farmington,	48 04	
Kennebec Confer. of chhs.	B. Nason, Tr.	Hallowell,	464 94	
Lincoln County,	Rev. Jacob C. Goss, Tr.	Woolwich,	1,089 00	
Penobscot County,	E. F. Duren, Tr.	Bangor,	513 48	
Somerset County,	Calvin Selden, Tr.	Norridgewock,	39 78	
Union Confer. of chhs.	S. Andrews, Tr.		6 23	
York County Con. of chhs.	Rev. I. Kimball, Tr.	Limington,	509 90	4,684 33
NEW HAMPSHIRE.				
Cheshire County,	Samuel A. Gerould, Tr.	Keene,	1,139 76	
Grafton County,	William Green, Tr.	Plymouth,	1,237 05	
Hillsboro' County,	E. D. Boylston, Tr.	Amherst,	3,038 04	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,025 86	
Rockingham Co. Conf. chhs.	J. Boardman, Tr.	Exeter,	1,303 60	
Strafford County,	E. J. Lane, Tr.	Dover,	769 11	
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	558 56	9,072 00
VERMONT.				
Addison County,	Amos Wilcox, Tr.	Middlebury,	1,212 85	
Caledonia Co., Conf. chhs.	Erastus Fairbanks, Tr.	St. Johnsbury,	1,182 81	
Chittenden County,	William I. Seymour, Tr.	Burlington,	565 31	
Franklin County,	C. F. Safford, Tr.	St. Albans,	385 25	
Lamoile County, Aux. So.	S. Merriam Tr.		11 26	
Orange County,	Harry Hale, Tr.	Chelsea,	673 14	
Orleans Co., Conf. chhs.	S. S. Clark, Tr.	Irasburgh,	137 74	
Rutland County,	James D. Butler, Tr.	Rutland,	1,915 29	
Washington County,	Joseph W. Howes, Tr.	Montpelier,	276 83	
Windham County,	Rev. Corban Kidder, Tr.	Brattleboro'	1,235 44	
Windsor County,	E. C. Tracy and J. Francis, Trs.		691 87	8,487 78
MASSACHUSETTS.				
Barnstable County,	Walter Crocker, Tr.	West Barnstable,	578 80	
Berkshire County,			4,758 88	
Boston and vicinity,	Samuel A. Danforth, Agt.	Boston,	14,143 01	
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,759 55	
Essex County, North,	James Caldwell, Tr.	Newburyport,	1,746 85	
Essex County, South,	C. M. Richardson, Tr.	Salem,	2,880 69	
Franklin County,	A. Phelps, Tr.	Greenfield,	1,875 61	
Hampden County,	C. Merriam, Tr.	Springfield,	1,911 78	
Harmony Conf. of chhs.	W. C. Capron, Tr.	Uxbridge,	2,076 11	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,572 79	
Middlesex N. & vic. Chs. So.	J. S. Adams, Tr.	Groton,	909 74	
Middlesex S. Con. of chhs.	O. Hoyt, Tr.	Framingham,	517 95	
Norfolk County,	Rev. Dr. Burgess, Tr.	Dedham,	3,966 00	
Northampton and vicinity,	Josiah D. Whitney, Tr.	Northampton,	5,770 65	
Old Colony,	H. Coggeshall, Tr.	New Bedford,	488 55	
Palestine Miss. Society,	Ebenezer Alden, Tr.	Randolph,	1,398 39	
Pilgrim Association,	Robert B. Hall, Tr.	Plymouth,	175 21	
Taunton and vicinity,	Hodges Reed, Tr.	Taunton,	1,068 92	
Worcester Co., North,	Benjamin Hawkes, Tr.	Templeton,	1,006 38	
Worcester Co., Central,	A. D. Foster, Tr.	Worcester,	3,927 58	
Worcester Co. Rel. Chs. So.	Henry Mills, Tr.	Millbury,	375 00	53,836 44
			Carried forward,	$85,769 89

CONNECTICUT.

			Brought forward,		$85,763 89
Fairfield County, East,	Silvanus Sterling, Tr.	Bridgeport,	762 97		
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,109 16		
Hartford County,	James R. Woodbridge, Tr.	Hartford,	6,877 94		
Hartford County, South,	Henry S. Ward, Tr.	Middletown,	2,312 99		
Litchfield County,	Charles L. Webb, Tr.	Litchfield,	4,009 59		
Middlesex Association,	H. C. Sanford, Tr.	Essex,	912 02		
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	2,339 04		
New Haven County, East,	S. Frisbie, Tr.	Branford,	1,211 00		
New Haven Co. W. Conse.	A. Townsend, Jr., Tr.	New Haven,	1,547 05		
New Haven City,			3,125 53		
New London and vicinity,	C. Chew, Tr.	New London,	1,807 68		
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,548 31		
Windham County, North,	Job Williams, Tr.	Pomfret,	1,857 60		
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	880 57		—33,359 75

NEW YORK.

Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,815 29		
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	979 52		
Chautauque County,	Joseph Kenyon, Tr.	Jamestown,	420 20		
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	2,337 45		
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	675 98		
Monroe County,	Ebenezer Ely, Tr.	Rochester,	2,509 16		
New York city & Brooklyn,	J. W. Tracy, Tr.	N. York city,	12,447 64		
Oneida County,	Abijah Thomas, Tr.	Utica,	2,935 76		
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	573 57		
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	318 76		
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	292 13		—32,298 46

VIRGINIA.

Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,			1,042 94

SOUTH CAROLINA.

Charleston,	Robert L. Stewart, Tr.	Charleston,			56 50

VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	7,153 15		
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit,	278 04		
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,056 71		—10,487 90
					$163,008 74

APPENDIX.

The Missionaries at the Sandwich Islands not open to the Charges brought against them by the Roman Catholics.

[The following article was written by the author of the "History of the American Board of Commissioners for Foreign Missions," and shows how utterly destitute of truth and evidence are the charges so freely brought against the missionaries at the Sandwich Islands, of using their influence to bring persecution upon the Roman Catholics, who have taken such exceptionable measures to gain a footing on those islands. The article is referred to at page 168 of the Report.]

The outrage committed at the Sandwich Islands in July, 1839, by Capt. Laplace, of the French frigate l'Artemise, is doubtless known and remembered throughout the Christian world. On his arrival at Honolulu, July 9, he issued a manifesto, in which he declared that "to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this [the Sandwich Islands] Archipelago, was to offer an insult to France and to its sovereign." The same day, he addressed a note to the American Consul, in which he offered protection on board his frigate, during the threatened hostilities, to all American citizens, except "the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this Archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me," he added, "they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country." This certainly means, that the American missionaries at the Sandwich Islands, or at least the clerical members of the mission, had advised and induced the government to persecute the Roman Catholics, and that for this offence, they must suffer "all the unhappy consequences of a war," which he was threatening to commence. Neither their sacred office, nor their American citizenship, was to be regarded. No intimation was given, that any member of the mission, or any missionary's wife or child, could be allowed to escape the "unhappy consequences" of a bombardment. And yet there had been no investigation, for the purpose of ascertaining whether this accusation against the missionaries was true or false; or if true, whether all or only some of them were guilty.

These proceedings are open to many very grave objections, which it will not be easy to remove; but which must be removed, or the whole transaction must be regarded as infamous, and must cover all who are responsible for it with lasting disgrace. It is our present purpose, however, to consider only

one of them; to examine the question, which Capt. Laplace, or whoever is responsible for his conduct, was bound to investigate before pronouncing sentence. We propose to inquire whether his charge against the American missionaries is true.

Happily, official documents come to our aid. The United States Consul at Honolulu could not neglect to examine the truth of a charge which had been made the pretext for denying to so many of his fellow citizens the rights of their citizenship. Soon after the departure of the frigate, therefore, the following correspondence took place.

[The United States Consul to the King.]

United States Consulate, Sandwich Islands, Oct. 26, 1839.

SIR:—As the opinion seems to be to some extent entertained, that American citizens residing in the Sandwich Islands as missionaries under the patronage of an incorporated institution of the United States, have exerted a controlling influence upon the framers of the laws of this country, I have very respectfully to inquire, if they have ever had any voice in the passage of laws affecting the interests of other foreigners; and particularly whether they have ever had any thing to do in the measures adopted by your government, for the prevention of the introduction of the Catholic religion into the country; and whether, in the treatment which has been shown to any subject of the government of France, they have directly or indirectly recommended the course pursued by your goverement; and also, whether, in the attempts made under your authority to suppress the public exercise of the Roman Catholic religion on the part of your own subjects, they have countenanced those attempts. If they have in any of these respects controlled the action of your government, will you be pleased to inform me, very explicitly, in what manner and to what extent. An early reply will be a favor.

With the highest considerations, I have the honor to be,

Your Majesty's most obedient servant,

P. A. BRINSMADE, United States Consul.

[The King to the United States Consul.]

Kauwila House, present residence of the king of Hawaii, Oct. 28, 1839.

My respects to you, the American Consul:—

I have received your letter, asking questions respecting the American missionaries, supposed by some to regulate the acts of my government under me. I, together with the chiefs under me, now clearly declare to you, that we do not see any thing in which your questions are applicable to the American missionaries. From the time the missionaries first arrived, they have asked liberty to dwell in these islands. Communicating instruction in letters, and delivering the word of God, has been their business.

They were hesitatingly permitted to remain by the chiefs of that time, because they were said to be about to take away the country. We exercised forbearance, however, and protected all the missionaries; and as they frequently arrived in this country, we permitted them to remain in this kingdom, because they asked it; and when we saw the excellence of their labors, then some of the chiefs and people turned to them in order to be instructed in letters, for those things were in our opinion really true.

When the priests of the Romish religion landed at these islands, they did not first make known to us their desire to dwell on the Islands, and also their business. There was not a clear understanding with this company of priests, as there was with that; because they landed in the country secretly, without Kaahumanu's hearing any thing about their remaining here.

When the number of the followers of the Romish religion became considerable, certain captains of whaleships told Kaahumanu of the evil of this way; and thus Capt. D——— informed me of a great destruction in Britain in ancient time, and that his ancestors died in that slaughter, and he thought a like work would soon be done here. That was the company who informed us of the evil of the Romish religion; and also a certain French man of war, and a certain British man of war approved of what we did.

Inasmuch as I do not know of the American missionaries having had any thing to do in my business with my chiefs, I have therefore inquired of them, the chiefs, and they say, no, in the same manner as I now say no, to you.

Some of them, however, have told me of having known certain things done by certain missionaries, viz.: what Mr. Bingham said to Kaahumanu: "I have seen some people made to serve at hard labor on account of their having worshipped according to the Romish religion. Whose thought is that?" Kaahumanu said to him, "Mine." Then he that spake to her objected quickly, saying, "It is not proper for you to do thus, for you have no law that will apply." When he said that, then Kaahumanu immediately replied to him with great strength, "The law respecting idolatry; for their worship is like that which we have forsaken." Mr. Clark also, and Mr. Chamberlain spoke to Kinau, while Kaahumanu was yet alive, and objected to said conduct; and afterwards, Dr. Judd. And at a certain time

Mr. Bingham and Mr. Bishop disputed strongly with Kinau, on account of the wrong of punishing those of the Romish religion.

And now, in Kekauluohi's time, Mr. Richards disputed strongly with Kekuanaoa, urging the entire abolition of that thing, and that kindness should be bestowed on them, that they might be pleased, giving them also an instructor to teach them the right way; and thus also he said to Kekauluohi and to me.

And afterwards, when Mr. Bingham heard by Mr. Hooper that certain women were confined in irons at the fort, he went immediately and made known to Kekuanaoa the wickedness of their confinement for that thing; and when Kekuanaoa heard it, he immediately sent a man, and afterwards went himself to the fort, to set the prisoners free; for their confinement was not by order of the chiefs.

Should it be said by accusers, that the American missionaries are the authors of one law of the kingdom, the law respecting the sale of rum, or if not, that they have urged it strongly, I would say, a number of captains of whale ships commenced that thing; thousands of my own people supported them; and when my chiefs saw that it was a good thing, they requested me to do according to the petition of that company; and when I saw that it was really an excellent thing, then I chose that as a rule of my kingdom.

But that thing which you speak to me of, that they act with us, or overrule our acts, we deny it, it is not so.

We think that perhaps these are their real crimes:—Their teaching us knowledge; their living with us, and sometimes translating between us and foreigners; their not taking the sword into their hand, and saying to us with power, stop, punish not the worshippers in the Romish religion.

But, to stand at variance with, and to confine that company, they have never spoken like that, since the time of Kaahumanu I., down to the time that the Romish priest was confined on board the Europa.

I think, perhaps these things are not clear to you. It would perhaps be proper; therefore, that the American missionaries should be examined before you and Commodore Read, and us also.

Thus I have written you, with respect,

(Signed) KAMEHAMEHA III.

This is conclusive. It is matter of record, after an investigation. The king speaks not only of what was within his own personal knowledge, but what he had learned by an inquiry instituted for the very purpose of ascertaining the whole truth. It is an official communication from the supreme Executive of one nation, to the authorized representative of another. It is a document of the same kind as would be a communication from the Queen of England, with her royal signature, to the American minister at London, informing him, in answer to his inquiries, that the steamboat Caroline was destroyed by order of her government in Upper Canada; or that the men who lately seized Col. Grogan in Alburgh, acted without authority from her government. Such testimony would put an end to all questioning as to the facts to which it relates, in any court of justice. There is no way of escaping from it in the case before us, but by giving his Hawaiian Majesty the lie direct, and that in respect to his most solemn official documents. Nor is escape from it attempted in any other way. A writer at the Sandwich Islands pronounces his assertions "too absurd and inconsistent, for a moment to be admitted, even by the most credulous;" and a Boston writer concludes that "he was easily influenced by fear or policy to say and unsay, to promise and to break his promise, according to the foreign naval power lying at any time in his ports."

This uncourteous language is important on two accounts. In the first place, it precludes all dispute as to the interpretation of the king's letter. His defamers understand it to be a direct and explicit contradiction of their charges against the missionaries. And in the second place, it is an abandonment of the attempt to use the king as a witness against the missionaries. If the king is a man of truth, the charge against the missionaries is false. If he is such a liar as they now call him, a man who will "say and unsay" as "fear or policy" may dictate, and that even in his official communications with foreign nations, his testimony is worthless, and would prove nothing against the missionaries, even if it asserted their guilt.

How stands the case of the accusers now? By what testimony will they prove the truth of their charge? Formerly, they mentioned the king, as a

witness in their favor. He comes forward and testifies that their accusation is false, and they impeach his crediblity. What other witness will they introduce? Who heard the missionaries advise the government to persecute the Roman Catholics, or to expel the Romish priests? Their enemies assert that all this was done by their instigation. Capt. Laplace asserts it; but he was in some distant part of the earth when it was done, if done at all. The Romish priests assert it; but they do not even pretend to have been present, when such advice was given. Some of the foreign residents at the islands assert it; but they never tell us how they came by their knowledge. In short, no witness appears, or is named, who even professes to speak from his own personal acquaintance with the facts. It is all mere hearsay and guess-work.

This state of the case deserves special consideration. The missionaries are charged with an offence, pronounced guilty, and threatened with all the "unhappy consequences of a war." The accusers name but one witness who can speak from his personal knowledge of the facts; and that witness testifies, in the most solemn manner, that the accusation is false. All others who have asserted that the missionaries are guilty, are persons who speak from hearsay, or who merely state their own inferences and conjectures; and of course not one of them could be admitted to testify at all in any court of justice. On this ground, again, the accused are entitled to an entire acquittal, and would receive it, before any court in the civilized world. Without a better show of evidence, no grand jury would bring in a bill against them, and no prosecuting officer who had any regard for his character, would attempt to bring them to trial.

In this state of things, the missionaries are entitled to an acquittal by the public sentiment of Christendom. They have a right to demand, that the charges against them be abandoned, and that the attempt to injure their reputation, limit their influence, and even to endanger their lives, by asserting their guilt, be discontinued. This is their right; an important right; and to withhold it, is gross injustice. It is strange that writers can be found, acquainted with these facts, and yet willing to repeat the story, as if it were true. What hope can they have of being believed? True, by sending their publications among the uninformed, they may gain temporary believers; but do they not know that the truth must follow them, and convict them of falsehood? And can the pleasure or profit which may be secured by inflicting a temporary injury upon the missionaries, be thought sufficient to balance the lasting disgrace of ultimate detection?

We can think of but one consideration, by which the enemies of the mission can be emboldened to reiterate this charge. Many will say, that there must be some reason for the persecution of the Catholics; and as no other reason appears to have existed, we must of course ascribe it to the influence of their opponents, the Protestant missionaries. On this ground, the enemies of the mission doubtless expect that many will believe their assertions, without proof. It may be well, therefore, to inform the public, more fully than has ever yet been done, what motives induced the Hawaiian government to banish the Romish priests and punish their adherents. This will remove from all minds that are willing to think justly, all apparent necessity for supposing that the American missionaries advised persecution. It will have the further advantage of throwing light on the character of the opposition which the American mission has encountered in its field of labor. Our materials are abundant; much more abundant and much more perfect than the defamers of the mission have ever suspected, or they would have been more careful in their statements. Besides the Missionary Herald, the Annual Reports of the American Board, and several other publications emanating more or less directly from the mission, there is a mass of unpublished documents preserved in the archives of the Board, containing much curious information on this subject. We have also the Roman Catholic side of the question, from two sources. First, we have the Annals of the Propagation of the Faith, published

at Lyons in France, and containing the accounts transmitted by the Romish priests to their employers; and secondly, we have a pamphlet of 100 pages, published at Honolulu in 1840, as a supplement to the Sandwich Islands Mirror. The reputed author of the pamphlet is Mr. John C. Jones, who had previously been American Consul at Honolulu. The Rev. Robert Walsh, a Romish priest, is supposed by some to have assisted him; but of this we know not that there is any proof. It is unfortunate for the cause of the Romanists, that these two witnesses appear in their behalf; for they often and seriously contradict each other, and between them, the truth sometimes comes out, much to the disadvantage of their cause.

To make the matter perfectly intelligible, it is necessary to examine the history of the Sandwich Islands somewhat minutely.

When these Islands were first discovered by Capt. Cook, in 1778, the inhabitants were idolaters, as their ancestors had been from time immemorial. They worshipped images, addressing their prayers to them, and offering them sacrifices of vegetable food, animals, and men. Human victims were esteemed the most powerful in prevailing with the gods, and were offered by the chiefs, on important occasions, and when other gifts failed to procure the desired boon. It belonged to the priests to tell when a human sacrifice was necessary, and usually to designate the victim. No man, therefore, could displease a priest, but at the risk of his life. Besides these idols, they also worshipped the shark, the great volcano, and the bones of distinguished chiefs, which were preserved for that purpose. A part of the bones of Capt. Cook were kept by the priests, to be worshipped. Another part of their religion was the *tabu* system. These *tabus* forbade women to eat with men, or to taste several of the best kinds of meat, fish, and vegetable food. They forbade any but consecrated persons to enter consecrated places. Occasional *tabus* were issued from time to time, forbidding all persons to eat certain kinds of food, or engage in certain sports or employments. Every violation of the *tabu* was punishable with death; and in case of transgression by the highest chiefs, it was firmly believed that the gods would inflict that punishment by miracle. Polygamy, infanticide, and almost every vice prevailed without restraint.

It is said that American merchants have resided there ever since 1786, eight years after their discovery by Capt. Cook. Vancouver visited the Islands in 1792, and again in 1793 and 1794. He introduced cattle from California, built a ship for Kamehameha, who was then king of the Islands, and told the people that at some future time, men would come to instruct them. This promise they remembered, and expected its fulfilment.

Kamehameha died May 8, 1819. Before his death, he made some solicitous inquiries concerning the God and religion of the Christians, but could find no one to teach him. Under his son and successor, Liholiho, the abolition of the *tabu* system was discussed by the chiefs. Keopuolani, the king's mother, is said to have first tried the experiment of eating with her little son, who is probably the present king. At length the question was decided in the affirmative; and one day in November, at dinner, the king, having ordered a pig to be carved, took it, went to the women's table, sat down between two of his wives, and ate it with them. The people exclaimed that the *tabu* was broken. The king rose and declared the system abolished, and ordered the idols and their temples to be destroyed, which was immediately done. The practice of the rites of the old religion was forbidden by law throughout the realm. We must particularly request the reader to remember the enactment of this law, and its date, which was November, 1819—nearly five months before the first American missionaries arrived. The reasons for this request will appear in due season.

The motives which led to the abolition of idolatry are not fully known. Several causes, however, contributed their influence to promote it. One was, intercourse with foreigners, and especially seeing them disregard

the *tabus* with impunity. This led them to doubt the ability of their gods to punish transgressors. Another was the revolution going on in the islands of the South Pacific, where the missionaries of the London Missionary Society were at last reaping a rich harvest of conversions. There the *tabus* were disregarded, the gods were sawed in pieces and burned, or sent to London as curiosities, human sacrifices and infanticide were abolished, and the people were fast coming into the enjoyment of the blessings of Christianity, good morals and civilization. These things were much talked of at the Sandwich Islands. Besides all this, several of the natives were receiving a christian education in the United States. Three were taken under the patronage of the American Board of Commissioners for Foreign Missions, in September, 1815; and two years afterwards, there were seven of them at the Foreign Mission School at Cornwall, Connecticut. One of them, whose name many of our readers will remember, was George Kaumuali, (usually called Tamoree in this country,) a son of the governor, or tributary king, of the island of Kauai, who was one of the most influential chiefs. While at Cornwall, George, though not considered pious, as several of the others were, wrote his father a very excellent letter on the folly of idolatry, and the superiority of the Christian religion. George had been sent here by his father for an education. The others had come as sailors, in various ships. Probably the influence of women on this question was considerable. The *tabus* bore hard upon them, and several of them had, at that time, great influence in the nation.

Some of the priests were zealous for the abolition of idolatry. Others of them were equally zealous to maintain it. These last promised to place a certain chief upon the throne, if he would restore the old religion—the worship of images and dead men's bones, and the observance of *tabus*. He raised the standard of civil war, but was soon defeated in a decisive battle, and his party dispersed.

The recollection of this war in defence of idolatry exerted an important influence, and the reader will need to remember it, and its date.

Meanwhile, the first Protestant missionaries to the Sandwich Islands were already on their way. They sailed from Boston, October 23, 1819,—the month preceding the abolition of idolatry. They arrived at Kailua, on Hawaii, where the king then was, March 30, 1820, after the conclusion of the civil war in defence of idolatry. They had with them, George Kaumuali, and three other educated natives, who were believed to be pious, though one of them soon apostatized. They explained their object, and requested permission to land and reside on the Islands. Some of the foreign residents at once perceived, that if these men were allowed to commence their mission, and should be successful in it, a great change would be wrought; the natives would become intelligent, and would no longer sell a pig, or a barrel of potatoes, for three inches of an old iron hoop; it would become less easy to manage the chiefs by getting them drunk; and a public sentiment would be created, which would impose some restraint upon licentiousness. They therefore did what they could to prevent their landing; but after deliberating a fortnight, the government gave them leave to stay a year, by way of trial. Some of the foreign residents were friendly, and rendered them valuable aid. Others became their open enemies,—especially "Mr. John Rives," a Frenchman, who threatened that they should be expelled from the Islands at the termination of their year. In view of what occurred afterwards, it is a curious circumstance that Rives was the instigator of the first plan of expelling the missionaries from the Sandwich Islands. His plan was defeated. Before the end of the year, the government became unwilling to part with the missionaries, and even desirous that their number should be increased.

The origin and early history of the Roman Catholic mission may be best given in the words of the pamphlet published at Honolulu, interspersed with such remarks and additional statements as truth requires. It says:—

"In order to show more clearly the cause which first led to the introduction of the catholic religion into the Hawaiian archipelago, it will be necessary to go back in the history of these isles to the year 1819, at which period Liholiho (Kamehameha II) was king, Kalaimoku (William Pitt, as he was called,) prime minister, and Boki, (his brother,) governor of Oahu."

This statement, as many will naturally understand it, is deceptive. It makes the impression, that Boki was the third ruler in the kingdom; whereas his rank was not higher than that of Kiamoku (Governor Cox,) of Maui, or Kaumuali of Kauai, or Kuakini (Governor Adams,) of Hawaii, or Naihe, hereditary chief counsellor of state, or Hoapili, the highest male chief in blood, except the king. Indeed, several, if not all, of these chiefs were his superiors in rank and influence. The error, as will soon be seen, is not unimportant. To proceed:

"In August of that year, the French corvette, l'Uranie, M. Freycinet commander, visited these islands, and remained several days at Oahu; during which period, Kalaimoku, in consequence of his intercourse on board, became very solicitous to receive baptism, the rites of which were soon after conferred on board the Uranie with the approbation of the Commander, (who officiated as sponsor,) by the Rev. Chaplain, M. l'Abbe de Quelin, cousin of the archbishop of Paris. Governor Boki, following the example of his brother, in a few days succeeding made intercession for the reception of similar rites, and was in consequence baptised, receiving the name of Paul, by the same venerable divine."

The celebrated M. Arago, in his letters on Freycinet's voyage, describes this baptism as a ludicrous affair, and subjoins the remark, that "after exchanging presents with M. Freycinet, the minister Pitt took his leave, and went home to his seven wives, and to sacrifice to his idols." There is no reason to doubt that both he and Boki continued to practise their old idolatry, till it was abolished the next November.

The pamphlet then mentions the departure of the king and his suite, including "Mr. John Rives, a French gentleman," for England, in the autumn of 1823, the death of the king and queen in London, and the appointment of Boki as his representative in England, and as guardian, in conjunction with Kalaimoku, of his younger brother, the present king. It omits to mention some important facts, which we must supply. The King, before he embarked for England, appointed Kalaimoku, the prime minister, and Kaahumanu, who had been the favorite wife of his father, regents of the realm during his absence, and during the minority of his brother, if he should not return. As such they were always recognized by the other chiefs, and by the people. Boki's office has been called by different names, as guardian, tutor, and steward. The present king, in a letter written to the king of England in 1837, says that Boki was his steward, and had the oversight of the royal household. Of course he was subordinate to the regents; as the present tutor of Isabella, the infant queen of Spain, is subordinate to Espartero, the regent of the realm.

Meanwhile, important events were occurring at the Islands. Kaumuali, the tributary king of Kauai, died in May, 1824,—about the time of Liholiho's arrival in England. He bequeathed his island to the regents, in trust for the king. Kalaimoku repaired to Kauai, to receive the submission of the chiefs. But, though the practice of idolatry had been suppressed, there was still a party there who were its secret friends. They persuaded George Kaumuali to set up for independence as king of that island. At their head, he attacked the fort, soon after the regent entered it; but was repulsed, and in a few days afterwards defeated in a decisive battle. This insurrection of the image worshippers was the only war that had arisen among them, since the suppression of idolatry, and the battle which followed it.

Mr. Rives, we are told, obtained leave of Boki to visit his relatives in France:—

"But before his departure, the governor, not forgetful of the religion he had embraced, empowered him to engage, if practicable, a certain number of priests of the catholic faith, to proceed to Hawaii as missionaries. He made application to the college of Picpus, in Paris, for priests to be sent to the Sandwich Islands, which, after some delay, was favorably received, and in July, 1826, the Rev. John Alexius Augustine Bachelot, member of that institution, was constituted Apostolic Prefect of the Sandwich Islands, by His Holiness Pope Leo XII. On the 17th of November following, in company with two other catholic clergymen, Messrs. Armaud, (a Frenchman,) and Short, (a subject of Great Britain,) together with four laymen, he sailed from Bordeaux, in the French ship Comet, Capt. Plassad, and arrived at Honolulu, (Oahu,) on the 7th of July, A. D. 1827."

That Rives went to France and engaged Roman Catholic missionaries, is very true; but that he was authorized by Boki to do it, is a new story, first published, so far as we know, in this pamphlet, ten years after Boki's death, and inconsistent with well known facts. In the "Annals of the Propagation of the Faith," where it certainly would appear if any apology could be found for inserting it, no such pretense is set up, either by the editors or by the priests. The facts are, that while in France, Rives pretended to possess immense wealth and unbounded influence at the Sandwich Islands, where, he said, he had large plantations. He not only engaged his priests and promised to pay for their passage, but purchased pictures and other ornaments for their church, and a large amount of other goods, for all of which he was to pay a high price on their delivery at the Islands.

Boki returned from England in the British frigate Blonde, Capt. Lord Byron, which was sent to convey the bodies of the king and queen. While at the Islands, Lord Byron acted as an authorized representative of the king of England, on whom the kings of the Sandwich Islands have acknowledged some indefinite kind of dependence, ever since the days of Vancouver. A great council of the nation was held on the 6th of June, 1825, at which the young king's title was acknowledged, and Kalaimoku and Kaahumanu were formally recognized and confirmed as regents during his minority, by the assembled chiefs, in the presence of Lord Byron, his Britannic Majesty's representative. This the pamphlet before us conveniently omits. Boki told the people, that while in England, he asked the king of that country concerning the American missionaries, and that the king charged the islanders, as they valued his friendship, to give heed to their instructions. This advice Boki endeavored to enforce, by avowing his own solemn conviction of its importance.

In January, 1827, before the arrival of the Romish missionaries, Kalaimoku, "the iron cable of the country," as the natives called him, died in the triumphs of christian faith, leaving Kaahumanu sole regent. As her title to that office is a point of very great importance, we must spend a moment in considering it.

She was appointed regent, jointly with Kalaimoku, by Liholiho, before embarking for England. That appointment was acknowledged and confirmed, by the assembled chiefs, in presence and with the approbation of Lord Byron, when there as commander of the Blonde, and representative of the British government. In 1820, her title was formally acknowledged by the President of the United States, who sent her presents. They were conveyed by the U. S. ship Vincennes, Capt. Finch, which was sent to make reparation for outrages in which Americans had been concerned. Capt. Finch, on his formal presentation at court, was introduced to her as regent by Mr. Jones, then American Consul at Honolulu. Capt. Finch addressed her as regent, in the letters which passed between them during his visit. In the public documents issued while Capt. Finch was there, her name appears as regent, in connexion with the names of the king, of Boki, of Kuakini, of Hoapili, and of Naihe, all of whom thus acknowledged her title. The only other male chief of equal rank with the lowest of these, was Kakioewa, governor of Kauai, who always acknowledged her as regent, but who was absent, on his distant island, when these papers were signed. Consuls of foreign powers, commanders of ships

of war and of merchant vessels, every body, in short, who had business to transact with the supreme executive of the nation, always addressed her as regent. Indeed, her title never was questioned, except as will soon be related.

The king, in his letter to the American consul, given on a preceding page, says, "When the priests of the Romish religion landed at these islands, they did not first make known to us their desire to dwell on the islands, and also their business. They landed secretly in the country, without Kaahumanu's hearing any thing about their remaining here." The pamphlet informs us that they went directly to Boki, "who received them in the most open and friendly manner," and ordered a house to be prepared for their reception. But it has never been asserted, so far as we can ascertain, that Boki gave them leave to remain there permanently, as missionaries, though statements have been made, which would naturally be understood to imply it. In fact, both Boki and the priests knew that he had no authority to grant such permission. Even at a much later period, the priests were aware that they had never received such permission from the government. M. Bachelot, in his letter of December 18, 1835, giving an account of his expulsion from the islands, says—

"Among our Kanacs, [Sandwich Islanders]* a *yes* is a sacred promise; but we had never obtained the formal *yes* in relation to our remaining on these islands; and, though several of the chiefs had a thousand times expressed great friendship for us, and even the young king himself had gone so far as to wish to learn the French language of us, the *yes* for our remaining had never been uttered; and, moreover, it never came into my mind to ask for it, till it was too late. See what a person is exposed to, when unacquainted with the customs of a country."

So then, it appears by the testimony of the "apostolic prefect" himself, that permission from the government to remain there permanently as missionaries, had never been obtained, or even asked. His testimony fully supports that of the king, and flatly contradicts the insinuation, that they had obtained leave of the government to remain there as missionaries. The facts are these:

As soon as the regent learned that they had landed, she ordered them to leave the islands in the vessel that brought them. The king, in his letter to William IV, before mentioned, says that Boki carried the order. Boki also told an American merchant there, a man of unquestionable veracity, now residing near Boston, that he thought, as the other chiefs did, that these priests would do harm rather than good, and ought to leave the islands; though, as strangers, he wished to treat them kindly while they remained. The French captain, who brought the priests, told the same gentleman, that the government had ordered him to take them away; but added, with an oath,—"I have had trouble enough with them, and they shall not go on board my ship again."

In the pamphlet, the nature of some of the captain's "trouble" is carefully covered up in these words:—"Capt. Plassad, finding himself disappointed in the principal object of his voyage, after completing his wood and water, sailed from Oahu, leaving his passengers to provide for themselves, without any means except their own exertions." The "principal object of his voyage" was to deliver the goods that Rives had bought, and get his pay for them and for bringing the priests. He could find neither Rives nor any of his boasted wealth, nor anybody that wanted his goods, or would pay for the passage of the Romish missionaries. He therefore took advantage of the position of his vessel, beyond the range of the guns of the fort, as he had avowed his inten-

* In the Hawaiian language, *kanaka* signifies a man. It is used, however, only in speaking of the common people, while the chiefs are always mentioned by their distinctive title. Foreign sailors, not understanding the peculiarities of the language, use it as a national epithet.

tion of doing, sailed from the islands and left them; and, as the government was unwilling to throw them into the ocean, there was no way but to suffer them to remain on land till they could be sent away in some other vessel. Rives, we believe, has not shown himself at the islands since. Thus the Romish priests were landed in violation of the law of the country, which requires all foreigners to obtain permission before landing, and staid there and commenced their labors in disregard of an express order from its supreme executive. Whatever we may think of such laws and orders, a knowledge of this fact is necessary, if we would understand the feelings and motives of the government in their subsequent transactions.

The priests celebrated their first mass, it is said, July 14, 1827, and opened a chapel which they had built, about the first of January, 1828. It was soon reported, by some who had witnessed their services, that they worshipped images. The report excited no little astonishment and curiosity, and the young king went once to the chapel, to see for himself whether it was true. He gives an account of his visit, in his letter to William IV. He found the report correct, and says that he could scarce avoid laughing at the absurdity of worshipping a lifeless stock. Some of the chiefs made a business of investigating the matter; and, having become acquainted with the popish doctrine of veneration for the relics of saints, and their regulations concerning fasts, they reported that "this new religion was all about worshipping images and dead men's bones, and *tabus* on meat, and was just like the old religion of the islands." Their old religion, they knew, was bad in its nature, and in its whole tendency. It wrought "only evil, and that continually," while in power; and since its suppression, its partizans had twice involved the nation in civil war. They did not wish to have such a religion taught. Several captains of English vessels told them, that Romish priests had often excited wars in Europe, on account of religion; and one of them told how some of his own ancestors had "died in that slaughter." They predicted, that if these priests were allowed to remain, they would involve the islands in war, and advised the chiefs to send them away. The disregard of law and authority which the priests had shown, by their manner of coming and remaining, was well adapted to strengthen these impressions on the minds of the chiefs. All that they could remember or learn concerning worshippers of images and dead men's bones, and keepers of *tabus*, in any country or age of the world, seemed to indicate that these men would make trouble. Affairs were brought to a crisis by another train of causes, which had been for some years growing towards maturity.

We have already stated, that when the American missionaries first arrived, some of the resident foreigners attempted to prevent their obtaining permission to land, and that Rives, during the first year of their residence there, threatened them with expulsion at its close. The fears of that party were realized. Schools were established throughout the islands, and thousands learned to read and write. The gospel was preached, and parts of the Bible, as fast as they could be translated, were printed and put in circulation. Churches were organized, and christian ordinances administered. The chiefs and people demanded a code of written laws; but the party of which we have spoken opposed its formation, and riotously broke up one grand council of the nation which had been convened for that purpose. Proclamations, however, had been issued, forbidding women to frequent foreign vessels in the ports, and some other vices. In opposition to these orders, mobs were raised, the lives of some of the missionaries and principal chiefs were threatened, and their houses attacked and broken open, with the evident intention of putting them to death. The proof of some of these atrocities is on record in the office of the Secretary of the Navy, at Washington, and has been the basis of official action by our government. In 1826, such a mob attacked the house of the regent Kalaimoku, and broke in his windows, but were driven thence by the

natives; and a few minutes after, another mob attacked the house of Mr. Bingham. In 1827, an English whale ship, with similar motives, fired upon the house of Mr. Richards, at Lahaina. At last, October 7, 1829, the king issued a proclamation, in his own name and that of the regent and principal chiefs, declaring that the laws of his country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling; and that these laws were in force against foreigners residing in his kingdom, as well as his own subjects. This was done in the midst of violent opposition from the party of which we have spoken. It was currently reported and generally believed that their most prominent leader boasted that he had 500 men at his command, and that he had threatened to depose the regent, seize the persons of the king and his sister, take possession of the forts, and change the governors of the several islands. The insolence of the party was temporarily checked, and not improbably an outbreak prevented, by the arrival of the United States sloop of war Vincennes, Capt. Finch, on the 14th, which has been already mentioned. Capt. Finch brought a letter to the king, written by the Secretary of the Navy by order of the President. The letter fortunately contained the following passage:—

"The President also anxiously hopes that peace and kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all. Our citizens, who violate your laws, or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment."

This silenced, for a time at least, the pretense that the Sandwich Islands government had no right to make laws, or to punish resident foreigners for their crimes. And be it remembered, that Kaahumanu was distinctly acknowledged as regent by the President of the United States, who sent her a present in that capacity, and by Capt. Finch and the American consul in all their official intercourse with the government.

The party, however, was not extinct. It had gained complete ascendancy over the hitherto vacillating Boki, who was an easy-tempered, pliable man, and perfectly manageable by his bottle companions when intoxicated. We think there can be no doubt, that they at last persuaded him to aim at the regency. It is asserted by the king, in his letter to William IV, that he threatened the life of Kaahumanu, and there is other evidence that he meditated revolution and bloodshed. He appears to have become the steady friend of the Romish priests; and the whole party was clamorous in their favor. The priests were thus found to be identified with the most dangerous enemies of the government.

It was found, too, that natives who became followers of the priests, could not be educated. The government was earnestly engaged in teaching all the people to read and write; but the followers of the priests could not be induced to receive instruction. M. Bachelot, in some of his letters published in the "Annals," before quoted, boasts of their constancy in refusing to attend schools, or to be present at Protestant worship, after he told them it was a sin to be present there in body, even if their hearts did not join in the services. For such reasons the natives were forbidden to attend Roman catholic worship. The order was issued by Boki, at the command of the regent.

In 1829, Boki sailed, with two vessels, on a wild expedition after sandal wood, which, he had been told, might be procured in great abundance on a newly discovered island,—probably Erromanga, where the celebrated English missionary, Williams, was lately killed and eaten by the barbarous inhabitants. The vessels lost sight of each other, and nothing further has ever been heard of that on board of which Boki sailed. He left the government of Oahu in the hands of Liliha, his wife. According to M. Bachelot, Kaikioewa, governor of Kauai, succeeded him as tutor to the king.

During a great part of the year 1830, the king and regent were at Lahaina, and at other places on Maui and Hawaii. During their absence, the conspiracy was fast ripening at Honolulu, under the administration of Liliha. The laws were disregarded, more than twenty tippling shops were opened, gaming was openly practised, and all restraint on vice seemed to be at an end. Military preparations were made, for which no object was avowed, and no lawful object could be imagined, and so extensive that the report of them caused alarm in all the islands of the group. The regent, finding that the time had come to act vigorously, ordered her brother, Kuakini, governor of Hawaii, to repair to Oahu, as governor of that island, and to suppress the insurrection. The Romish priests assert that he landed troops at the same moment, and unexpectedly, on several parts of the island,—which is very probable. He established an armed police at Honolulu, strong enough to enforce obedience, suppressed the grog shops and gaming houses, and re-established the reign of law. Various attempts were made to evade the laws. Some professed to sell coffee and give away rum; but Kuakini was not to be trifled with in any such way. Others begged to be allowed to sell to foreigners only. His reply was, "To horses, cattle and hogs, you may sell rum; but to real men you must not on these shores."

Kuakini's next important movement was to send away the Romish priests, who taught the people to "worship images and dead men's bones," and to observe "tabus on meat," and whose partisans had just plánned and made formidable preparations for commencing the third civil war since the abolition of such worship in 1819.

M. Bachelot states that the royal order for their departure was delivered to him in writing, by Kaikioewa, at a council of the chiefs in April, 1831. The author of the pamphlet says:—

"Application was then made by Messrs. Bachelot and Short, to the masters of different vessels, to provide them with a passage, but without effect; the authorities of the island finally prevailed on the commander of a Prussian ship to consent to take them to China for 5000 dollars; that sum, of course, the priests could not nor would not pay, and consequently they were permitted to remain."

The account which the apostolic prefect sent to France, and his employers published for the edification of the faithful throughout Europe, reads thus:—

"That we might appear to yield in some degree to the demands of the chiefs, and to avoid irritating them, we took care, when any vessel was about to depart, to request, in writing, of the captain, a gratuitous passage. We did this in respect to several; and as they knew our intentions, they answered us, also in writing, and absolutely refused to grant our request; for no captain was willing to engage in executing the sentence pronounced against us.

"A short time afterwards, a Prussian vessel arrived, the captain of which brought presents from the king of Prussia to the young king of the Sandwich Islands. The arrival of this vessel furnished an occasion for a new attempt to compel us to leave the archipelago. The governor of Hawaii re-appeared. 'Here,' said he to me, 'is a ship from near your own country. It will conduct you to your own land.' 'What you say is reasonable,' I replied, 'but who will pay my passage? I came here with nothing but my body and the word of God; my heart has not been upon the things of this world; I have amassed no money.' 'Perhaps he will take you for nothing.' 'It is possible; but ask him yourself, and we shall see.' Kuakini retired with this answer. The captain came to see us; I explained to him our situation; he obligingly offered to receive us on board of his vessel, if we wished to depart; but if not, he told us to make an application to him in writing, and to dictate the answer which we wished him to make; which was done. The governor of Hawaii also went to see him, and urged him to take charge of us. The Prussian captain answered him that he would do it with pleasure, but that before M. Patrick and I could come on board, he must be paid five thousand dollars, (more than twenty-five thousand francs.) The poor governor had a great desire to rid himself of us, but he was still more anxious to keep his money. He was therefore obliged to abandon his project." [Annals of the Propagation of the Faith, vol. 10, p. 370.]

Finding that there was no other way to get the priests out of the country, the government fitted out a vessel of its own, put them on board about the last of December, and sent them to California. Of their arrival, the author of the pamphlet says and quotes as follows:—

"On the afternoon of the 28th of January, 1832, the Waverly arrived at St. Pedro, on the coast of California, and the next morning, the prisoners were landed 'on a barren strand, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts, which were heard howling in every direction, and for aught their merciless jailor could know, perhaps perish before morning. No habitation of man was nearer to them than forty miles, save a small hut, at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night, with the canopy of heaven to cover them, and the arm of Omnipotence to shield. Forty-eight hours from the time of their disembarkation, they were welcomed at the mission of St. Gabriel, where they received that kindness and sympathy from their brethren of the cross, which in this land had been denied them by the professed followers of the humble Jesus.'"

Though it seems a pity to mar this beautiful specimen of the pathetic, we must here give a few additional facts, from M. Bachelot's letter, published in the Annals, vol. x, p. 362. He writes:—

"The American consul* had informed the governor general of California of the efforts which were made to expel us from the Sandwich archipelago, and had asked him if he would receive us, if we should be sent to his territory. The governor had answered, that we should not only be well received, but very useful. The prefect of the missions and another Franciscan father had also written to us, and besought us not to seek for any other asylum. They informed us of their advanced age, their infirmities, their small number, and their consequent need of us."

M. Bachelot also informs us, that before they were landed at St. Pedro, the captain sent information of their arrival to a farmer in the neighborhood, who knew who they were, and had transmitted supplies to them while they were at Honolulu. The farmer first visited them on board, and then sent a young man to take care of their baggage. The young man supplied them with provisions, and slept with them by the side of an uninhabited hut at night. They had been told that the country abounded with bears, and were very much afraid of an attack from them; but the only "wild beasts" which they actually saw, were grey squirrels. The pamphlet says that the wild beasts "were heard howling in every direction;" but M. Bachelot says nothing of the kind.

The thought that the Romish priests were sent away for a real or supposed connexion with a treasonable conspiracy against the government, may be new to many of our readers; but it is not new at the Sandwich Islands. As this is a very important point, we must consider the evidence a little more minutely. The pamphlet says:—

"It was feared, by the chiefs and their advisers, that the mere crime of being Catholics would not, in the eyes of the world, be sufficient cause for banishing the priests; and it was therefore determined to accuse them of sedition, of turning away the people to stand opposed to the chiefs."

In confirmation, its author quotes the proclamation of Kaahumanu, issued December 7, 1831,—about three weeks before they were put on board the Waverly.

"This is our reason for sending away the Frenchmen. In the first place, the chiefs never assented to their dwelling at Oahu; and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came."

* The reputed author of the pamphlet was then American Consul.

The writer correctly understands this standing opposed to the chiefs, not of a mere difference of religious belief and practice, but of a seditious opposition to the government. The meaning is, that the priests "turned away" some of the people from their duty to the regent and great body of the chiefs, and induced them to join the conspiracy against the government, for which Liliha had made military preparations, and which Kuakini had suppressed. This was the reason assigned by the regent for their banishment, before it took place. The same writer also informs us, that M. Bachelot, after his return from California in 1837, "was directed to sign a document, (handed him,) acknowledging that himself and Mr. Short had been banished before, for exciting rebellion in the country." The government, then, persevered in its charge against them. The same reason for their banishment was assigned by the king, in his ".Ordinance rejecting the Catholic Religion," issued at Lahaina, December 18, 1837.

We have not undertaken, nor can we reasonably be required, to show that the Romish priests were guilty. It is enough, for the purposes of our argument, that the government believed them guilty, and banished them for that reason. This we have shown; and we have shown how the belief of their guilt very naturally arose in the minds of the king, the regent, and the chiefs. However, as it is very easily done, we will prove, beyond all reasonable doubt, that the priests were either members of the conspiracy, or dupes and tools of the conspirators. We quote from the Annals of the Propagation of the Faith, vol. vi, p. 94 and onward.

"Kaahumanu had always been ambitious to keep all the authority in her own hands; but her power was counterpoised by Boki, regent of the realm and governor of the young king. Boki was fond of foreigners, and showed himself favorable enough to the missionaries; though he thought himself obliged to use management with the old queen. He had a certain number of chiefs on his side. Several Americans and some Englishmen were also on his side, because they were with reason suspicious of Kaahumanu. The two consuls, English and American, were particularly attached to him."

We may safely assume, that this information was sent to France by the Messrs. Bachelot and Short. From them the French editor learned that Boki, the king's steward, was regent, and Kaahumanu an ambitious old woman, scheming to usurp the supreme authority. We learn, too, that Boki had a a party on his side, against the "old queen;" and finally we learn that Mr. Charlton, the British Consul, and Mr. Jones, the American Consul, were zealous members of that party.—After mentioning the death of Boki and some other events, the editor of the Annals proceeds:—

"Such was the state of things at the close of 1829. The old Kaahumanu never forgot her ambitious projects. Shortly after Boki's departure, she attempted to displace all his partizans, and deprive them of the dignities which Boki had conferred on them. They refused compliance, protesting that they would not resign the power entrusted to them, except to him from whom they had received it. Moreover, the wife of Boki still held the title of regent and governess of Oahu."

The faction, it seems, was determined to have a regent of its own selection, even after Boki's death. This "wife of Boki" was Liliha, whose preparations for war brought Kuakini to Oahu. On what ground they claimed the regency for her, does not appear. They pretended that Boki must be the regent, because he was the king's "governor;" but that office, M. Bachelot informs us, was now held by Kaikioewa.

More might be quoted from the Annals to the same purpose; but this is enough. The pamphlet before us speaks the language of the party. Speaking of the first arrival of the priests and the order for their departure in the vessel that brought them, it says:—

"It will be understood that, at this period, Boki was the sole guardian of the king, (then a minor,) his brother Kalaimoku being dead, and as such had an undoubted right and power

to grant the catholic missionaries liberty to remain and pursue the avocations of their calling.—If such an order was ever given,—it must have emanated from Kaahumanu, one of the widows of Kamehameha I.; an old woman completely under the influence of the protestant missionaries, who, properly speaking, had no legal right to dictation, but under the false idea that 'might makes right,' had arrogantly assumed to herself the power solely to regulate and control the public and private affairs of the whole nation. Capt. Plassad, very properly, if he ever received an order from that source to such effect, gave no heed to it, knowing, as he did, that he had been fully authorized by the only legal authority to disembark his passengers and their effects. That Boki was the legal and only representative of the king, during his minority, the most satisfactory and incontrovertible proofs are extant; indeed, we have never for a moment heard it questioned, except by the missionaries, who made every exertion to destroy, if possible, the power and influence of that noble minded chief, whose popularity they feared, and whose liberal principles they sought by every stratagem to eradicate."

"Never heard it questioned!" The reputed author of this pamphlet, on the 14th of October, 1829, conducted Capt. Finch of the Vincennes to the palace, and introduced him to the king, and to Kaahumanu, who was sitting on a sofa at the king's right hand, as regent; and during that interview he saw a silver vase, inscribed with the arms of the United States and her name, brought forward as a present from our government to the regent; and as United States Consul, he habitually transacted business with her as regent, for years. If the work be really his, it betrays a recklessness, not only of truth, but of the danger of exposure, which is truly astonishing.

The proof, then, is conclusive, that there was at Honolulu, at the time under consideration, a seditious conspiracy against the government; that the Romish priests, either as dupes or otherwise, lent their influence for its promotion; and that the part which they acted in this conspiracy was the real cause of their banishment.

But let us take another view of the subject. It is not only conceded, but asserted, by all parties, that the supreme power was, by some means, whether right or wrong, in the hands of Kaahumanu. Now, what if Boki had a right to the regency, and Kaahumanu and her party, which comprised all the royal family, all the chiefs of the first rank, and all the governors of the several islands except Boki, were mere usurpers? Why, just this will follow:—The Romish priests, on their arrival, found the government of the kingdom in the wrong hands, and engaged in revolutionary projects and movements, for the purpose of placing it where it should be; the usurping party proved the strongest, the insurrection was quelled, and the priests, as its abettors, were sent to California.

And here, again, we might close; having shown the true cause of the expulsion of the Romish priests, and thus removed all temptation for suspecting, in the absence of proof, and against the most conclusive proof, that it must have been the work of the American missionaries. But, for the sake of giving completeness to the history, it may be well to notice a few things more.

When the Sandwich Islands government learned that the religion of Rome resembled their old idolatry in its worship of images and dead men's bones and its *tabus* on meat, they at once suspected that it would prove, like their old idolatry, a bloody and seditious religion. By conversation with Europeans, as already shown, this suspicion was confirmed. The conduct of the priests, in landing as they did, and after they had landed, seemed to be conclusive proof of it. They therefore resolved to prevent its extension among their own people; and for this purpose, proceeded to inflict punishment on some, for the mere fact of adhering to that religion. Concerning the number and severity of such punishments, statements differ widely. Nobody, however, in any part of the Christian world, justifies them. The American missionaries opposed them, by remonstrance and advice, the only proper means for them to use, from the beginning, and continued their opposition till an order was issued for their discontinuance, on the 17th of June, 1839, which

was twenty-two days before the arrival of Capt. Laplace. This their early and persevering opposition is proved, not only by their own assertions, but by the king's letter to Mr. Brinsmade, the American Consul. A single slander, on this point, remains to be exposed. The author of the pamphlet, speaking of certain women who were confined in the fort on the 24th of June, says:—

"One of the foreign gentlemen, when he entered the fort and beheld the distressing situation of the wretched females, influenced by motives of humanity, hastened to bring, if possible, the Rev. Mr. Bingham to the scene of cruelty, thinking that he might possess power sufficient to liberate the sufferers. He met the Reverend gentleman, and entreated him, for the sake of humanity, to come with him to the place of persecution. What was his reply? He knew that it must be for some other cause that the females were punished, and he did not wish to interfere with the laws of the land. Saying this, he drove off, (for he was in a car,) as unconcerned as if nothing had occurred."

Mr. Bingham very naturally believed that the punishment was inflicted for some other cause, as he knew what orders had been issued a week before, and as the chiefs had promised him that no more punishments for religion should be inflicted. But whither did he drive, in his car? Directly to Kekuanaoa, to tell him what he had heard, and if it should be necessary, to urge the instant liberation of the women; which was done; "for their confinement was not by order of the chiefs." The case is correctly stated in the king's letter to the American Consul. And be it remembered, that letter was before the author of the pamphlet, while inditing his calumnies. It is contained in a pamphlet, to which his was intended as a reply; and though he carefully avoids mentioning even the existence of that letter, he makes extracts from it, and comments upon them. It cannot be supposed, therefore, that this misrepresentation was the result of ignorance.

Much has been said of the severity of these punishments, as if that was the fault of the missionaries; but how can it be charged to them, when they were doing their best to prevent such punishments altogether? And it should be remembered, that but for the humanizing influence which the mission had exerted, the offenders, instead of being imprisoned or sentenced to hard labor, would have been made food for sharks, or perhaps for men.

One more topic, and we have done. The missionaries are accused of teaching, that the Roman Catholic use of images is idolatry. It will be recollected, that when Mr. Bingham first remonstrated with Kaahumanu against the punishmunt of the Roman Catholics, he told her, "You have no law that will apply;" and that she answered, "The law respecting idolatry; for their worship is like that which we have forsaken." She referred to the law of November, 1819, by which idolatry was abolished before the missionaries arrived, and which therefore could not have been procured by their influence. That law was not "in favor of the Christian faith," as has been said, but simply against idolatry, as a pernicious system. The thought of applying it to proselytes of the Romish priests, originated with Kaahumanu, or some of her native advisers, and was new to Mr. Bingham when she first advanced it. However, let us hear this charge, according to its latest and most plausible statement, by a correspondent of one of the daily papers in Boston:—

"But for the sake of argument, let us admit, for the moment, that our missionaries *did not*, directly and explicitly, influence and advise the native authorities to banish the foreign Catholics, to prohibit their landing and residence, and to persecute, as was most cruelly done, the native Catholics;—yet it is evident they did the same, or something equivalent to it, *indirectly*. A law had been made by which the old religion was abolished, in favor of the christian faith. That religion was *idolatrous;* and this law, to suppress it, *prohibited idolatry*, meaning thereby the gross idolatry of that pagan religion. Now the American missionaries were shrewd enough to perceive, that by making the native authorities believe that the *Catholics* were *idolaters*, they should bring this law to bear against them, prevent the toleration of their faith, and procure their extermination. They set themselves to work, therefore, in preaching and in conversation, to represent the French priests and their adherents to be *idolaters*. They induced the king to attend their chapel, who, seeing the pic-

tures and crucifixes around the altar, and the reverence paid to them, concluded, at once, as he had been previously told, that worship was rendered them as *gods*, as idols, as material, inanimate objects, and not as representations and memorials of the spiritual Deity, or incarnate God, of all Christians, that of the Protestants as well as the Catholics. He thus became deceived, and was led to believe that what the missionaries had told him was true. They did not undeceive him, or explain the difference between the Christian worship of Catholics and the direct pagan worship of idols of wood and stone. Was this honest? Was this liberal? Was this justifiable by the laws and precepts of Christianity, in which there is no *guile!*"

Passing by several errors in matters of fact, which the attentive reader will be able to correct for himself, let us examine the substance of this argument.

All adult Sandwich Islanders had been idolaters themselves, from their infancy, almost to the time under consideration. All had often taken part in idolatrous worship, and some of them had been priests. They were therefore peculiarly competent to judge, whether any form of worship, practised before their eyes, was idolatrous. Their judgment, after a careful examination by some of the most intelligent among them, was, that the worship performed by the Romish priests was of the same nature as the old idolatry of the Islands. They found no essential difference; the priests, it seems, were unable to show them any; and the American missionaries are blamed for not lending their aid, and making the distinction intelligible. They are even accused of helping on the deception, by teaching that the Romish use of images is idolatrous. Instead of this, we are told, they should have taught the natives that the Romanists worship images, not "as gods, as idols, as material, inanimate objects," but "as representations and memorials of the spiritual Deity, or incarnate God."

Suppose they had undertaken to teach the natives thus; what would have been the consequence? The natives would have answered:—"That is just as we used to worship our idols, in the time of dark hearts. We never worshipped them 'as material, inanimate objects,' but 'as representations and memorials of the spiritual Deity,' whose name they bore. We never supposed that the wooden Lono, which we gave to you, and which you sent home to America as a curiosity, used to hear the prayers of the great Kamehameha with its wooden ears, determine, without brains or soul, to grant his request, and walk off with its wooden body to attend him on his campaigns. We believed that while this wooden Lono remained in the malae where it was kept, the invisible Lono, which it represented, went with the conquering monarch to his wars, and subdued his enemies before him." Such would have been their reply. It would have been true, to the letter, and would have been an unanswerable confutation of all that could be said on the other side.

The fact is, no nation or class of men ever practised such idolatry as the Roman Catholics and their apologists describe. The nearest approach to it on record is the idolatry of the mass, in which they worship a piece of bread. But even this is not worshipped as bread, but as "the body and blood, soul and divinity," of the Son of God, into which it is supposed to have been transubstantiated. Take, as sufficient on this point, the testimony of Maimonides. "You know, that whosoever committeth idolatry, he doth it not as supposing that there is no other god besides that which he worshippeth; for it never came into the minds of any idolaters, nor ever will, that that statue which is made by them of metal, or stone, or wood, is that very God who created heaven and earth; but they worship those statues and images only as the representation of something which is a mediator between God and them." How could the Roman Catholic use of images, as understood by the more intelligent part of that church, be more accurately described?

While Moses was on Mount Sinai, Aaron, at the request of the people, made a golden calf; and the people said of it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" and they built an altar before it, on which they offered burnt offerings and peace offerings. This was

a notable instance of idolatry. But did the Israelites believe that the calf which they saw Aaron make then, was indeed the Deity that had brought them up out of Egypt several weeks before? Or did they worship it as merely "the representation and memorial of the spiritual Deity," that had brought them out of Egypt? Did the Athenians believe that the ivory statue of Jupiter, which, as they well knew, Phidias made at Athens, in their own day, was the very Jupiter who was born some ages before in Crete, and who lived on "high Olympus" with Juno and the other gods; or did they worship it as a "representation and memorial" of him? Did the ancient Romans suppose that the statue of Jupiter Stator, which they made after a battle, to commemorate a victory, was the very Jupiter who had given them that victory, or only a "representation and memorial" of him? And to close with another instance from Scripture,—when "Jeroboam, the son of Nebat, who made Israel to sin," set up a golden calf at Bethel and another at Dan, he said of each of them, "Behold thy God, O Israel, which brought thee up out of the land of Egypt." Did he mean, or did any Israelite whom he thus made to sin, believe, that each of these calves was the very God who had rescued the nation from bondage five centuries before he made it? No. Those calves were worshipped, as idolaters in general have always worshipped images, and as Roman Catholics in particular profess to worship theirs,—"as representations and memorials" of an invisible Deity.

If, then, the American missionaries taught that the Roman Catholic use of images is idolatry, they only taught the truth; a truth which, if the natives were in any danger of not seeing it, they would have been inexcusable for not teaching. They only taught what all Protestants have believed, ever since Luther's time, and what is embodied in the creed, probably, of every Protestant church in Europe. If they had taught the contrary, they would not only have violated their duty, but labored in vain; for the natives would have known that they were teaching falsehood.

It is very possible, that the All-wise Disposer of events has sent Romanism to the Sandwich Islands, for the very purpose of exposing its idolatrous character. After the ancient heathenism had gone down in Europe, and men had forgotten what it was, the worship of images was introduced, and men were persuaded that idolatry was not that, but something else. Protestantism arose, and declared that image worship is idolatry; but Jesuitism has continued to argue, that there is a distinction between them. Now, Romish image worship is carried into the presence of men who have been idolaters, and is submitted to their inspection. They examine it, and pronounce it idolatry; just such, in its nature, as they practised in the days of their darkness. They are the most competent judges of that question in the world; and we may hope that the world will yet feel and acknowledge the weight of their testimony.

[The following comparison between Hindooism and the Roman Catholic doctrines and ceremonies, extracted from the Memoir of Mrs. Harriet L. Winslow, of the Ceylon Mission, will add to the force of the concluding remarks in the foregoing article.]

"Their use of *images* is similar to that of the heathen; and the same reasons are urged for it; that they represent beings who ought to be reverenced, and that it is necessary for the people, generally, to have some object to worship which may address itself to their senses.

"Placing *lights* before these images, or idols, is a practice alike of the Papists and Pagans. To keep a light burning in a temple is a great act of merit among the Hindoos.

"The offering of *incense* and the sprinkling with *holy water* are the same in Catholic churches and heathen temples.

"The church festivals, when the images and the host are carried about in procession, are similar to the *idol feasts*, when the idols are drawn on cars round the temple yards.

"The use of the *rosary* by the Romanists is the same with that of the *suppah-malah*, or *prayer-garland* of the Hindoos; and the *pater-nosters* and *ave-marias* of the former are recited and reiterated in the same manner as the *mantras* of the latter, an account being kept of the number of repetitions by means of the beads.

"The doctrine of *penance*, insisted on so much in the papal church, is altogether a heathen doctrine, and also that of *purgatory*, and the necessity of *ceremonies for the souls of the dead;* all which are seen among the Hindoos.

"The fast-days and feast-days, the ringing of bells, their idolatrous reverence for the priests, who are the keepers of their disciples' consciences, the repetition of prayers in a dead language—in the Latin by one and in Sanscrit by the other—and all the attention to outward show and parade, are the same among Roman and heathen idolaters. The exposing of this relationship between the two forms of superstition caused no small stir among the Roman priests, and induced them to prohibit or modify some of their public processions which were too obviously of heathen origin."

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-THIRD ANNUAL MEETING,

HELD IN THE

CITY OF NORWICH, CONNECTICUT, SEPT. 13, 14, 15 & 16.

1842.

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[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

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1826.	EDWARD PAYSON, D. D.	1828.
	New Hampshire.	
1812.	JOHN LANGDON, LL D.	1820.
1812.	SETH PAYSON, D. D.	1820.
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1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
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1810.	WILLIAM BARTLET, Esq.	1841.

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1810.	JOHN TREADWELL, LL. D.	1823.

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Bushnell Rev Horace, Hartford, Ct.
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Camp H., Trumansburg, N. Y.
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Campbell Benjamin, Rochester, N. Y.
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Campbell Rev George W., Newbury, Vt.
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Carruth Nathaniel, Boston, Ms.
Carruthers Rev James, Portland, Me.
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Carter Eliza C., Kennebunk, Me.
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Caswell Rev Jesse, Walnut Hills, O.
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Childs Rev Elias S.
Childs Horace, Henniker, N. H.
Childs Mrs Matilda R. T., do.
Childs Silas D., Utica, N. Y.
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Churchill Rev Silas, Lebanon, N. Y.
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Clark Rev Orange, Waterford, N. Y.
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Clarke Rev. Walter, Canterbury, Ct.
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Cleveland Rev Elisha S., New Haven, Ct.
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Cleave,and John, New York city.
Cleveland Nehemiah, Newbury, Ms.
Cleaveland Rev Richard F., Caldwell, N. J.
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Cleveland William P. do.
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Coit Erastus, Norwich, Ct.
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Colt Roswell L., Paterson, N. J.
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Cooke Mrs Amos S., do.
Cooke Rev George, Amherst, Ms.
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Cooke Joshua A., Catskill, N. Y.
Cooke Thomas B., do.
Cooke Mrs. Catharine, do.
Cooke William Goodell, do.
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Cooley Rev Eli F., Trenton, N. J.
Cooley Timothy M., D. D., Granville, Ms.
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*Cornell Rev. John, Millstone, N. J.
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Corning Miss Mary Winslow, Stuyvesant, N. Y.
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Cory Rev Benjamin, Perth Amboy, N. J.
Cory David, Sparta, N. J,
Cory Mrs Holder, Coopertown, N. Y.
Cory Rev. Joseph.
Couch Mrs Betsey, Green's Farms, Ct.
Couch Rev Paul, North Bridgewater, Ms.
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Cowan Rev Samuel M., Fayetteville, Ten.
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*Crane Rev Elias W., Jamaica, N. Y.
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Crane James, Elizabethtown, N. J.
Crane Jonathan, Sharon, Ms.
Crane Rev Jonathan, East Attleboro', Ms.
Crane Rev John R., Middletown, Ct.
Crane Rev Noah, Sparta, N. J.
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Crocker Walter, West Barnstable, Ms.
Crocker Rev Zebulon, Upper Middletown,
Crockett George W., Boston, Ms.
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*Crosby Rev John, Castine, Me.
Crosby Rev Josiah D., Jaffrey, N. H.
*Crosby Rev Stephen, Norwich, Ct.
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Crosby J. P., do.
Crosby R. R., do.
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Cross Rev Joseph W., West Boylston, Ms.
Crosset Rev Robert, Dennysville, Me.
Crowell Rev Robert, Essex, Ms.
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Cummings A. P., New York city.
Cummings Charles, D. D., Florida, N. Y.
Cummings Rev Jacob, Southboro', Ms.
Cummings Joseph, East Ware, Ms.
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Curtis Rev Jonathan, Pittsfield, N. H.
Curtis Nathan, Southbury, Ct.
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Curtis Rev Samuel I., East Hampton, Ct.
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Cushing Mrs J. R., do.
Cushman Rev David, Boothbay, Me.
Cushman Rev Job, Tolland, Ms.
Cushman Minerva, Exeter, N Y.
*Cushman J. P., Troy, N. Y.
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Dana Rev Gideon, N. Falmouth, Ms.
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Dayton Abel, Jr., Harpersfield, N. Y.
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De Forest William, Bridgeport, Ct.
De Forest Rev William B., Watertown, Ct.
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De Witt Clinton, Montreal, L. C.
De Witt Jacob, Jr., do.
Dean Rev Artemas, Bethlehem, N. Y.
Dean Rev Henry, Brooklyn, N. Y.
Dearing William, Athens, Ga.
Decker Rev John, Jr., Newcastle, Del.
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Dimmick Rev Luther F., Newburyport, Ms.
Doane Rev Julius.
Dobie Rev David, Huntington, L. C.
Dod Rev A. H., Princeton, N. J.
Dodd Benjamin, Boston, Ms.
Dodd Joseph S., Bloomfield, N. J.
Dodge David L., Plainfield, N. J.
Dodge Rev Joshua, Moultonboro', N. H.
Dodge Rev Nathaniel B., Little Osage, Mo.
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Dodge William E., do.
Dole Rev Daniel, South Hadley Canal, Ms.
Dole Ebenezer, Bangor, Me.
Dole Mrs Hannah, do.
Donaldson Rev Asa, Mansfield, N. Y.
Donaldson James, New York city.
Donhoff Count, Hohendorf, S. Prussia.
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Doolittle Rev Giles.
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Dorr Samuel, Boston, Ms.
*Dorr Mrs Susan, do.
Dorrance Rev Gordon, Erving's Grant, Ms.
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Doty Rev Elihu, Ind. Archipelago.
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Douglass George, do.
Douglass Jonathan A. F., do.
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Douglass James B., Albany, N. Y.
Douglass Rev John A., Waterford, Me.
Douglass Rev Thomas, New London, Ct.
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Dumont Mrs. Julia A., do.
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Duncan Rev Andrew, Newark, N. J.
Duncan Mrs Frances A., Newark, O.
Duncan James, Aaronsburg, Pa.
Dundas Charles W., Rochester, N. Y.
Dunham Hercules R., Courtland, N. Y.
Dunlap Rev Robert, Pittsburgh, Pa.
Dunlap John, Edinburg, Scotland.
Dunlop Hon John, Bombay, India.
Dunning Rev E. O., New Haven, Ct.
Dunyee Joseph W.
Durfee Rev Calvin, South Dedham, Ms.
Durfee Nathan, Fall River, Ms.
Duryea Rev John H., New York city.
Duryea Philip, English Neighborhood, N. J.
Dutton Rev Aaron, Guilford, Ct.
Dutton Mrs Harriet, do.
Dutton Ambrose, Colchester, Ct.

Dutton John E., Fulton, N. Y.
Dutton Rev Samuel W. S., New Haven, Ct.
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Dwight George, Newark, N. J.
Dwight Rev H. G. O., Constantinople.
Dwight Rev M. W., Brooklyn, N. Y.
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Eastman Rev Henry, Brooklyn, N. H.
*Eastman Mrs Hepzibah, Amherst, Ms.
Eastman Rev John, Le Ray, N. Y.
Eastman Rev Ornan, New York city.
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Eaton Peter, D. D., Boxford, Ms.
Eaton Rev Peter S., New Britain, Ct.
Eaton Rev Sylvester, Poughkeepsie, N. Y.
Eaton Thomas, Fitchburg, Ms.
*Eaton Rev William, Hardwick, Ms.
Eckel John, Philadelphia, Pa.
Eddy Benjamin, Newton, Ms.
Eddy Rev Henry, Stoughton, Ms.
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Eddy Levens, Newark, N. J.
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Torrey Rev William, Sparta, N. J.
Torrey Jason, do.
Torrey William, Brooklyn, N. Y.
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Town E. W., Enfield, Ms.
Towne Rev Joseph, Boston, Ms.
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Tyler Rev Frederick, Hartford, Ct.
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Tyler Rev Wellington, Amherst, Ms.
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Van Dyck Rev Leonard B., Osbornville, N. Y.
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Van Lennep Jacob, do.
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Van Rensselaer Rev Cortland, Burlington, N. J.
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Van Rensselaer Philip S., do.
Van Rensselaer Stephen, do.
Van Rensselaer W. Patterson, do.
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Wickham D. H., New York city.
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Wilder Rev John, Michigan.
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Wile Rev Benjamin F., Pleasant Valley, N. Y.
Wiley Rev Charles, Northampton, Ms.
Wilkes Rev Henry, Montreal, L. C.
Wilks Rev Mark, Paris, France.
Willard John, Albany, N. Y.
Willey Rev Benjamin G., Milton, N. H.
Willey Rev Isaac, Goffstown, N. H.
Williams Rev Aaron, Falls of Beaver, Pa.
Williams A. F., Farmington, Ct.
Williams Rev Abiel, Dudley, Ms.
Williams Eliphalet, Northampton, Ms.
*Williams Rev Solomon, do.
Williams Frank, Hartford, Ct.
Williams John, Jr., Salem, N. Y.
Williams Rev Joshua, Newville, Pa.
Williams Miss Rebecca S., Vernon, N. Y.
*Williams Rev Samuel P., Newburyport, Ms.
Williams Thomas, Richmond, N. Y.
Williams Thomas W., 2d, Norwich, Ct.
Williams Mrs Harriet P., do.
Williams William, Jr., do.
Williams Rev William.
Williams William, Red Creek, N. Y.
Williams Williams Cleveland, O.
Williams William, Stonington, Ct.
Williams Rev William H., Jacksonville, Ill.
*Williams William H., Boston, Ms.
Williamson Rev Abraham, Chester, N. J.
Williamson Rev Samuel L., Covington, Ten.
Willis Rev Erasmus D., Eaton, N. Y.
Williston Rev David H., Tunbridge, Vt.
Williston I. Payson, Northampton, Ms.
Williston Rev Payson, East Hampton, Ms.
Williston Mrs Sarah, do.
Williston Levi L. E., do.
Williston Harriet K. R., do.
Williston Mrs Samuel, do.
Williston Robert, Poughkeepsie, N. Y.
Williston Seth, D. D., Lexington, N. Y.
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Wilson Rev David, Rupert, Vt.
*Wilson Rev George S., Clinton, N. Y.
Wilson H., Charleston, S. C.
Wilson Rev H. N., Southampton, N. J.
*Wilson Rev James, Providence, R. I.
Wilson Rev J. Leighton, Cape Palmas, Africa.
Wilson Mrs Martha, Cooperstown, N. Y.
Wilson Rev Robert E., Hammondsport, N. Y.
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Winn Rev John, St. Mary's, Ga.
Winslow Rev Hubbard, Boston, Ms.
Winslow Rev Horace, New Windsor, N. Y.
Winslow Rev Miron, Madras, India.
Winslow Richard, Stuyvesant, N. Y.
Winslow Robert F.
Winter Rev John S., Ossipee, N. H.
Wisner Mrs Sarah H., Concord, Ms.
Wisner Rev William, Ithaca, N. Y.
Withington Rev Leonard, Newbury, Ms.
Wolcott Rev Samuel, Syria.
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Wood Rev Jeremiah, Mayfield, N. Y.
Wood Rev Joel, Fort Miller, N. Y.
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Wood Rev Mr., Springfield, Ms.
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Woodbridge Rev Sylvester, New York city.
Woodbridge Rev Sylvester, Hempsted, N. Y.
*Woodbridge Rev William, Hartford, Ct.
Woodbridge William C., Boston, Ms.
Woodbury Rev Benjamin, Plain, O.
Woodbury Rev James T., Acton, Ms.
Woodbury Nathaniel, Sutton, Ms.
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Woodward Rev James W., Columbia, Ct.
Woodworth Rev Francis C., Norwalk, Ct.
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Woodworth Roswell, New Lebanon, N. Y.
Woolsey Edward J., New Haven, Ct.
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*Woolsey William W., New York city.
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Worcester Rev Samuel M., Salem, Ms.
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Wright Rev Alfred, Choctaw Nation.
*Wright Rev Chester, Hardwick, Vt.
Wright Rev E. B., Norwich, Ms.
Wright John, Pittsburgh, Pa.
Wright Rev Luther, Jr., East Hampton, Ms.
Wright E. Monroe, East Hampton, Ms.
Wright Mrs E., do.
Wright Polly, Fitzwilliam, N. H.
Wright Rev Worthington, Woodstock, Vt.
Wurt C. S., Philadelphia, Pa.
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Wyckoff Isaac N., D. D., Albany, N. Y.
Wyckoff Mrs Jane K., do.
Wyman Luke, Woburn, Ms.
Wynkoop Rev Jefferson, New York city.
Wynkoop Rev P. S., Ghent, N. Y.
Yale Rev Calvin, Martinsburgh, N. Y.
Yale Rev Cyrus, New Hartford, Ct.
Yates Andrew, D. D., Schenectady, N. Y.
Yates Rev John.
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Yeomans Rev N. T., Royalton, N. Y.
Young Rev Jeremiah S., Dover, N. H.
Young Rev John C., Danville, Ky.
Youngblood Rev William, Borneo.
Younglove Rev J. L., Hillsboro', N. J.
Younglove Lewis, Union Village, N. Y.
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MINUTES

OF THE

THIRTY-THIRD ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its thirty-third annual meeting in the Second Congregational Church, in the city of Norwich, Conn., commencing on Tuesday, Sept. 13th, 1842, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Calvin Chapin, D. D.
Henry Davis, D. D.
Gen. Henry Sewall.
Jeremiah Day, D. D., LL. D.
Leonard Woods, D. D.
William Allen, D. D.
Joshua Bates, D. D.
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Thomas De Witt, D. D.
Theodore Frelinghuysen, LL.D.
Nathan S. S. Beman, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Enoch Pond, D. D.
Hon. Samuel T. Armstrong.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Orrin Day, Esq.
Noah Porter, D. D.
Daniel Noyes, Esq.
William J. Armstrong, D. D.
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Benjamin Tappan, D. D.
Hon. Samuel Fletcher.
Rev. Charles Walker.
Thomas Snell, D. D.
Mark Hopkins, D. D.
Thomas H. Skinner, D. D
Richard T. Haines, Esq.
William W. Chester, Esq.
Pelatiah Perit, Esq.
Elisha Yale, D. D.
David Magie, D. D.
William R. DeWitt, D. D.
Rev. James G. Hamner.
George E. Pierce, D. D.
Rev. Silas Aiken.
Rev. Bela B. Edwards.
Rev. Zedekiah S. Barstow.
Edward W. Hooker, D. D.
Rev. Willard Child.
William Page, Esq.
William Jenks, D. D.
Alfred Ely, D. D.
Rev. Horatio Bardwell.
Hon. David Mack, Jr.
Hon. Seth Terry.
Charles W. Rockwell, Esq.
Reuben H. Walworth, LL. D.
Anson G. Phelps, Esq.
Hiram H. Seelye, Esq.
Rev. Chauncey Eddy.
Daniel Dow, D. D.
David H. Little, Esq.
Charles Mills, Esq.
Hon. Edmund Parker.

HONORARY MEMBERS PRESENT.

Maine:

Rev. Asa Cummings, Portland.
Rev. Jonathan B. Condit, do.
Rev. S. L. Pomroy, Bangor.
Rev. John Maltby, do.
Prof. George Shepard, do.
Hon. David Dunlap, Brunswick.
Prof. Alpheus S. Packard, do.
Rev. Robert Page, Levant.
Rev. Ray Palmer, Bath.
William Richardson, Esq., do.
Rev. E. G. Parsons, Freeport.
Rev. Joseph Blake, Cumberland.
Rev. Eli Thurston, Hallowell.
Rev. Caleb Hobart, North Yarmouth.

New Hampshire:

Rev. William Clark, Concord.
Rev. Daniel J. Noyes, do.
Rev. Isaac Knight, Franklin.
Rev. Jonathan McGee, Nashua.
Rev. William Tobey, Durham.
Rev. Samuel Lee, New Ipswich.
Hiram Brown, Manchester.
Rev. C. W. Wallace, do.
Rev. Joseph Rowell, Claremont.
Rev. Phineas Cooke, Lebanon.
Rev. Gardner S. Brown, Hinsdale.
Rev. Archibald Burgess, Hancock.
Rev. David P. Smith, Greenfield.
Rev. David Perry, Hollis.
Rev. Otis C. Whiton, Dublin.
Rev. Elisha Rockwood, Swanzey.

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Lewis H. Delano, Hardwick.
Samuel Hickock, Esq., Burlington.
James Adams, Castleton.
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Rev. Job Hall, Orwell.

Massachusetts:

Rev. George W. Blagden, Boston.
Rev. Gorham D. Abbott, do.
Thomas Thwing, do.
Rev. Seth Bliss, do.
Thomas Adams, Esq., do.
Lowell Mason, Esq., do.
Charles Scudder, Esq., do.
Rev. Dorus Clark, do.
Rev. Samuel H. Riddel, do.
Henry H. Jones, do.
Rev Levi Packard, Spencer.
Rev. Nathan Munroe, Bradford.
Hon. Jesse Kimball, do.
Elijah Kellogg, D. D., Framingham.
Rev. David Brigham, do.
Rev. J. C. March, Newbury.
Rev. Josiah Clark, Rutland.
Rev. Walter Follett, Dudley.
Andrew W. Porter, Esq., Monson.
Rev. Daniel S. Poor, Foxboro'.
Rev. John Fiske, New Braintree.
Rev. J. W. Sessions, W. Needham.
Rev. Harvey Newcomb, do.
Elias Clark.
Rev. Mark A. H. Niles, Marblehead.
Rev. Henry B. Hooker, Falmouth.
Richard S. Storrs, D. D., Braintree.
Rev. Edwin Leigh, Winchendon.
Rev. Joseph W. Curtis, Hadley.
Rev. David R. Austin, Sturbridge.
Rev. Gideon Dana, West Springfield.
Rev. Amos Savage, Williamstown.
Rev. Sidney Holman, Millbury.
Rev. S. G. Buckingham, do.
Rev. Samuel Harris, Conway.
Rev. Oliver A. Taylor, Manchester.
Rev. Dudley Phelps, Groton.
Hon. Joseph Cummings, Ware.
Rev. Samuel Hunt, Natick.
Rev. Joseph Knight, Peru.
Rev. E. W. Robinson, Freetown.
Brown Emerson, D. D., Salem.
Rev. Samuel M. Worcester, do.
Rev. Joel Mann, do.
Rev. Stedman W. Hanks, Lowell.
Rev. Calvin Durfee, Dedham.
Rev. Daniel Crosby, Charlestown.
Rev. L. Ives Hoadley, do.
Rev. Thomas T. Richmond, Medfield.
Rev. Elisha Bacon, Barnstable.
Rev. Hiram A. Tracy, Sutton.
Rev. Moses K. Cross, Palmer.
Rev. John Bowers, Wilbraham.
Rev. John R. Adams, Brighton.
George Denny, Esq., Westboro'.
Rev. Charles B. Kittredge, do.
Rev. J. C. Webster, Hopkinton.
Rev. Joseph Vaill, Amherst.
Rev. George Cook, do.
Rev. B. M. Fay, Hardwick.
Rev. Lewis Pennell, Northbridge.
Rev. L. F. Clark, (Whitinsville,) do.
Rev Samuel Ware, South Deerfield.
Rev. William Richards, do.
Ichabod Washburn, Worcester.
Rev. Seth Sweetser, do.

Rev. Elam Smalley, Worcester.
Rev. H. A. Reed, Webster.
Rev. Willard Holbrook, Millville, (Mendon.)
Rev. Jonathan F. Stearns, Newburyport.
Rev. Randolph Campbell, do.
Rev. Joseph Haven, Unionville.
Rev. Cyrus W. Allen, Norton.
Rev. Henry Neill, Hatfield.
Rev. O. B. Bidwell, Hubbardston.
Rev. Washington A. Nichols, South Brookfield.
Rev. Nathaniel Beach, Millbury.
Rev. Hubbard Beebe, Longmeadow.
Rev. William P. Paine, Holden.
Rev. John C. Paine, Rehoboth.
William Porter, M. D., Hadley.
M. M. Fisher, Medway.
Daniel W. Poor, Andover.
Rev. Frederick Janes, Bernardston.
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Rev. Paul Couch, North Bridgewater.

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Rev. Timothy A. Taylor, Slatersville.
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James Stedman, Esq., do.
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William Williams, Esq., do.
Rev. Thomas L. Shipman, do.
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Rev. D. S. Brainerd, do.
Rev. Cyrus Yale, New Hartford.
Rev. Spencer F. Beard, Montville.
Rev. Anson Gleason, Mohegan.
Rev. Abram Marsh, Tolland.
Rev. G. A. Calhoun, Coventry.
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Rev. Samuel Rockwell, Plainfield.
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Rev. Isaac H. Francis, Middletown.
Rev. Aaron Hovey, Essex.
Rev. Erastus Dickinson, Chaplin.
Rev. James A. Smith, Glastenbury.
Rev. Aaron Snow, do.
Rev. Frederick Gridley, East Lyme.
Rev. Austin Putnam, Hamden.
Rev. William A. Hyde, Westbrook.
Rev. Levi Nelson, Lisbon.
Rev. Zephaniah Swift, Derby.
Jonathan Cogswell, D. D., E. Windsor.
Rev. Joel R. Arnold, Colchester.
Rev. Daniel G. Sprague, do.
Rev. Lyman Strong, do.
Rev. R. Torrey, North Mansfield.
Rev. C. B. Everest, Bloomfield.
Rev. D. Hunt, Pomfret.
Rev. Nathan S. Hunt, do.
William S. Scarborough, Thompson.
Rev. Abel McEwen, New London.
Rev. Joseph Hurlbut, do.
Rev. Artemas Boies, do.
Robert Coit, Esq., do.
Rev. Alpha Miller, Andover.
Rev. Timothy Tuttle, Ledyard.
Rev. Joseph Whittelsey, Berlin.
Rev. W. Clarke, Canterbury.
Rev. Robert D. Gardner, Monroe.
Rev. Jared R. Avery, Groton.
Rev Noah Coe, Greenwich.
Rev. John D. Baldwin, N. Branford.
Rev. A. S. Atwood, Mansfield.
Rev. Edgar J. Doolittle, Hebron.
Rev. Henry Robinson, N. Killingly.
Rev. Roswell Whitmore, Killingly.
Rev. Ezekiel Marsh, Ellington.

Rev. Thomas Boutelle, N. Woodstock.
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Rev. Jacob Allen, Sterling.
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Rev. Erastus Scranton, Burlington.
Zalmon Storrs, Mansfield.

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Rev. William B. Lewis, do.
Rev. W. H. Bidwell, do.
Joseph Penney, D. D. do.
William Adams, D. D., N. York city.
Rev. George B. Cheever, do.
Rev. Edwin Holt, do.
Rev. Samuel I. Prime, do.
Rev. William Bradford, do.
Rev. Isaac Lewis, do.
Rev. C. S. Stewart, U. S N., do.
Rev. John Marsh, do.
Rev. S. B. Treat, do.
Rev. R. B. Campfield, do.
Rev. Ornan Eastman, do.
D. H. Wickham, do.
Charles M. Lee, Esq., Rochester.
Rev Tryon Edwards, do.
Frederick Starr, do.
Rev. W. R. Long, Troy.
Rev. O. M. Johnson, Denton.
Rev. G. N. Judd, Catskill.
Rev. M. L. R. Thompson, Canandaigua.
E. C Delevan, Esq., Ballston Centre.
Rev. Albert T. Chester, Saratoga Springs.
G. M. Davidson, Saratoga Springs.
Seth Williston, D. D., Durham.
Rev. Richard F. Cleaveland, Fayetteville.
Nathaniel Sterling, La Fayette.
Rev. Alanson Scofield, do.
Rev. J. M. Sherwood, Mendon.
Rev. F. E. Cannon, Geneva.
D. L. Lum, do.
Rev. Selden Haynes, Rome.
Elijah Belcher, Berkshire.
Rev. Theodore Spencer, Utica.
Rev. John J. Dana, Canaan four corners.
Rev Joseph M. Ogden, Chatham village.
Rev. David Malin, Prattsburgh.
S. W. Dana, Troy.
S. W. Blatchford, M. D., Troy.
Rev. Daniel Beers, Southampton, L.I.
Gordon Grant, West Troy.
Rev. Samuel S. Howe, Painted Post.
Rev. Alfred Ketchum, Babylon, L. I.
Rev. J. J. Slocum, Manlius.
Rev. Joseph A. Copp, Sag Harbor, L.I.
Rev. Pindar Field, Oriskany Falls.
Rev. Edward D. Allen, Albany.
Rev. Charles J. Knowles, River Head, L. I.
Rev. E. Platt, Miller's Place, L. I.
Rev. John Forsyth, Newburgh.
Rev. L. H. Angier, Buffalo.

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H. N. Brinsmade, D. D., Newark.
Rev. John C. Hart, Springfield.
Rev. Joseph S. Gallagher, Orange.
Rev. C. S. Arms, Madison.
Rev. James M. Hunting, Westfield.
James Downer, do.
John Proudfit, D. D., N. Brunswick.
Rev. E. Seymour, Bloomfield.

Pennsylvania:

D. L. Carroll, D. D., Philadelphia.
Joel Parker, D. D., do.
Prof. J. H. Agnew, do.
Rev. T. T. Waterman, do.
Rev. Anson Rood, do.
James W. Wier, Harrisburgh.
Rev. William Sterling, Reading.

Virginia:

James D. Johnson, Norfolk.

Alabama:

James Sanford, Mobile.

Tennessee:

Rev. William Mack, Knoxville.

Ohio:

Rev. Harvey Curtis, Cincinnati.

Wisconsin Territory:

Rev. Jeremiah Porter, Green Bay.

Lower Canada:

Rev. N. B. Fox, Granby.

The following Missionaries of the Board were present:

Rev. John Scudder, M. D., Madras.
Rev. Hiram Bingham, Sand. Islands.
Samuel N. Castle, do.
Rev. J. Perkins, Ooroomiah. Persia.
Rev. Sendol B. Munger, Jalna, India.
Rev. John F. Lanneau, Jerusalem.
Rev. Henry R. Hoisington, Ceylon.
Rev. Stephen R. Riggs, Lac qui Parle, North West Territory.
——*Also,*
Mar Yohannan, Nestorian Bishop.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by the Rev. Samuel Nott, D. D. of Franklin, Conn.

Letters were read from the following corporate members, expressing their regret for necessary absence from the meeting, and their undiminished confidence in the Board and its objects: Hon. Lewis Strong, Rev. Drs. Humphrey, Neill, Post, D. Porter, Riddle, and Proudfit, Hon. John Cotton Smith, Hon. Charles Marsh, Hon. Thomas W. Williams, Rev. John W. Ellingwood, Rev. B. C. Wolff, Rev. Harvey Coe, Rev. Albert Barnes, Hon. William Jessup, and Rev. Aaron Warner.

The following persons were appointed a committee of arrangements: Rev. A. Bond, Rev. H. P. Arms, C. W. Rockwell, Esq., W. C. Gilman, Esq., and Dr. Armstrong.

REPORT OF THE TREASURER.

The Report of the Treasurer was read with the certificates of the auditors, and was referred to the following committee: Hon. L. Cutter and Orrin Day, William Page, W. W. Chester, and William Richardson, Esqs., who afterwards reported in favor of accepting and approving the report, which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the report relating to the domestic operations, with the conclusion, were read entire, and a brief abstract of those portions relating to the missions were also read by the secretaries for correspondence, and the several parts were then referred to the following committees for examination:

The part relating to the Home Department, with the conclusion, to Rev. Dr. Skinner, Rev. A. Burgess, Rev. B. B. Edwards, Rev. Dr. Carroll, Rev. S. H. Riddel, Rev. G. N. Judd and Rev. Dr. Brinsmade.

That relating to the missions to Africa, Greece, and Turkey, to Rev. Drs. Tyler, Bates, and Ely, Rev. Messrs. J. Lewis, A. Boies, and S. B. Treat, and J. L. Bunce, Esq.

That relating to Syria and the Nestorians, to Rev. Dr. Codman, Hon. D. Mack, Jr., Rev. Mr. Hamner, Rev. Josiah Clark, Rev. A. S. Atwood, and Drs. J. Cogswell and J. Penney.

That relating to the Mahratta and the Tamil people, to Rev. H. Bardwell, Rev. Dr. Dow, and Doct. Scudder, and Rev. Messrs. William Clark, J. C. Webster, John Maltby, and Caleb Hobart.

That relating to Eastern Asia and the Indian Archipelago, to Rev.

Drs. Tucker, William Adams, Rev. Messrs. A. Rood, and J. F. Stearns, and George Denny, E. C. Delavan, and James Sanford, Esqs.

That relating to the Sandwich Islands, to Rev. Drs. Allen and Proudfit, Rev. Messrs. E. Holt, David Malin, H. Bingham, and Samuel Lee, and S. W. Dana, Esq.

That portion relating to the North American Indians, to Rev. Drs. Pond and Jenks, Hon. L. Cutter, Rev. Messrs. J. B. Condit, J. S. Gallagher, O. Eastman, and O. Day, Esq.

The above committees subsequently made brief reports, recommending that the several portions of the Report of the Prudential Committee be approved and adopted, which was done.

The committee on the missions to Africa, Greece, and Turkey, reported as follows:

It is our opinion, that the mission to the Zulus, in South Africa, ought not only to be continued, but to be reinforced; and especially that the vacancy occasioned by the early death of the lamented Champion, should be filled as soon as practicable.

We would express the hope, that the Prudential Committee will be able to furnish the missionaries to the Grebos, in West Africa, with the means of fulfilling the expectations held out to their pupils in the seminary at Fair Hope.

The success which has attended the labors of our missionaries among the Armenians in Turkey, while it calls for devout gratitude from all the friends of the Redeemer, should, we think, excite and encourage the Prudential Committee to have a special regard to that mission. In the language of the missionaries: "There is a harvest to be reaped. The Lord of the harvest has prepared it." And the American churches are called upon "to gather it in and reap fruit unto eternal life."

The committee on the missions to Syria and the Nestorians, reported as follows:

That they have perused these documents with great interest. While they lament the present unquiet and disturbed state of the political condition of Syria, they feel the greatest confidence in the wisdom and experience of our long tried and faithful missionaries, Rev. Eli Smith and his associates, and indulge the hope, that by their judicious labors, under the divine blessing, that part of the missionary field, hallowed by so many tender and delightful associations, will revive and flourish; and that after the civil commotions, which now agitate that once sacred region, shall have passed away, Jerusalem will yet be a praise and joy in the earth.

In common with the Christian public, your committee feel that their interest in the Nestorian mission is greatly increased by the presence of one of the ecclesiastics of that ancient church, whose humble piety and amenity of manners have greatly endeared him to all who have enjoyed the privilege of a personal acquaintance with him during his short residence in this country.

Your committee would most cheerfully recommend the acceptance and adoption of those parts of the report committed to their supervision.

The committee on the missions to the Mahrattas and the Tamil people, report that the same be approved and adopted.

The committee are gratified to learn that the new rules adopted by the Ceylon mission, requiring the pupils in the seminary to become responsible for the expense of their clothing and board, are so favorably received by the pupils and their parents. This is the more encouraging, not only in that it diminishes the expense of the mission, but affords the best evidence that the pupils themselves attach high importance to the advantages of a Christian education.

In view of the great demand for missionary labor, more especially in connection with the Madura mission, your committee cannot but hope that provision will speedily be made for at least a partial supply; and that the appeals of this mission will come home to the hearts of many candidates for the ministry in this land.

With these suggestions, your committee beg leave to recommend that the above mentioned sections of the report be approved and adopted by this Board.

The committee on the Sandwich Islands mission, made the following report:

That this most interesting and important mission continues in a prosperous and encouraging state. It is now about 22 years, since the heralds of the cross from America, one of whom is now present, first landed on these islands of the Pacific, among a people in the lowest state of barbarism and degradation. Their condition now, contrasted with their condition in 1820 and before, presents to us perhaps as wonderful a proof of the transforming, and purifying, and ennobling power of the gospel, as can be found in the history of the world. A debased and polluted people, deeply stained with enormous crimes, without letters, without any of the arts of civilized life, —most wretched here, and travelling swift towards future misery:—such were the inhabitants of these islands before the light of the gospel visited them, sitting in the region and shadow of death. Now, through the blessing of God on the labors of the missionaries of this Board, faithful and devoted men and women,—we see what may be called a civilized and christian people, enjoying a regular constitution of government of their own framing and a system of laws,—with 357 common schools, in which attend 18,000 pupils, besides six boarding-schools with 200 pupils, and one self-supporting school. Between thirty and forty school-houses have been erected the last year. The people have not only the schoolmaster among them, but they have also the press, by which nearly forty tracts or books were published in the year ending April 1841; in all more than 137,000 copies, and more than 10,000,000 of pages. But more than this: the gospel has been most triumphant, and about twenty christian churches have been formed, to which have been admitted 22,806 native members. The regular members remaining are 16,893. One of the churches, that at Hilo in Hawaii, has 6,400 members,—being larger, perhaps, than any other church in the world. Meeting-houses have been built, one of stone, 120 feet in length, and they hear in the gladdened valleys the sound of "the church-going bell."

What sentiments of gratitude to Almighty God should we feel for these tokens of his mercy and love? What heart should doubt the energies of truth, as proclaimed by its ministers,—the efficacy of the atoning blood, shed for sinners, and the power of the Divine Spirit? By these facts what an animating hope should be awakened of the world's conversion?

The committee are not surprised, that some trials should have occurred in this mission. Of late the islands have been invaded by a little army of Roman Catholic missionaries, Jesuits; and they will probably be re-inforced. Error in a new form is now the antagonist of truth; but as the old idolatry fell before the gospel, so the committee are persuaded the new idolatry of Rome, which brings with it the enslavement of the mind, will also assuredly be vanquished.

Our noble protestant army consists of twenty-four ordained missionaries, with various assistants, in all seventy-eight; and the committee doubt not, that the gospel would be here supported and be triumphant, even though all communication with America should from this time be forever cut off. They trust the time will come, when native preachers will supersede those sent from this country. Yet the care of this important mission must remain longer with the Board, and it may be a duty to send out new laborers into this field, though it would be a matter of deep regret, if, by reason of new aid to this mission, less favored and desolate fields should be left unsupplied with the publishers of the gospel.

It is to be thankfully acknowledged, that at these islands there is a Bible Society, and that the people, in the depth of their poverty, have abounded in various acts of liberality, almost unequalled in any christian land.

The committee recommend that the Report of the Prudential Committee be accepted and approved.

The committee on the missions to the North American Indians, made the following report:

The committee to whom was referred that part of the Annual Report relating to the missions to the North American Indians, have carefully examined the same, and are gratified to learn that these missions are now in so promising a state. At some of the stations, particularly those among the Choctaws, Sioux, and New-York Indians, there have been manifest tokens of the presence of the Holy Spirit during the year. The committee are particularly impressed with the importance of this class of our missions. At the first settlement of New England, the attention of our forefathers was immediately directed to the spiritual interests of the natives. And to our churches now Divine Providence seems to have committed, in a peculiar manner, the care of this unfortunate but deeply interesting class of our fellow men. If we do not care for their souls, who will? If we turn away from them, we pass them over, at once, to the Jesuits, under whose influence, it may be feared, they will be ruined, both for time and eternity. The committee regret to learn that, at some of the stations, there is a great want of additional laborers. It is hoped that this deficiency may be soon supplied. The committee would recommend that that part of the Annual Report which has passed under their notice be adopted.

The committee would further recommend that the memorial of Mr. Charles Fletcher, proposing the establishment of a line of missionary stations from our military post at Council Bluff to the Pacific Ocean, be referred to the Prudential Committee.

MARRIAGE OF MISSIONARIES.

On this subject, Dr. Anderson read the following paper.

The Committee have seldom made objections to the marriage of missionaries. They have supposed this institution to be conducive, in most cases, to their usefulness, as it certainly is to that of the pastor at home. And in the remarks now to be made, they must not be understood as calling in question its expediency in the general. In the progress of their experience, however, they have not been able to escape from the apprehension that protestant missionaries are carrying the matter too far. And they feel bound, in faithfulness to their trust, notwithstanding the great delicacy of the subject, and the danger of being misunderstood on both sides of the question, to make a few remarks upon it.

Without designing to cast censure, it may be said, that few of our missionaries spend much time in the field, except in the family state. This

renders our missions expensive, compared with the papal missions, and probably with the Moravian missions, not only in the outfit and passage, but in the residence, and also in the return of families. It creates a demand also for medical skill, and for the protection of human governments. Missionaries with families are usually unwilling to go where there is no physician, and they can seldom be expected to continue long where there is much personal insecurity. Alone, there is scarcely anything they would not endure; but the presence of wife and children appeals strongly to the natural feelings. Indeed, while marriage is a state natural to man, missions to the heathen, where the social system and almost all that is natural is deranged and perverted by sin, demand no small sacrifice, physical, intellectual, moral and social, from those who engage in them. And when the missionary is multiplied, in his wife and children, his sacrifices, in some aspects of the relation, are increased, and the evil grows with the growth of his family, till sometimes he is lost as a missionary in the husband and the father. Yet there are strong arguments for the marriage of missionaries to be drawn from the very fact, that marriage is a natural state, and that the missionary life is against nature. And of woman it may be said, that, in her appropriate sphere, she is as courageous and self-denying as man; that she is more cheerful and patient; that she is more inclined to look on the bright side, and hope for the best; and more ready to accommodate herself to the ever-varying conditions and scenes of life. The question, with our present amount of experience, is by no means a clear one. There is so much to be said on both sides, that it seems almost impossible to have a confident opinion. The church of Rome is no doubt wrong in the principles on which she bases the celibacy of her missionaries, and in the extent of her practice. But we should be willing to learn from an enemy. Probably we might find much valuable experience, even on this subject, in the records of papal missions for the three hundred years past; and perhaps also from such records as we have concerning the missions of the Nestorians, and of those that went forth, in ancient times, from Ireland, and from the west of England,—to say nothing of the apostolical missions. Certain it is, that the papal missions of the present day are sustained at much less cost, and that they penetrate more easily into difficult and distant regions. Their missionaries appear also, as a body, to think less of hardships and dangers; and they would seem, with our imperfect means of comparison, to have a more *exclusive* devotedness to their missions. Why is this? Is it because superstition has more power over its subjects, than truth? Is it because man feels a greater interest in working out his own salvation, than in glorifying Christ Jesus the Savior? Has the matter of marriage anything to do with the result,—according to the apostle's declaration, that "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things that are of the world, that he may please his wife?" The subject needs deeper thought, and more discussion, than it has had. Traditions, decisions of councils, and opinions of churches, are of little importance in deciding it. So far as the situation, relations, and duties of the pastor of home, are like those of the missionary abroad, we may reason from the one to the other. So far as there is a resemblance between the condition of the heathen world which was the object of apostolical labors, and the heathen world in our own times, and between their age and ours in the facilities for action, the methods of operating on the human mind, etc., we may reason from the apostolical missions. The work to be performed is the same, the gospel is the same, and the nature of the preacher the same, now as then; and there are other strong points of analogy. But so there are also of diversity; and a well-informed and sound judgment will find much scope for exercise on this subject. Perhaps we are well enough fortified already with arguments in favor of the marriage of missionaries. The cause seems to require a larger body of light armed troops, than there is a present prospect of getting, fitted to meet the active foe that we everywhere find in the field ready to oppose us; and

we need to look more than we have done to the reasons in favor of sending abroad a larger number of unmarried preachers. It is not the design of the Committee to do more than invite the attention of the Board to the subject. There are facts connected with it of serious import. The deaths in the missions of the Board, during the ten years past, have been sixty-seven; and of these, forty-six, or more than two-thirds, have been of females. The whole number who have returned to this country, in this space of time, from the missions beyond sea, is eighty. Fifty were males, and thirty of these came home bereaved, or else in consequence of the sickness of their wives. About one half of the bereaved missionaries have returned to their work with new partners. Only two of the fourteen missionaries who returned with sick wives, have gone back again, and not more than three others are expected to go. Not more than six of the male missionaries, who came home, came with exclusive reference to their own health, and in not more than fourteen of the cases was it any part of their motive. Six of the married missionaries had been absent from their native country for the average period of seventeen years; the remaining thirty-nine, a little more than the average period of five years and a half. The expenditure occasioned by the return of these missionaries has been on an average for each, not far from a thousand dollars; including the outward voyages of those who returned again to their missions.

This much is certain;—that while none should be encouraged, and much less persuaded or required to go unmarried, who might be expected to regret the step on entering the field; it is desirable that more be found, who shall be able to walk cheerfully in the steps of the apostle Paul,—at least, until they shall have made trial of the climate, learned the language, and made full entrance on their missionary work. These ought not to go alone, but after the example set by our Savior, each should have at least one associate of congenial spirit. Nor is it less desirable, that the married missionaries, who are in the fields to which they go, or on the routes leading to those fields, should countenance these brethren, and encourage them in the higher acts of self-denial, which they have entered upon for Christ's sake.

The committee to whom the above document was committed, consisting of Dr. Day, Judge Parker, Rev. Silas Aiken, Rev. Anson Rood, Rev. T. T. Waterman, Rev. Thomas Punderson, and R. T. Haines, Esq., made the following report:

That in their opinion it is not expedient for the Board to establish any general rule on this subject; that there are many missionary fields in which the efforts of *single* men may be expected to be the most unembarrassed and efficient; that there are other stations in which the auxiliary labors of females may be considered as not only *important* but even *essential* to the most advantageous arrangement and the greatest success of missionary operations; and that the determination of particular cases must be left to the wisdom, experience, and discretion of the Prudential Committee.

MEMORIALS ON SLAVERY.

Mr. Greene read several memorials and other papers on the subject of the connection of the American Board with slavery. These papers were referred to a committee, consisting of Rev. Dr. Woods, Chief Justice Williams, Rev. D. Brigham, Rev. Drs. Hawes and Parker, Rev. D. Greene, and Rev. Lyman Strong. The following report was presented by that committee:

The committee to whom were submitted sundry memorials, relating to slavery; also an extract from the will of the late Philander Ware; also a

memorial respecting receiving donations from persons in debt ask leave to report.

Respecting the bequest of Philander Ware, and donations from persons in debt, your committee would not recommend to the Board to take any action.

The case of the Rev. John Leighton Wilson, a missionary of the Board to West Africa. It is stated in a letter from Mr. Wilson, that six years ago, and subsequently to his entering on the missionary work, he sustained the legal relation of owner to a number of slaves, who fell to him in consequence of a bequest made before his birth; that he had offered to emancipate them, either in this country or in Liberia, and had done all which he deemed suitable to terminate a relation painful and burdensome to himself, while they had steadfastly refused; and that he was, at the time mentioned, desirous still to emancipate these slaves, if any mode could be pointed out, which should be just and kind to them. Whether Mr. Wilson has emancipated them, or what their situation has been during the last six years, or what it now is, your committee have no information. They understand, however, that the Secretaries of the Board have written to him, making inquiries on these points. With their present want of information, your committee deem it necessary to say nothing more than that Mr. Wilson appears to have intended to act conscientiously and humanely, relative to the slaves under his care. Still, if his relation to them is not already terminated, your committee think it very desirable that it should be with as little delay as circumstances will permit; and they cannot but think that he will ere long be able, with such counsel and aid as the Prudential Committee may give, to accomplish the object in a manner satisfactory to himself, and kind and beneficial to them. More information must be obtained before further action can properly be had.

Your committee have no knowledge that any other missionary under the patronage of the Board stands in a similar relation to slavery.

This Board, at their last annual meeting, in reply to a memorial from New Hampshire, endeavored very plainly to set forth the principles which have governed their proceedings, and the views they entertain respecting the general object of these memorials; and it was our hope that the course which was pursued, would prove satisfactory to all concerned. And here your committee know not what better they can do, than to advert very briefly to the leading points contained in the report then adopted.

It was stated that this Board was incorporated for the express "purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Scriptures;" that the Board have confined their efforts to this *one great object;* and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and to guard watchfully against turning aside from it or mixing any other concerns with it. We referred to other works of benevolence, but insisted that *our* appropriate work is to *propagate the gospel among the unevangelized.* It was then, and still is, our deliberate conviction, that we are called by Divine Providence to adhere steadily to the plan of operation which has been adopted, and that the only way for us to prosper in our work, is to direct all our proceedings, as a Board, and all the labors of our missionaries, to the one specified object of our organization. We think that our Lord and Master, and the Christian world now and in after ages, will approve this our deliberate course of action, and that we could not be justified in departing from it.

In the report adopted last year, we moreover expressed our opinion, that, considering the character of this Board and the nature of its object, it may fairly be presumed, that the funds contributed to our treasury, are obtained in a proper manner and given from proper motives, and that it is at least manifest that we cannot examine into the motives of those who sustain our operations, or into the origin of the funds which are contributed in furtherance of our object. We think no man, who well considers the subject, can

judge differently from us on this point. As to the methods which the Prudential Committee are pursuing to secure funds, we know nothing which any one could think exceptionable.

From a hearty desire to satisfy the feelings of the ministers of the gospel, who sent us the memorial from New Hampshire, we also said with perfect frankness, "*that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and as a Board*, can have no connection or sympathy with it," plainly intimating also that we consider it as one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board. These are our settled principles.

It is alleged by the memorialists that the Board has departed from these principles, and has expressed opinions relative to other prevailing evils. Respecting intemperance, licentiousness, Indian oppression, and some other hindrances to the progress of Christianity, as they prevailed in the countries where the missions of the Board are established, and powerfully counteracted the labors of the missionaries, and in some instances subjected them to great peril, the Board has stated the facts as they occurred, and in various forms, more or less explicit, has uttered the language of condemnation. These evils, existing in the countries where the missions are operating, and standing directly in the way of the Board's accomplishing its object, were of course, legitimate and proper subjects for its animadversion. If it has at any time gone further than this, and expressed opinions relative to immoralities or evils of any kind, prevailing in this country, and not directly counteracting the labors of the missionaries, your committee regard such action as a departure from the great principles on which the Board was organized, and by which they think its proceedings should always be governed.

And now what more shall we say? Should we undertake to do justice to our own views on all the particular subjects hinted at in these memorials, it would occupy more time than can be afforded on this occasion, and would naturally lead on to discussions in which this Board cannot engage, and which must be left to those who may write and speak on their own individual responsibility.

It should be kept in mind, that the work of this Board has not been done in a corner. Its proceedings are open to the scrutiny of the public. Any one who will examine the matter, will have no need to inquire of us what are our principles and our modes of action. They are written in our various reports and other printed documents. They are exhibited in noon-day light in the extensive fields we occupy, and in the success with which the God of missions has mercifully crowned our feeble efforts.

The difficulties which we have found it necessary to encounter have been innumerable, and our hearts have many a time been ready to yield to discouragement. Out of the depths we have often cried unto the Lord; and he hath heard our voice, and hath called forth songs of thanksgiving and praise.

And now, feeling ourselves bound forever to this sacred and momentous cause, and being resolved, in the best use of the powers which God has given us, and with the co-operation of his people and the help of his grace, to go straight forward in our work, we affectionately invite all who love the cause of missions, and who can conscientiously assist us with their prayers and their charities, to join with us in our undertaking, and to share with us in our labors, our trials, and our pleasures. But if any are so dissatisfied with our principles or our proceedings, that they deem it their duty to promote the spread of the gospel through some other channel, we shall indeed be sorry to be deprived of the help they might afford us; but we do not wish to curtail their liberty.

CONNECTION OF THE MISSION AT CAPE PALMAS WITH THE MARYLAND COLONY.

Dr. Anderson submitted the following brief statement:

In prosecuting the mission at Cape Palmas, certain difficulties have arisen with the colony at that place, which were not anticipated at the outset. These are of a nature to affect the happiness of the mission, and its ultimate prosperity; and the Committee, not having been able to bring about the removal of the evils in question, have authorised the mission to seek an eligible location elsewhere; and Messrs. Wilson and Griswold have proceeded eastward, with that object in view. If such a location be found, and the lives of the missionaries are spared, it is supposed that the mission will remove from within the territory of the Maryland colony at Cape Palmas. There are obvious reasons, however, why the Committee should ask counsel of the Board, before this is done.

In submitting the documents necessary for this purpose, to be referred, if it be deemed proper, for the deliberate consideration of a special committee, the Prudential Committee do not bring into question the merits of the scheme of colonization, or the general policy of the Maryland State Colonization Society, or that of its colony at Cape Palmas. As it is not necessary to our object, as a missionary institution, to go into those inquiries, so christian courtesy would seem to forbid them at this time. But the effect which the policy of the Maryland State Colonization Society and its colony is having upon our duty, as a Board, in our mission to Western Africa, is a subject from which the Prudential Committee are not able to escape, and which they may properly submit to the Board, with all the documents necessary to form an intelligent opinion in relation to it.

These documents are too numerous to be read to the Board; but, being orderly arranged, and furnished with an index, a committee will be able without much difficulty, during the session, to give them a perusal.

The foregoing, with other papers and letters in relation to this subject, were without being read, committed to Chancellor Walworth, Drs. Snell, Beman and Anderson, Rev. Messrs. D. Crosby and J. G. Hamner, and A. G. Phelps, Esq., who made the following report:

That they have examined the documents accompanying the communication and the correspondence between the secretary of the Board, and the president of the Maryland State Colonization Society, so far as their limited time would allow, and that they fully concur in the conclusion at which the Prudential Committee have arrived, that it is expedient if not absolutely necessary to the successful operations of the mission, that it should be removed from the territory of the Maryland Colony at Cape Palmas. To give a full and detailed account of all the difficulties which exist in carrying on the missionary operations of the Board within the limits of this colony, in Western Africa, would occupy more time than it is possible for the committee to devote to the subject during the session of the Board.

In bringing this subject before the Board for advice and direction, the Prudential Committee very properly declined to bring into question the merits of the scheme of colonization or the general policy of the Maryland Society, or of its colony at Cape Palmas, as not necessary to the objects of the Board as a missionary institution merely. And for the same reason your committee think it their duty to refrain from discussing that subject in this report.

The following is a brief statement of some of the difficulties which have been found to exist in the successful prosecution of the missionary labors

of this Board within the bounds of the Maryland colony. The first station of the mission to Western Africa, established in 1834, was planted on Cape Palmas, at a place now called Fair Hope, within the bounds of the territory of the Maryland Colonization Society; and upon lands which were granted by the then agent of that society, to be held by this Board so long as they would be required for missionary purposes. Under this grant the station was occupied by the Rev. J. Leighton Wilson and wife, the first missionaries of the Board to Western Africa. Some other stations were subsequently formed at Rock Town and Fish Town, both at that time beyond the bounds of the colonial territory; though the station at Rock Town, by a subsequent purchase by the society, is now included within its limits. Nothing occurred to bring the mission into any collision with the government of the colony until 1838, when an attempt to collect a military fine from a native colored man, in the employ of the mission as a teacher, was made, under the provisions of an ordinance passed by the Maryland Society for the government of the colony. The thirty-second section of that ordinance required all males residing within the territory of the colony to be enrolled in the general militia; and rendered them liable to be called upon at the discretion of the agent in defence of the colony, under officers appointed by him. This attempt to coerce military duty from colored persons in the employ of the mission as teachers, was resisted by Mr. Wilson as inconsistent with the spirit of the missionary operations of this Board; whose missionaries are taught to rely upon the strong arm of Jehovah instead of the sword, for their protection and defence, in their attempts to carry the gospel of peace to the dark and benighted heathen world. This subject of difference between Mr. Wilson and Gov. Russwurm, the colonial agent, was referred to the Prudential Committee of the Board and to the Maryland Society, and was for the time satisfactorily adjusted. By the correspondence which then took place between the secretary of the Board and the president of the Maryland Society, it was arranged by the latter that missionaries going from this country as such, whether white or colored, and whose character at Cape Palmas continued to be that of missionaries only, should be exempted alike from the duties and privileges of citizens of the colony. And it was supposed to be admitted by the Maryland Society, as a settled principle of law, that foreigners, residing for a temporary purpose only within the limits of the colony, could not be called upon to do military duty, or to perform other services of a like character, which citizens of the colony, as such, were liable to perform. In May, 1841, however, our missionaries ascertained that the Maryland Society had determined that all the natives of Africa who came to reside within the limits of the colonial territory, even for special and temporary purposes, were to be subjected to the performance of military service, and a liability to be called upon to bear arms against the native tribes to which they belonged. And in accordance with this determination, several young men, employed by the mission as teachers, printers, &c., belonging to tribes and communities of natives beyond the limits of the colony and owing no allegiance to its government, were fined for not performing military duty. These facts having been communicated to the Prudential Committee of the Board, a correspondence was again opened with the Maryland society through its president, in November last, which finally resulted in resolutions by the Prudential Committee, that they felt bound, in justice to their missionaries, to enter their serious and earnest protest against the enforcement of this military regulation of the Maryland Colonization Society against the missionaries and assistant missionaries of this Board at Cape Palmas, and their native helpers and pupils; respectfully requesting the Board of Managers of that society to give to their agents such instructions as would effectually prevent any agitation of that subject for the future. These resolutions having been communicated to the president of that society and laid before the Board of Managers, they came to the conclusion that the interest of their colony

required the enforcement of this military regulation against the native teachers and others in the employ of the missionaries of the Board; and they accordingly communicated to the Prudential Committee their fixed determination to adhere to their ordinance in that respect.

If this were the only difficulty in the case, your committee might have hoped, from the christian courtesy in which the whole correspondence has been carried on between the President of the society and the Secretary of the Board, that some arrangement of that subject might still have been effected, which would have relieved this Board from the painful necessity of removing their mission from the limits of the territory of the colony. But the Colonization Society at home, and its local government at Cape Palmas have thought necessary, in protecting the peculiar interests of its citizens as colonists, to adopt other regulations, which have perplexed and embarrassed the operations of the mission to a considerable extent. Among other things a law has been passed by the colonial government to confine the right of trading or dealing in merchandize to the citizens of the colony, with certain exceptions. By the operation of this law, the missionaries are restricted from disposing of merchandize, &c., sent out to them for the payment of persons in their employ, in the colony, at an advance upon its cost. And as the usual price at which such goods are sold by others in payment of labor, materials, &c., is at one hundred per cent. advance, the practical operation of the laws appears to be to compel the missionaries to pay nearly double what is paid by others for the same services, &c.; as there is little or no money in circulation there. Another law provides that persons of African descent emigrating to the colony for employment, shall obtain a certificate of residence, under a heavy penalty for each day's neglect; which certificate of residence brings them necessarily within the operation of the ordinance relative to militia duty. And as almost the only persons of that description who come into the colony for employment are teachers, whom the missionaries have procured from different parts of the coast, the missionaries have reason to consider this law as particularly aimed at them by the local government of the colony; and as intended to embarrass them in procuring such teachers and retaining them in their service.

Your committee, however, from the correspondence of the missionaries and otherwise, have arrived at the conclusion, that the real cause of the difficulty of continuing missionary operations within the territorial bounds of the colony, with the view of extending the blessings of Christianity to the native tribes of this portion of benighted Africa, lies much deeper than the gratification of unkind feelings, on the part of the colonists, towards the missionaries of this Board. And that the inherent difficulties of the case is the fact that the local authorities of the colony find, or at least suppose, that the temporal interests of the colonists, as such, necessarily conflict with the objects of the Board, in establishing its missionary stations in the colony or its neighborhood, to civilize and christianize the native inhabitants. It is perfectly natural, that the government of a colony, possessing territorial jurisdiction and exercising civil power therein, should direct its attention to the increase of the wealth, the supply of the temporal wants, and the securing of the personal safety of the colonists, rather than to the spiritual good of the native inhabitants of the country, in which such colony is planted; while the attention of the faithful missionaries of the Board, located within the colony, is primarily, if not exclusively, directed to the latter object. The result of such a conflict of interests and of duties, between the colonist and the missionaries, has been, in this case, to render the colonists hostile, both to the native inhabitants of the coast, and to the missionaries who are laboring for the spiritual welfare of such natives; and thus to render a removal of the mission necessary as well as expedient.

All which is respectfully submitted.

POPULAR MISSIONARY LECTURES AND JUVENILE ASSOCIATIONS.

Papers on these subjects were presented by Dr. Armstrong, and are as follows:

The missionary spirit of the age, associates itself more and more with the various interest and movements of society. In proportion as this is wisely done, the improvements, scientific, literary, and moral, of the day in which we live, become subsidiary to its work of mercy, or means of its diffusion and stability. The growing taste for popular lectures in every department of knowledge and action, is a marked feature of society in our country at this time. Such lectures, as a means of popular instruction and impression, have in some respects unequalled power. Presenting in a lively and forcible manner the characters and claims of their various subjects, they awaken the attention of many who had remained unmoved by other appeals, and they excite a deeper and a more widely diffused interest in other sources of instruction on the same subjects, to which they refer, and whose value they illustrate. In these circumstances, it is rather surprising that the friends of missions have not availed themselves at an early day, and more extensively, of this means of promoting their object. A course of lectures on missionary topics, judiciously arranged and ably sustained, in any of our cities or large towns, could hardly fail to draw the attention of many to this subject, who seldom read the missionary periodical, or attend the monthly concert of prayer, or regard the visits of an agent as any thing more than a call upon them for a contribution to a charitable object. It would enlarge the sphere of influence of other means of cultivating the missionary spirit and add to their powers. And by the wide range of its topics and the labor and research bestowed by each lecturer on his selected theme, it would impart valuable information to the most intelligent friends of the cause, and give a new impulse to their zeal.

There have recently been some interesting movements of this kind. In the winter of 1840-1, a course of missionary lectures was commenced in the city of New York, at the suggestion of a pastor, warmly devoted to the cause of missions, and under his direction, in the house of worship of the congregation to which he statedly ministers. The lectures were delivered on the evening of the Sabbath. There was little opportunity of previous arrangements for this course, and little concert in the movement among pastors, or other friends of the cause, in that city. The attendance on the lectures was therefore not as large, nor the interest they awakened, as deep as they might have been in other circumstances. Yet the impression made on many minds was a happy one, and the good effects of that course are manifest.

Last winter, a movement of a more marked character, and attended by more decided results, commenced in the city of Boston. At the suggestion of a young gentleman of that city, and after correspondence with the Secretaries of the Board, a number of young men, formed an association, denominated, "The Boston Young Men's Society for Diffusing Missionary Knowledge." Their objects, as stated in their constitution, are "the general diffusion of missionary intelligence and a knowledge of the heathen world; the cultivation and development of a missionary spirit, and the promotion of an acquaintance with the plans, operations, and general influence and bearing upon the world of the work of foreign missions." This object they propose to seek, chiefly by means of a course of popular lectures.

The association did not think it wise to interfere in any way with the plans adopted by the churches of the city in making collections for the missionary cause. Nothing more was attempted in the way of raising funds than to defray the expense of their own plans and operations. For this purpose, each member of the association made an annual subscription, and tickets of admission to the lectures were sold.

In pursuance of its objects, the association hired the Odeon on Wednesday evening of each week, and invited a number of literary gentlemen, from various parts of the country, known as friends of the missionary cause, to lecture, each at a stated time, and on a specified subject.

The gentlemen whose services were thus solicited, entered into the plans of the society, and where previous engagements permitted, gave their aid. The course of lectures extended through a term of three months. It was in general well attended. The interest awakened by it in the community, rather increased than abated, to the last. The information thus diffused gave to many minds new views of the magnitude and excellence of the missionary work, and of its claims upon the philanthropist and the Christian for a steady and generous support. The impression made was salutary. Such were the results of the whole experiment, that those who planned and conducted it, are making arrangements for a similar course during the coming winter. Into this course some changes will be introduced, without any material variation from the original plan, which it is thought will enhance its value.

The committee are of the opinion, that the friends of missions might institute similar courses of lectures in the principal cities and towns where they reside, with advantage to the cause. Such lectures not being delivered on the evening of the Sabbath, need not be strictly and exclusively religious in their characters. Laymen as well as clergymen might take part in them. They might embrace a wide range of topics; many of them interesting to the scholar, the statesman, and the political economist, as well as to the Christian; the history, geography, literature, and philosophy of missions, ancient and modern, protestant and papal; missionary travels and voyages, and biography; the mutual influence of missions, and civilization, commerce and the arts; the history and philosophy of the various forms of error and superstition that have prevailed in past ages, or are now prevalent in the world; their influence on the progress of learning, and the arts, and on the political, civil and domestic institutions, manners and happiness of mankind; in contrast with the influences of the gospel of Christ, &c. &c.

If these lectures were conducted by associations of young men, formed for that purpose, any interference with existing organizations for missionary purposes would thus be avoided, a new and interesting field would be opened for the labors in the missionary cause of this important class of our fellow Christians, and the whole movement might thus receive diffusive and catholic character, apart from parochial or denominational limits and interests.

The Board, at its last meeting, recommended the formation of missionary associations among the children and youth connected with the various religious societies by which it is supported. The importance of this measure, and the encouraging progress made in it, during the last year, seem to claim for it a place in the deliberations of the present meeting.

The men who commenced the missionary enterprise in the American churches, a little more than thirty years ago, with here and there a solitary exception, have passed away. A large majority of those who now labor in the cause at home and abroad, were at that time children or youth. Many of them trace the deep and steady interest they now feel in the missionary work, to some incident by which their attention was directed to it in early life. Some anecdote of heathen folly or wickedness, or of missionary zeal, or trial, or usefulness, or joy in suffering and in the near prospect of death; a casual interview with a missionary on his way to the distant heathen; a remark dropped by such a one; a small contribution to the missionary cause made at the suggestion of a parent or teacher; a conversation on missionary topics at the domestic fire-side, or a prayer for the missionary cause at the family altar: these were the sparks, which, falling on the youthful mind,

kindled a fire that still burns with increasing light and warmth; these the germs of those precious fruits that are ripening now.

Thirty years hence, those who now labor and pray and contribute for the publication of the gospel to the world, will have finished their labors and gone to their last account. Our places will then be vacant, or they will be filled by those who are now children and youth. In their minds the seeds are now sown which will ripen then. If their faith and zeal and self-denial are then such as the progress of the work and the rapid movements of the providence and Spirit of God, toward the final consummation, demand, they will no doubt trace them back, as we do ours, to impressions made in early life; to the elements of missionary character implanted in childhood or youth.

In this view of the subject, how important our juvenile missionary associations, and all other appropriate means of cultivating in the young a missionary spirit.

The *growing* interest in this subject is an auspicious indication, that the missionary movements of the present day are not to cease when the heads and hands that now plan and labor are laid in the dust, but to increase and prosper, till "the earth is full of the knowledge of the Lord."

The actual amount annually poured into the missionary treasury by the willing hearts and hands of youthful contributers, and the present aid thus derived from juvenile associations, are matters of no small moment. But the prospective fruits of these nurseries of missionary feeling and action are so much more important, that they may well claim our chief attention. In this view, they are the best earthly hope of the missionary enterprise and of the heathen world.

Missionary associations among the young have assumed various forms. The circumstances and the plans and modes of operation, in which they exist and prosper, are diversified.

In many cases they are connected with Sabbath schools, and conducted by the pupils under the supervision and guidance of their teachers. Frequently the whole school prepares monthly or quarterly a lesson on some topic connected with missions or listens to a missionary lecture, and makes a contribution for missionary purposes. In other cases, a collection is made in connection with the monthly distribution of the "Dayspring," obtained for the school by the subscription of the pupils themselves, or of their teachers, or of the church, or of some liberal friend of the school and of missions. In some schools measures of this kind are not general, but confined to a particular class, or to certain classes. In these modes, many schools contributed to the Board, last year, sums varying in amount from twelve dollars up to three hundred dollars. And some of them have regularly made similar contributions every year, for six, eight, or ten years.

In a number of churches juvenile missionary associations have been formed, embracing large numbers of young persons of both sexes, who meet monthly, on some evening of the week, to hear addresses and reports on missionary topics, by persons previously appointed to that service. A subscription to the missionary cause, payable quarterly or monthly, constitutes membership in such associations. This is collected, when due, by the officers of the society, or by persons specially appointed for that work, each of whom has his list of members, for whom he is responsible. These associations hold annual meetings, at which the doings of the year are reported, and a public collection is made for the treasury of the society. Societies of this kind might be named which have flourished for a number of years, contributing steadily and largely to the support of missions, and cherishing in the hearts of their members a lively and intelligent zeal for the cause. These, too, are valuable channels for the circulation of the Missionary Herald and the Dayspring.

Efficient juvenile missionary associations exist in a number of boarding schools and other seminaries of learning. In female associations of this

description, an hour or two of each week is often spent in preparing articles of apparel for missionary stations, or ingenious fancy work of various kinds, which is sold for the benefit of the missionary treasury.

Many little circles of children are gathered weekly in the parlors of active friends of the cause, when under the eye of some christian matron, they bring in their little offerings, and ply their needles in aid of the cause, while they listen to missionary biography or intelligence selected for them, and read by one of their number. The pastor's wife is sometimes seen presiding in such a circle, binding the hearts of the children to herself and to her husband, and preparing those who may fill hereafter posts of usefulness, such as she now occupies. In other cases, intelligent and accomplished young ladies, have collected such groups around them by their personal exertions, and, from week to week, find a purer joy, in fostering the germs of benevolent action in the young heart, than the gay assembly or the ball-room ever gave to their votaries.

Family missionary associations exist to some extent. In these, each member of the family, under the guidance of the parents, makes at stated times a contribution, the fruit of personal labor or self-denial, in some form which parental wisdom has suggested or youthful ingenuity devised. When the collection is made, information on missionary subjects is often given, either from books, or periodicals, or in familiar conversation.

These are some of the plans for juvenile missionary associations which have been adopted, and are successfully pursued. It is easy to see how they may be varied according to circumstances, and with what facility, under parental or pastoral supervision, they may be greatly multiplied. How much has been contributed to the Board by such associations during the last year, has not yet been ascertained. Nor can it be accurately known, because where remittances are made to the treasurer from churches or auxiliary societies, the particular sources from which they are derived are not always specified. It is known, that in 1840 more than five thousand dollars came into the treasury from juvenile associations. The increase from this source since that time may be safely stated as fully in proportion to the general increase of receipts.

No doubt the resources of the Board might be much enlarged, if due attention were given to organizations of this description. One of the British missionary societies, which is supported mainly by the contributions of the poorer classes, reports more than $20,000 received in a few months, as the offerings of children and youth. And its directors seem to rely very much on the efforts of juvenile collectors, for the increase of their income, already larger than that of any other missionary society. Connected with christian families, who regard the Board as the channel for their missionary efforts, embracing more than 300,000 professors of religion, there are more than half a million juvenile members. If each of these contributed but one cent a week, that would nearly double the whole income of the Board last year.

But the pecuniary proceeds of such associations are of small importance, compared with their value as a means of intellectual and moral culture. Who can measure the difference in the formation of character, and in its bearing upon usefulness and enjoyment through life, of such an amount as has been named, intelligently and cheerfully offered by half a million youthful hearts and hands, to promote the cause of Christ and of human happiness, and the same sum expended for toys or indulgences of appetite, often hurtful alike to the temper and the health, and fostering in the domestic circle, self-will, irritability, and disease!

It may be added here, that special interest may sometimes be given to juvenile associations, by selection of particular objects, to which they may appropriate their funds. The support of missionary schools or seminaries; the education of heathen youth, or of the children of missionaries; provision for the employment of native helpers, in connection with missionary

stations; the distribution of the sacred Scriptures or of tracts in heathen countries, are objects whose importance a child may readily be made to understand. The stated distributions of the Dayspring, among the members of such associations, will aid in giving them stability and a growing interest. Special attention will be paid to them in the preparation of that work. Will not the friends of missions see that it is put into their hands?

The committee respectfully and earnestly commend this subject to the personal attention of the members and friends of the Board, of the pastors of churches, of christian parents, and the superintendants and teachers of Sabbath schools, and especially of christian females, who love the cause of missions, and long to do more than they have yet done for the honor of the Saviour and the welfare of perishing men. Their kind, patient, prayerful zeal may here find a field of labor that will yield to their affectionate and skilful cultivation a rich and abundant harvest.

The above paper was referred to Rev. Dr. Magie, Rev. C. Eddy, W. W. Chester, Esq., Rev. E. Seymour, James D. Johnson, Esq., and Rev. A. T. Chester, who subsequently made the following report:

The Board are deeply sensible of the importance of having the rising generation trained to take an interest in the work of foreign missions. *We* do not continue by reason of death. If this great work is to be carried forward until the world is converted, instead of the fathers the children must come up to the help of the Lord. Early impressions are usually lasting impressions. The child that is taught to make regular contributions to the cause of foreign missions, will not be likely to forget or forsake this cause when he becomes a man.

The Board therefore would repeat the recommendation of the last annual meeting, and urge the formation of juvenile missionary associations upon all who wish to see this great matter resting upon a firm and enduring basis.

The Board have learned with pleasure, that the cause of foreign missions has been aided by its having been made the theme of a series of consecutive popular lectures. In this way information of great importance as to the history, the geography, the dress, mode of life, domestic and civil institutions of the different heathen nations, may be diffused with the happiest success. Much may thus be said, which cannot with propriety be introduced on the Sabbath, and an interest may be awakened for this cause in its more solemn and affecting aspects. The Board therefore commend this matter to the friends and patrons of foreign missions, especially in our cities and larger towns.

LEADING OBJECT OF THE MISSIONS TO THE ORIENTAL CHURCHES.

The following paper was submitted by Dr. Anderson.

It is thought desirable to make a special report on this subject.

The doctrines of grace have ceased to be a part of the actual religion of the oriental churches. Salvation is sought as the result of merit, and not as a free gift through the righteousness of Christ. As a consequence, the religion of those churches exists almost wholly in a mass of superstitious forms, and useless or idolatrous observances; while the worship of God is displaced by the worship of the virgin and the saints. This description does not apply in its full extent to the Nestorians, as they do not worship saints, and their ritual is less incumbered than that of other oriental sects.

That which every enlightened christian must desire to see in these churches, is a wholesome and enduring reformation. This can result only

from a revival of religion; and for such a revival, there are well-known appropriate and indispensable means. These means are the faithful preaching of the great fundamental truths of the gospel. A revival of religion in a church that has long been sunk in ignorance and superstition, is, however, a distinct thing from that change in its external rites and observances, which is called a reformation. The two things bear the relation to each other of cause and effect; and abundant proof may be found in the recent and admirable History of the Reformation by D'Aubigne, that the two, as tangible and visible results, have not necessarily a contemporaneous commencement.

Four years after Luther had began to preach the doctrine of salvation by grace, and when it had been proclaimed as far as Switzerland, Italy, France and England, the constitution, ritual, and discipline of the church had undergone no alteration. Even at Wittemberg, where the Reformer lived, while all *within* was new, all *without* remained unchanged. The recently recovered Gospel sounded in the midst of the ancient rites. The priest, even Luther himself, was unconscious of the inconsistency; and the people, who eagerly listened to the new preachers, continued devoutly observant of their long established customs, as though they were never to abandon them. The vernal sun had risen, but there was no visible sign of vegetation. This aspect of things, however, was deceptive. "A vigorous sap was circulating beneath the surface, and was about to change the face of the world."

The historian thinks that it was to this wisely-ordered progress, the Reformation may have been indebted for its triumphs. Every revolution must needs be wrought out in the opinions of men, before it takes the form of action. Had Luther begun by attempting to abolish monastic vows, the mass, the confession, and the prescribed form of worship, he would have encountered the most formidable resistance. "The people," says D'Aubigne, "seeing no change in their daily devotions, followed undoubtingly their new leader, wondering at the assaults directed against a man, who left unquestioned their mass, their beads, and their confession; and were disposed to ascribe such enmity to the petty jealousy of secret rivals, or the hard injustice of powerful enemies. And yet the opinions that Luther put forth, fermented in the minds of men, moulded their thoughts, and so undermined the strong holds of prejudice, that it, ere long, fell without being attacked."

This reference to the early history of the Reformation, is not made to prove that missionaries to the oriental churches should take the course pursued by the German reformer; but to illustrate the fact, that the revival of religion, in a long and deeply degenerate church, does not necessarily bring about at once a reform in its ecclesiastical rites, ceremonies, and forms of worship. It is a fact in the history and development of human nature, that has strong analogies in the surrounding physical world.

It was perhaps by a process like that just described, only of much longer continuance, that the mind of the early Jewish church was weaned from the rites and ceremonies, which had grown up under the former dispensation.

Now it would seem that the western churches should have for their specific and immediate object, in sending missionaries to the oriental churches, the *revival of religion* among those churches. There is great power in a specific, well-defined, simple object, when it is large and thrilling; and such this object is. Our object as a Board is, through the grace of God, to revive the knowledge and influence of the great fundamental doctrines of the gospel in certain of those churches. The loss of these doctrines is what occasioned their degeneracy; the revival of them cannot but be as life from the dead. Were a knowledge of the spirituality and extent of the divine law, the corruption of human nature, the necessity of regeneration by the Holy Spirit, and salvation by grace through faith in Christ, once more to pervade those communities, the whole fabric of superstition would explode, and nothing could prevent the explosion. Even the doctrine of justification by faith alone, is enough, if generally received, to cleanse the corrupt ritual of a degenerate christian church.

Now it is precisely through these doctrines, that missionaries can gain the easiest access and the most candid hearing in the oriental churches. The merely external religion of fasts and feasts and modes of worship, is what those churches are most eager to sustain, and around which their prejudices stand guard and their weapons of defence are gathered. This fact is no less remarkable than it is cheering. It opens our way directly to the very citadel. So Luther found it. The historian of the Reformation says, that "The infatuation of his enemies favored him as much as his own courage. They contended with much warmth and passion for things that were at most but secondary and subordinate opinions; and when Luther assailed the very foundations of the Romish doctrine, they saw them struck without uttering a word. They exerted themselves to defend some advanced outworks, at the very time that their intrepid adversary was penetrating into the citadel, and planting there the standard of the truth. Hence they were afterwards much astonished to see the fortress, of which they had constituted themselves the defenders, undermined, on fire, and sinking in the midst of the flames, while they thought it impregnable, and were braving the besiegers."

Luther was, however, somewhat more *conservative* than we should wish to see missionaries at this day. After having re-established the doctrine of justification by faith, and thus brought the church once more under the beams of the Sun of Righteousness, he was for *retaining* every thing in its constitution and modes of worship, that was not expressly *forbidden* in the Scriptures; thus seeking to connect the church of modern times with that of all preceding ages. And to this we are perhaps to attribute the existence of much that is now to be lamented in the constitution, ritual and discipline of the churches of Protestant Europe. On the other hand, Zwingle, the great Swiss reformer,—who was cotemporary with Luther, and through whom, and his great coadjutor Calvin, we in an especial manner received the fruits of the Reformation,—Zwingle was for *abolishing* everything in the church, that was not expressly *required* by the Scriptures; and thus, disregarding every intervening age, he sought to restore the church to its primitive condition.

When the truth shall have made such progress, that persecution arises and drives the converts from their churches, or that they can no longer endure to remain on account of the inefficacy of their earnest protests against the various forms of error and corruption,—then will be the time to study these great men as *reformers* and to compare their principles and conduct, as such, with the principles and conduct of the apostles; and in doing this, the circumstances of time, place, people, etc., in which Luther and Zwingle brought their principles into action, must not be overlooked. The "wisdom that cometh from above," when it enters the mind of man and applies the unchanging principles of God's government to human action, regards places, and times, and seasons; it regards the conditions and characters of men; it regards the state of society, and the weaknesses, prejudices and follies of those it seeks to benefit; it plans and labors for attainable results, rather than for those which are merely desirable; it lives for the actual, rather than for the ideal; and is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Far enough is it from being blind to consequences, or rash in its measures, or disposed to adventure much on mere *a-priori* principles and reasonings. It takes comprehensive views, and treasures up experience, and thus its path of usefulness becomes "as the shining light, that shineth more and more unto the perfect day."

The missionaries to the Armenians,—among whom the truth has taken by far the strongest hold,—believe that their own labors should be wholly directed to the *revival of religion.* But while they do this, they are frank and open in their intercourse with the people; conceal none of their opinions; compromise with no error; connive at no superstition; countenance no sin; but, with a comparative disregard of forms and external institutions, as being

of secondary importance, they preach a pure and spiritual Christianity, which demands an immediate renovation of the soul, and presents Christ crucified as the only mediator and ground of hope, and Christ followed, obeyed, loved and gloried in, as the only and the sufficient sign of a title to salvation.

Such is the object of our missions to the oriental churches, and such are the principles on which that object is pursued. Preaching, in its most general acceptation of oral instruction, more or less formal, is the grand instrument employed. That the character of this preaching may be more clearly seen, the subjects of it will be enumerated, gathered out of a journal of one of the missionaries to the Armenians of Constantinople, published in a single number of the Missionary Herald; viz. that for March last. The subjects are as follows:

Salvation by works, and by grace — No flesh justified by the deeds of the law — Prayer — How sin may be pardoned — Salvation by the blood of Christ alone — Christ the only Mediator — Christ our all-sufficient Mediator — Other Mediators than Christ useless — Importance of union among Christians — On keeping the Sabbath — The difference between spiritual and worldly men — Importance of being always prepared for death — Obedience to the powers that be a duty so far as will comport with the rights of conscience — The Bible the only fountain of truth — Every thing to be rejected that is contrary to the Bible.

It is possible that the missionaries in Greece and Turkey may have erred on the side of caution, in the early period of their mission: but of this it is difficult for persons, who are ignorant of the language of the people and have had only a brief stay among them, to form a competent judgment. Those missionaries are every way entitled to our confidence, and their labors among the Armenians have been signally blessed. Mr. Houston says, that Dr. King's preaching to the Greeks at Athens, is in the manner of the most efficient preaching in our own country; and the prompt relinquishment of the station at Ariopolis, rather than allow the Greek catechism to be introduced into the schools, was a testimony against the superstitions of the Greek church, that was clear, decisive, and well understood, it is believed, by the Greek people. The Syrian mission, in the inexperience of a first effort, began as if *reformation*, in the technical sense in which the word is used in this report, had been its leading object. Consequently there has been great wrath and opposition from the first, and the convert has too often had the only alternative, as it seemed, of becoming a pensioner on the mission, or starving. And it remains to be seen, whether converts thus situated will acquire that spirituality and strength of character, which they would do if their social relations suffered less violence. The difference may have resulted, however, in great measure, from peculiarities in the social state of the Syrian community.

It should be added, that as our missionaries are of course more enlightened than Luther was in the early periods of his ministry, so their converts are more enlightened than were his; and these do not conform to ecclesiastical usages, which do violence to their consciences. Whether the Nestorian community can be reformed as a church, and how long pious Armenian christians will remain in formal connection with their respective churches, is more than can be known at present.

This subject was referred to Rev. Drs. Bacon, Snell, Pierce, Williston, Prof. G. Shepard, C. Stoddard and C. W. Rockwell, Esqrs., who made the following report.

1. The question whether the existing Oriental churches, so called, are to be reformed and revived, or subverted and destroyed in the progress of Christ's kingdom, is a question which it is not necessary for us or for our

missionary brethren to determine now, but which will be determined by time and the development of God's providence.

2. The great object of our missions to the Oriental christian communities, should be the revival of spiritual religion, the conversion of souls to Christ, the wide diffusion of the great regenerative idea of justification by faith alone, and not a controversy with the hierarchies of those communities about particular institutions, forms, and ceremonies.

3. Great caution is necessary on the part of the missionaries, lest any thing done by them or by their converts and pupils, be understood as implying some compromise with the idolatrous or superstitious practices.

4. Whenever those Oriental churches, having had the Gospel fairly proposed to them, shall reject it, exscinding and casting out from their communion those who receive it,—as the Jewish church exscinded and expelled the primitive believers,—and as the Romish church exscinded and expelled the Reformers,—then it will be necessary for our missionary brethren to turn from them as apostate, to shake off the dust of their feet as a testimony against them, and to call on all God's children to come out from among them and not to be partakers of their plagues.

5. The action of the missionaries among those ancient and benighted christian communities, seems to be, thus far, in accordance with the foregoing principles. In this respect, then, we think that their action and that of the Prudential Committee under whose advice and approbation they have acted, has been wise and faithful.

The committee, therefore recommend the adoption of the accompanying resolution.

All which is respectfully submitted in behalf of the committee.

Resolved, That the object of evangelical missions to the Oriental churches, is and ought to be the revival of spiritual religion by the republication of the doctrines of grace, and not the propagation of particular forms of church organization or of worship.

DEVISES AND BEQUESTS TO THE BOARD.

This subject was committed to Hon. Seth Terry, Henry Hill, Esq, James Stedman, Esq., C. M. Lee, Esq., Rev. Messrs. John Marsh, James M. Hunting, and R. B. Campfield. The committee submitted the following report.

The amount of income from devises and bequests is so considerable that it ought to receive due attention. From various causes the benevolent intentions of the testators towards this Board have been frustrated, sometimes partially, and sometimes wholly. Losses thus occasioned have arisen, in part, from the want of some duly authorized friend or agent of the Board, present, on the spot, to protect its interests.

The extent of country over which the friends of this institution are scattered, who decease, leaving wills in its favor, is large; and hence it is difficult for the Prudential Committee to gain a knowledge of the existence of such wills. The executor is often interested to withhold it from them, or if he finally furnishes them with a copy of the will, perhaps the assets for payment of the legacy given, will have been otherwise unduly absorbed.

This want of information more peculiarly endangers the interest of the Board in cases of executory devises, and contingent legacies, depending on lives, or on the happening of some future event. In these cases the right of the Board may not vest until, perhaps, it is forgotten that there is such a will. The Board never having been advised of it, omit to claim any thing, and the property goes to the heirs at law or elsewhere.

Another source of loss is that wills are frequently so unskilfully drawn that their construction is doubtful, and the Court of Probate, through the vig-

ilance of interested persons and able counsel, may be induced to decide unfavorably to the Board: whereas, had they knowledge of the will, and had the facts been duly represented, a different decision may have been made.

In some states, courts of probate are mere fire-side jurisdictions, and pass orders and decrees *ex-parte* and without notice. Hence the opportunity for an interested executor on the final settlement of his administration account, to make charges consisting of family claims, with a view to defeat legacies.

These are a few of the cases which go to shew that it is important to this institution more effectually to guard their rights on this subject by the exercise of more vigilance through agents or otherwise. Facts which have come to the knowledge of the committee, disclosing losses that have already happened to the Board from want of copies of wills, or knowledge of them, satisfy the committee that the matter ought not to rest where it now does.

As, however, these refreshing streams of christian beneficence issue from springs so numerous, extending over almost the whole country, the committee have not attempted to digest a plan for the direction of the Prudential Committee, but recommend that the subject be referred to them with instructions to give it their early attention, and endeavor to remedy the evils experienced, in such way, as in their opinion, will best attain the object in view.

NUMBER OF MISSIONARIES REQUIRED FOR THE MISSIONS AND THE PROSPECT OF OBTAINING THEM.

Mr. Greene read the following paper:

Two years ago this subject was presented to the Board at its annual meeting. Its importance to the vigorous and successful prosecution of the missions, and indeed to their very existence, compels the Committee to invite attention to it again, under circumstances more ominous to the best interests of the missionary cause than before. During the year preceding the meeting in 1840, twenty-seven missionaries and assistant missionaries had been appointed, and nineteen had been sent forth to their respective fields of labor, while twenty-eight were then under appointment. During the year now ended, only sixteen missionaries and assistant missionaries have been appointed, twenty-four have been sent forth, and only four missionaries and one female assistant remain under appointment, and of these missionaries two will not probably be ready to enter on their work during the current year. At the meeting in 1840, the number of missionary laborers appointed during the year, the number sent out, and the number of those remaining in this country under appointment, were less than at any other meeting since 1831. During the last year, the number of appointments is less by eleven, while the number remaining under appointment is reduced from 28 to five, or to less than one fifth. The number of deaths and dismissals for various reasons was in 1840, 26; while the last year it has been 33. During the past year also, thirteen missionaries and assistants have returned from their fields of labor from ill health or other causes. The number of ordained missionaries connected with the Board is thus left 134, less by four than it was last year; and the whole number of laborers connected with the Board, exclusive of native helpers, has been reduced from 384 to 357, less by 27 than it was last year, and less by three than it was five years ago.

At the meeting in 1840, it was stated that if 40 missionaries, accompanied by such a number of male and female assistant missions as would swell the whole number to 150, should be sent forth, it would be doing no more to strengthen and extend the missions for three years just then elapsed, than was done during the three years preceding 1837. If the missions must, to be healthful and vigorous, be steadily progressive, as was main-

tained by the Board at its late special meeting, how greatly must they need strengthening and enlarging at the present time, when the number of ordained missionaries is no greater, and the whole number of laborers is three less, than it was five years ago!

After a careful survey of the missions and the appeals sent home for reinforcements, the committee present to the Board the following schedule, representing the number of missionaries urgently called for at the present time by the exigences of the missions:

For Southern Africa,	. . . . .	3
" Western Africa,	. . . . .	3
" Constantinople and vicinity,	. . . .	2
" Nestorians of Ooroomiah and the mountains,		4 and 1 physician.
" Ahmednuggur,	. . . . .	3
" Madras for Tamulians,	. . . . .	3
" " Teloogoos,	. . . . .	2
" Madura,	. . . . .	20
" Ceylon,	. . . . .	3
" China,	. . . . .	4
" Sandwich Islands,	. . . . .	12 & 3 physicians & 4 teachers.
" Cherokees,	. . . . .	2
" Choctaws,	. . . . .	2 " 1 " 1 "
" Pawnees,	. . . . .	1 " 1 " 1 "
" Sioux,	. . . . .	2
		66 & 6 physicians & 6 teachers.

Thus is seen, that at least sixty-six missionaries are now urgently demanded to meet the exigencies of the missions; and with these should be sent at least six physicians and six teachers to meet special calls for their labors. Nor is this designed to set forth the whole number of missionary laborers for whom there are promising openings in connection with the existing missions. It would not be difficult to find good and extensive fields of labor for the whole of this number in the Tamul country alone; and if there were adequate pecuniary resources at command, it would be desirable to send forth to the several missions double the number specified, during the current year.

But that the Board may see that the Committee are not merely laboring to make out a case, a few extracts from the appeals of the missionaries, calling for more helpers, are subjoined. Mr. Grout, writing from the Zulu country, in Southern Africa, after mentioning numerous populous villages among the Zulus and some adjacent tribes which he had not visited, where were believed to be inviting openings for missionaries, says:

"But exploring is not necessary in order to justify sending us a reinforcement. I could write sheets to show that there is no want of opportunity here both to labor and extend, were it necessary, and now that we have the field we ought to occupy it. I work to great disadvantage for want of associates; and if, in God's providence, I should be taken away by death, the cause, as well as the mission, would suffer. If we are to do any thing for the Zulus, now is our time."

Doct. Adams, writing from his station near Port Natal, describing the openings and calls for missionary labor around him, says:

"Taking the whole of this field into view, I do not know of any other occupied by the Board, not more extensive than this, where, as it seems to me, there is more to encourage a missionary, or where labor and money, judiciously appropriated, promise greater or speedier results.

"This station is situated in the midst of a population of 6,000 natives, not including those living with the Boers. Another station might be located on this side of the Umzimkulu river, and within fifty miles of this place, so as to be in the centre of a population nearly as great, and there would still be a population of several thousands a little interior, unsupplied. In the Zulu country we know of nothing, except the want of men and money, to

hinder extending operations as far as the unwholesome region around Delagoa Bay. We may now consider the native population of this country as permanent and safe under the protection of the English government."

Writing from Western Africa, Mr. Wilson says:

"We need, imperatively need, one or two missionaries to strengthen the mission in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see, day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

"Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. We specify this number, not because we think it all, or the half, or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land; but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character, for at least one hundred missionaries, almost the whole of which must, we fear, for many a long day remain as it has for centuries past, a scene of desolation and moral ruin."

Mr. Dwight, writing from Constantinople, after adverting to the spiritual influences which have been descending on the 200,000 Armenians of that city and suburbs, ever since the mission was established there, by which many, and some high in rank and intelligence, had been enlightened and converted, says:

"At present the door is wide open for the free prosecution of missionary labor in its several departments of training up youth, circulating books, and preaching the gospel. At present there is a listening ear. If we are furnished with suitable means for seizing the advantages God is offering us, there is every reason to believe that this whole people may soon become truly enlightened and evangelical Christians. But if, on the other hand, the present favorable opportunities are neglected, the cloud of deep moral darkness may roll back upon them, and it is impossible for any one to predict when it will again be lifted up.

"We who are laboring here shall not be here always; we are not only mortal, like other men, but we have learned that our lives may be shortened by our laboring in a foreign climate. Now it is plain as can be, that in order to keep our number good and maintain an undiminished pressure of moral influence on the people, you must send out here some additional laborers. The interests at stake are too valuable to be left hanging on the brittle thread of one man's life; for, according to the present arrangement, whichever of us should be taken away, one entire department of the work would be left vacant, with no one prepared to fill it."

After having taken a survey of the villages of the Independent Nestorians, Messrs. Grant and Hinsdale say: "In view of our entire field, we would, in conclusion, urge upon you and the churches to send us help without delay." And Mr. Hinsdale adds;

"I have now had an opportunity of surveying this field sufficiently to become deeply impressed with the importance of carrying on our missionary operations here with vigor. We need help. We ask—earnestly ask for help. We are surrounded by multitudes who are ready to receive the

bread of life, for the want of which they are perishing; and the fact, that the enemy is active, scattering tares in the field, gives to our cry for help an urgency that should make it reach the ear and heart of every Christian. There is no time to be lost. We must take possession now, unless we would allow the enemy to do that which cannot be undone without a vast sacrifice of time and expense—to say nothing of the value of the deathless spirits that may be eternally ruined by our delay. The emissaries of the papal church are on the alert, making every effort to poison the minds of the people with their corrupt doctrines. No less than seven Romish priests have come to Mosul since our arrival. Could we make our voices heard through the churches, by those who have consecrated themselves to the work of the gospel ministry, and by those who would imitate the example of Him who went about healing all manner of diseases, we would cry with an earnestness that we trust would reach their hearts—'Come over and help us;' and we believe that our voice will be heard, and find a response in the hearts of those who have been ransomed by the blood of Him who came to seek and to save the lost. Are there no 'sons of the prophets,' whose hearts burn with holy zeal to come and prophesy to these valleys of dry bones? We believe there are. We must, we will believe that the churches will sustain them; that the heavy burden resting upon us will be lightened, and our hearts made glad by the arrival of those who shall be sent as the messengers of the churches, to share in the toils, the trials, and the rich rewards of this blessed enterprise. But if not—if we must be left to labor alone—alone to bear the 'burden and heat of the day,' still will we cheerfully toil on, as God shall give us ability, and bless him for the privilege, till he shall give us rest in death."

From the Nestorians of Ooroomiah urgent appeals for additional missionaries have repeatedly been sent to the committee, enforced by most weighty considerations, drawn from the eager desire manifested by the people for religious instruction, the reviving influences of the Holy Spirit, which accompany Christian instruction, the present favorable disposition of the Persian rulers, and the increasing endeavors of the Papists to convert the Nestorians to the Romish faith.

From Ahmednuggur, after giving a very encouraging view of the openings around them, the missionaries write:

"We much need more missionaries. With our present force we see not how Jalna can be sustained. And it is painful to us to contemplate the necessity of giving up that station, where so much labor has already been expended, and where so many advantages now exist for carrying on missionary operations. In the field around Ahmednuggur also we need one or two more missionaries, and we fear that without them we shall be unable to make such a use of the advantages we now enjoy for preaching the gospel to the people around, as we think should be made in present circumstances."

For the hundreds of thousands of Tamulians and Teloogoos in the city of Madras and the surrounding villages, the missionaries stationed there have repeatedly and earnestly plead for more missionaries. But as that mission is represented at this meeting by our highly esteemed brother, Doct. Scudder, who will doubtless address the Board on the subject, it is not necessary to say more here.

From the Madura mission two most urgent appeals have been sent to the Committee, one dated in April, 1841, and the other in January of the current year. Did time permit, both should be spread before the Board. The district of Madura, of which the town of the same name is the capital, contains a population of more than 1,100,000 souls. Of this district the missionaries write:

"The whole district is, in the most accurate and strictest sense, open to the reception of divine truth and the christian teacher. Yea more; there is hardly a town or village of any consequence, from which we have not received a formal request—I had almost said entreaty, to send among them

a teacher. When we look at the district in the light of the apostolic injunction, 'Let us do good unto all men as we have opportunity,' we cannot be silent."

After mentioning six large towns, each surrounded by from fifty to one hundred villages, and all within a hundred miles from Madura, and most of them within half that distance, the missionaries say:

"We beg you to remember these towns and villages, with their crowded multitudes of idolaters. Not a christian teacher resides in either of them, and we are so kept at home by the urgent demands of our stations, which undoubtedly have the first right to our time, that we can seldom give these places even a passing call. In most of them there are heathen schools in a prosperous state. These would at once pass into our hands and come under christian instruction, if we had it in our power to receive, support, and superintend them. Never do we pass through the streets of these villages without being assailed by the question, 'Why do you not send a missionary here; we will receive him gladly; we will send our children to your schools. You must not pass us by.'

"And now we leave the subject with you, and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found; they are appointed; they have sailed. Do this, and in behalf of the perishing we will thank you."

Years ago, twenty-seven missionaries were asked for that field. Seven of them were sent. The missionaries now say that the least they can do is to beseech the Committee to send forth the remaining twenty.

From Jaffna, Ceylon, where is a people of the same language, and a field equally promising, the missionaries two years ago wrote importunately for six missionaries, only three of whom have been sent. The mission cannot be conducted, without exposure and loss, with less than three additional laborers.

From China, that world of souls, which has heretofore been virtually walled in from all aggressive movements of the church, Mr. Bridgman writes:

"Both in and out of China, among those who speak this language, the work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command. The state of affairs, has, however, been greatly changed during the last twelve months. Three stations, including many tens of thousands of Chinese—not less than 100,000 souls—are now accessible, under British rule, where we may enjoy all the protection and freedom that any human power can afford. Thus, in China, there is now opened a field for immediate usefulness, requiring far more laborers than there are here to occupy it.

"If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the protestant churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochin-China will all be accessible. But aside from the opening future, you see that present demands in China are by no means inconsiderable."

At the meeting of the Sandwich Islands mission in May, 1841, the assembled missionaries, after looking over the destitute and exposed places, and deciding that at least twelve preachers, three physicians, and four teachers, were imperiously called for, designated one of their number to describe

seventeen posts, at each of which a spiritual teacher of some class ought, with the least possible delay, to be stationed, to hold forth the word of truth, watch over and guide the converts, and to guard them against popish errors, which threaten to overwhelm them. This appeal is given at length in the Missionary Herald for April.

Respecting the Cherokees it must suffice to say, that the oldest and most important station, where is a boarding school of fifty pupils, a native church, with a large Indian population around, has been two years destitute of a missionary; and that one or two others are urgently called for to supply populous districts remote from any of the existing stations.

Among the Choctaws there is no physician, and they are too remote from the white settlements to derive much advantage in this respect from that source. The circumstances of the mission families and of the Indians render it highly desirable that one should be furnished.

Of the want of additional missionaries, Mr. Kingsbury writes:

"We greatly need more preaching. A first rate preaching missionary is at this time a great desideratum, both for the Choctaws and the white people. Never did I feel so much the need of qualifications of a high order as a gospel minister. Oh that you could send us an able and acceptable man. And much as my labors are needed here, there are at least six other places, some of them nearly 100 miles distant, where Mr. Hotchkin or myself ought to preach once a month, and administer the sacrament once in three months. We are in danger of losing a large portion of one of the fairest harvest fields ever spread before us, for the want of suitable laborers."

With his eye on the same district to which Mr. Kingsbury refers in his last remark, Mr. Hotchkin says:

"We need another missionary exceedingly at this time. The chief of the district said to me a few days since, 'Cannot your Board send us a missionary to live here by me?' Here is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than 100 miles, and we have church members scattered over a large extent.

It is impossible for Mr. Kingsbury and myself to preach at our several places oftener than once a month; and then some of our places are neglected more than two months."

Respecting the Pawnees no more need be said, than that there is but one preacher or regular missionary laborer among the 6,000 or 8,000 of that remote tribe; and that, while the tribe are just now, under the fostering hand of the United States agent, passing through the change which they have long been urged to make, from the hunter to the settled agricultural life, and require much encouragement and aid, as well as Christian instruction, the missionary finds himself quite overwhelmed with labors, and fears much that failure in the present favorable movement may result from the want of an adequate number of laborers. A missionary and a physician, sent to them soon, may, under God, save the tribe; while the want of them may cause them to abandon their present undertaking for a long time or forever.

Of the Sioux, let it be borne in mind, that nearly four fifths of the tribe live in parts of their country remote from the mission, and where they cannot come under its steady influence; and that, such is the force of public sentiment in the tribe, that until christian truth can be made to bear simultaneously on nearly the whole, it seems almost impossible to induce a portion to abandon their old customs and incur the reproach of becoming Christians.

With this view of the wants of the missions and the calls of Divine Providence to enlarge and strengthen them, no little importance is attached to the inquiries, From what source, and to what extent can missionary laborers be obtained? It has already been mentioned, that no more than four missionaries and one female assistant missionary are now under appointment—a less number, it is believed, than at any annual meeting during the

last twenty years; and the committee have no information which would lead them to count upon more than that number of missionaries to be sent forth during the ensuing year. So that, for this year, unless the Head of the Church shall, in a special manner, kindle up a missionary spirit in the hearts of young men just now entering the gospel ministry, reinforcing the missions will be wholly impracticable. Will this deficiency be compensated by the increased numbers who will come forward the year following? So far as the committee have information from theological seminaries or other sources, they are not aware that there are five candidates who purpose to offer themselves, during the year now commencing, as preachers to the heathen. Nor does the information they possess furnish better prospect for any subsequent year. The most alarming circumstance, at the present time, bearing on the vigorous prosecution of the missionary work, is the anticipated want of an adequate number of able and devoted missionaries.

It may seem unseasonable, at this time, when the Board is just recovering from the perplexity occasioned by its late heavy debt, to be calling for so large reinforcements. However this may be, the committee cannot but feel constrained to direct the eyes of those who are about to enter the ministry to the yet almost unbroken ranks of the idolatrous nations, and to call upon them to join in a far more vigorous onset on heathenism and superstition than has yet been attempted. The command of Christ, the deplorable condition of the nations, the past success of missionary labors, and the promised dispensation of the Spirit, irresistibly urge them on to this.

Besides, these additional missionaries can be sustained in their fields of labor at far less expense, in connection with the existing missions, than the same number could be on new ground, and yet be far more efficient. The libraries, the presses, the foundries, the seminaries, the translations, and various other means of usefulness are already prepared.

Another view of the bearing of these reinforcements deserves consideration. Why should not the aim be, in respect to such missions as those to the Nestorians and the Sandwich Islands, to put them, without great delay, in a condition to require little, if any, further aid from the Board? to permit us to look forward to the time when the work there shall be substantially finished, and our resources and men directed to other fields? If the requisite reinforcements should now be sent forth, and adequate measures adopted immediately for raising up a native ministry, educating the people, and disseminating the Scriptures, it might be hoped that during the lives of the present generation of missionaries, with such spiritual blessings as faith and prayer would draw down, these communities might thenceforth be safely trusted, in the main, to furnish and support their own ministry and means of education.

If a similar course should be adopted with such missions as those to the Cherokees, Choctaws, Stockbridge and New York Indians, why should not these tribes, within less than a quarter of a century, like communities in our western states, support their own ministers and teachers alone, or with the little aid which some domestic society might afford. How much confidence and strength for the great work should we derive from seeing one community after another thus passing off from our hands, and taking rank among the civilized and christian nations of the earth! Not only ceasing to call for our men and funds, but actually bringing forth their own wealth and their sons and daughters, to co-operate in the work of carrying the gospel to the still unchristianized nations.

Another consideration is worthy of some attention. We shall probably learn that communities in this, so to speak, transition state, about as far advanced on the way from ignorance and superstition towards spiritual renovation, as those just mentioned, are in a very critical condition, in which if they long remain, it must be at their imminent peril. Infidelity and Romanism are ever ready to enter and corrupt; and generally this is the period when the efforts of adversaries are most artful and varied, and

require the most prompt and energetic measures to prevent or counteract them.

The readiness of missionary candidates to go forth to strengthen and enlarge the missions, has an important bearing on the amount of contributions to the treasury. The experience of the Board for the last thirty years, shows that the number of missionary candidates and the pecuniary resources of the Board act and react upon each other. When there has been a supply of missionaries ready to go, that has called forth the funds to send them; and when ample funds have been furnished by the churches, that has multiplied the number of missionaries offering themselves to be sent. The very origin of the Board is an illustration of this. What led to its organization and drew forth contributions to its treasury, if not the fact that five young men, when all was quiet on the subject, showed themselves to the churches as ready and determined to go to the heathen? In 1824, to say nothing of preceding years, an appeal was made for increased contributions, on the ground that there were missionary candidates waiting to know whether they could be sent forth, which resulted in raising the receipts from $47,000 to $55,000. In 1831, it was stated that while the missions urgently required strengthening, fifteen missionaries had been appointed and were waiting to learn whether their services would be needed. The result was that the receipts swelled from $85,000 to $100,000. What raised the receipts from $176,000 in 1836, to $252,000 in 1837, an augmentation of $76,000, but the knowledge of the fact that more than sixty missionaries and assistants were then under appointment, waiting to embark?

On the other hand, the knowledge that ample pecuniary resources are furnished, has ever and most naturally tended to increase the number of candidates for the missionary work. To what was it owing, that in 1836, there were sixty-four missionary laborers under appointment? Was consecration to the missionary work peculiarly epidemical at that period? Doubtless it is attributable to the fact that from 1831 to 1836, ample pecuniary resources were furnished the Board, and the call was for more missionaries. The claims of the heathen and the question of personal duty were examined in the theological seminary, in the college, and down to the preparatory school. And why has the number of candidates for missionary employment been steadily diminishing from 1837 till this time, when that class of persons is almost extinct, if it be not the fact that for these five years the treasury has been encumbered by a heavy debt? Students for the ministry have supposed that they could not be sent forth, if they offered themselves; and even many who were under appointment, weary with a detention of a year or two, have given up the heathen and gone into other fields.

The fact seems to be, that neither the churches nor the candidates for the ministry are willing to assume the responsibility of retarding the progress of the gospel among the heathen. When the churches know that young men are ready, burning with zeal to go and preach Christ to the unevangelized, they will hardly venture, by withholding their contributions, to assume the responsibility of preventing their going forth. And, on the other hand, if candidates for the ministry know that the christian community, filled with love to Christ and desire for the salvation of the heathen, furnish ample pecuniary means for sending abroad all who offer themselves for the work, they will not dare incur the responsibility of saying, by their refusal to go, that the prayers and contributions of the churches shall not be available. The danger lies in this, that the churches, when there are few missionaries to be sent, will withhold their contributions, throwing the responsibility on those whose duty they think it is to go; while young men, when adequate funds are not provided, will neglect to inquire into their own duty, or to offer their services, throwing the responsibility on those whose duty it is to send.

To escape the lamentable consequences which must result from this state of things, how desirable it is that there should be between the churches and

candidates for the ministry, a holy rivalry on this point: the churches determining, that if the gospel is not preached speedily to all nations, the fault shall not be theirs, that they will not provide the means of sending it; the preachers resolving, that, if they are not sent forth, the fault shall not be theirs, that they are not ready to go; each thus provoking the other to love and good works. If the number of missionary candidates had been as great and they had been as earnest to go forth, during each of the last five years, as they were in 1836, who belives that the contributions during those five years would have been stationary or diminishing? By many of those under appointment withdrawing, and others who had contemplated entering it refraining from coming forward, the number immediately decreased. Even if the churches fall short of their duty, why should not young men now, as did the first missionary candidates in this country, thrust themselves, all ready to be sent forth, on the attention of their brethren and fathers, determined to find or make a way to the heathen, and sound a note that shall startle the half-awakened churches to more liberal and energetic action for Christ? Suppose that Mills, Hall, Newell and Judson, had waited till there was a full treasury from which they could draw, when would American missions have been commenced? And if we are to have these alternations, now a full treasury and no missionaries to be sent, and then an embarrassing debt with missionaries detained, how can the Board go steadily forward, entering new doors as they are opened, strengthening the missions as they require it, training up a native ministry, and preparing the way for the establishment of christian institutions on an independent and permanent basis?

The committee would say in conclusion, let not, on the one hand, apprehensions of an exhausted treasury deter candidates for the ministry from offering themselves for the missionary work. Waiting missionaries constitute the most effectual of all human means for filling the treasury. No one who, on the whole, promised to make a good missionary, has ever been refused an appointment for want of funds, nor have such persons often been long detained from that cause.

And on the other hand, the Committee would say, let not the want of missionaries to be sent forth diminish the contributions to the treasury. These, more certainly than any thing else, except the Spirit of God operating on the heart, will call forth offers of missionary service. But even if it should not be so, the present amount of receipts and much more, can advantageously be expended, and is even urgently demanded, at the existing missions without additional laborers. In the Tamul, Mahratta, Nestorian, Armenian, West African and Sandwich Islands missions, not to mention others, the amount heretofore expended for printing, for general education, for training up native preachers and teachers, without specifying other departments in which there might be a considerable increase, might be advantageously doubled within a single year.

The above paper was committed to Dr. Cox, Rev. Z. S. Barstow, Rev. H. Bardwell, C. M. Lee, Esq., Rev. Joseph M. Ogden, Rev. Tryon Edwards and John Tappan, Esq., who made a report, approving of the statements and suggestions made in the paper, and commending the subject to the attention of the Prudential Committee.

TRAVELING EXPENSES OF THE CORPORATE MEMBERS OF THE BOARD.

The following vote was passed in relation to this subject.

***Voted*, That the seventh section of the fourth article of the Laws and Regulations of the Board be rescinded; which is as follows.**

Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for traveling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case shall more than forty dollars be paid to any one member.

PROFITS OF THE MISSIONARY HERALD.

Mr. Greene proposed the following vote.

Voted, That the resolution of the Board, adopted at the annual meeting in the year 1821, directing that the profits of the Missionary Herald, shall be vested as a part of the permanent fund for the support of the corresponding secretary, be rescinded, and that hereafter, the profits of the Missionary Herald, so far as may be necessary, and of the Dayspring, should there be any, be appropriated to paying the salary of the editor of those publications.

This subject was referred to a committee, consisting of Rev. Dr. Edwards, Hon. S. Fletcher, Rev. G. D. Abbott, Rev. J. Brace and Rev. G. A. Calhoun, who reported as follows.

By the law referred to, the avails of the Missionary Herald have, for a number of years, been applied to the increase of the fund for the support of the secretaries. But as that fund is now between forty and fifty thousand dollars, it is believed that it will be more useful for the avails of that work to be devoted to some other purpose. Your committee would therefore recommend that the by-law above referred to be rescinded, and that the avails of the Missionary Herald and of the Dayspring be in future, as far as shall be needful, devoted to the support of the editor of those works, till the farther order of this Board.

All which is respectfully submitted, in behalf of the committee.

QUORUM FOR TRANSACTING BUSINESS.

Voted, That the number necessary for doing business at any regular meeting of the Board be fifteen.

THE PROMOTION OF INTELLECTUAL CULTIVATION AND THE ARTS OF CIVILIZED LIFE IN CONNECTION WITH CHRISTIAN MISSIONS.

The following document was presented by Mr. Greene, and without being read, was referred to a committee, consisting of Rev. Dr. Hopkins, the Rev. Messrs. J. Forsyth, S. L. Pomroy, S. I. Prime, and D. J. Noyes, and S. Hickook and Lowell Mason, Esqrs.

The course which a missionary adopts in prosecuting his work must be decided very much by the view which he takes of the great object to be accomplished. If he aims exclusively at being the instrument of immediately converting as many souls as possible to the christian faith, he will devote himself wholly to what is more strictly termed *preaching the gospel;* while, if his object is to have the christian system embraced most intelligently by a people, most fully developed, and most permanently established, he may not confine himself so exclusively to that one kind of labor. Doubtless both

these objects ought to be embraced in the plans of the intelligent missionary. He should take into view both the immediate and the ultimate results of his labors—those which are to be seen principally in the individuals whom he may directly instruct, and those which are to affect the community for which he labors for coming ages; and while he will endeavor assiduously to turn men on every hand to Christ, he will deem it worthy of no small portion of his time and labor to prepare the people intelligently and firmly to sustain the institutions of the gospel by their own unaided efforts.

But in prosecuting this latter object the missionary finds himself opposed by many and great difficulties, varying in kind and amount according to the intellectual and social condition of the people among whom he is placed. Sometimes he finds bands of wandering savages, with no written language, no intellectual or moral culture, no property, and no acquaintance with the arts of life. Before they can become intelligent christian men, duly appreciate and steadily sustain christian institutions, and be prepared to act their part in building up and defending the kingdom of Christ, they have every thing to learn. All their habits of thinking and acting are to be changed. In other communities, the condition and character may be less degraded, and the changes to be affected may be less and different in kind; but still, in all unevangelized communities, as they are to be found at the present time, the changes required, before christianity can be regarded as established on an independent and permanent basis must be great

But how are these changes to be brought about? How are these communities to be taught all that they need to know?

Is there a spirit of enterprise and a capacity for invention and self-improvement inherent in the human mind, in all conditions of it, from which these changes will result? What evidence is there of this? Who can point out any advance of this kind, without foreign aid, amongst the North American Indians, or the islanders of the Pacific or Indian Oceans? The inhabitants of Central America and nearly all the nations of Asia and Northern Africa have unquestionably degenerated during the last twelve centuries. In endeavoring to account for the highly improved social and intellectual condition of these nations in ancient times, it is not the least rational hypothesis to attribute it to the special providence of God, adopting a course which should more effectually and variously develope the human character, and subject tribes and nations to a probation which would show how, under the most favorable external circumstances, they will, without the special divine influences which accompany christianity, sink down into ignorance and degeneracy. We can hardly look anywhere without seeing that a people may be so degraded that enterprise, invention and self-improvement, if they exist at all, are scarcely perceptible. These are most conspicuous, in their variety and power, in connection with the highest advancement in the arts and intellectual cultivation. Where most needed, they are least operative. To start, and till after a degraded people has risen far, there must be foreign aid.

Will the simple unfolding of christian truth in a benighted community, even when made by the Spirit effectual to conversion, work out the desired changes in the intellectual and social condition of a people? It will doubtless do more than anything else to rouse the dormant mind to activity and vigor. It will render it more pliable and docile, and will prepare it to appreciate the proposed good, and patiently to endure the labor of obtaining it. To prepare the way for introducing every improvement in the intellectual and social condition of a people, there is nothing like christianity; and to the highest advancement in these, it is doubtless essential. What it would do for a nation of savages, if kept in contact with their minds, in all its purity and power, for a series of generations, we cannot tell. But christianity does not, of itself, teach the Hawaiian to make an alphabet, or to invent a press, or to establish a system of schools. It does not teach the Pawnee or Flat Heads to construct a plough, or to make an axe, or to weave a garment.

As far as possible is this from falling in with the theory of some, that the christianizing process should be subsequent to the civilizing; and that christianity is too spiritual and full of mystery for the dull heathen mind. In its spirituality, in its purity, in its uncompromising morals, let it be taught to the very dullest and lowest, with all that is startling and all that is melting in it. If this does not begin the process of renovation, nothing else will. Under what other auspices, or with what else for an impelling motive, has any direct effort ever been made to instruct and elevate a degraded community? But while christian truth, enforced by the Spirit, does that for a heathen community which is incomparably the most important, it does not accomplish all which is needed, or even all that seems to be requisite to its own most perfect developement in the christian life.

Will not intercourse with more cultivated nations furnish the unenlightened communities of the earth with all the means which they need for improving their intellectual and social condition? This method is slow in its operation; and in connection with its tardiness, the multitude of corrupting and wasting influences which attend it, render it almost anything else than a method of preservation and improvement. It is, at best, a matter of self-interest, with nothing benevolent or conservative about it, as the present sparse and despoiled inhabitants of many a once fertile and populous country bears testimony. Where is the heathen country, whose native population, within the last four centuries, has, according to any christian estimate, been essentially benefitted in this manner?

Can any reliance for meliorating the intellectual and social condition of the unenlightened nations of the earth be placed on the efforts of philanthropists and those friends of human improvement generally, who do not appreciate the peculiar benefits conferred by the gospel? To cut off all dependence on these, it is enough to ask, what have they accomplished in times past? and what is the ground and hope for the future?

Whatever, then, is to be done, directly or indirectly, to introduce literature and science and the arts of civilized life among the uncultivated nations of the earth, must be done mainly by men possessed of the christian spirit, and probably in connection with their attempts to inculcate christian truth, and establish christian institutions.

In the estimation of missionaries among some recently heathen communities, the questions, what they shall do for the people on these points; and how shall they do it most speedily and effectually? are assuming no small importance. Such questions bear most directly upon two other important inquiries—When will the missionary work among newly evangelized people be so far accomplished that they may be left without foreign aid? and What is to be the character and influence of the christianity established after foreign laborers shall have retired?

Relative to the first of these inquiries, it may be remarked, that if intellectual cultivation and improvement in the useful arts of life, in the case of the Hawaiians, had kept pace with the progress of true piety, the expenses of that mission might not improbably, before this time, have ceased altogether. The same is probably true of some other missions, though, in consequence of the great outpourings of the Spirit at those islands, less strikingly so than of that. But should the Hawaiians make little or no advance in secular knowledge, in legislation, and in the arts of life, the time cannot be foreseen when they will support the mission as now organized. And should the institutions of religion and education be left to native teachers and native support, the second inquiry arises—

What is to be the character and influence of the christianity established there, after foreign teachers shall have retired? In whatever manner it may be accounted for, the fact can hardly be questioned, that the christian system has in no age or nation been maintained for a long period in its purity and power among a people ignorant and uncivilized. The apostles propagated christianity among the most civilized communities then extant. Still

the intellectual and social condition of those nations was by no means adapted to the best developement and permanent purity and influence of the christian system. And hence, almost immediately on the withdrawment of its divinely inspired teachers and guardians, the system became corrupted and enfeebled; and in this adulterated form was propagated among the more uncultivated nations, becoming less and less like itself, as the nations which embraced it, were otherwise less enlightened and improved. This christianity was indeed incomparably better than the paganism which it supplanted, though oftentimes modified by and commingled with it. The christianity, the intellectual condition of the people, and their civilization were of a low order; but they continued at about the same stage, one with the other, through the dark ages, and the progress in them all became accelerated simultaneously at the contemporaneous revival of religion and letters in the 15th and 16th centuries. In all the nations of Europe, embracing all periods since the end of the 2d century, it may probably be said with truth, that the christianity of those nations has, at its introduction or soon afterwards, been modified to correspond with the state of intellectual and social improvement in which the mass of the people were; and has been pure and effective, or corrupted into superstition and error, according as the people were enlightened and civilized, or ignorant and unimproved. Nothing in the history of the past leads us to suppose that christianity, sustained only by those influences with which God ordinarily attends it, will long remain among a people destitute of general education, unacquainted with the arts of civilized life, and uncultivated in their domestic habits, without being corrupted in its doctrines and forms, and let down in its standard of morals. What more probable cause can be assigned for the speedy and great degeneracy in the early Asiatic churches, than the condition of those communities in these respects? What better result could be hoped for from the Hawaiians, or any other people where modern missions have been established, if foreign teachers should be now removed? And when shall we be sure of any better issue of all our labors and expenditures among these nations, unless more effectual measures are adopted to improve their intellectual and social condition? After all that has been done, there remains between the religion of these newly formed churches, and their social condition and habits and their knowledge and modes of thinking on almost all other subjects, a strange incongruity, which cannot be permanent. The religion must come down to the social and intellectual condition; or this must be elevated into correspondence with the religion. Every day that the incongruity lasts, is, without the constant care of the missionary, perilous to the purity of the system.

With this view of the subject, the question arises, What may the christian missionary, consistently with his character and commission, do to promote the intellectual and social condition of a heathen community?

1. He may do whatever will cause christian truth to be most speedily disseminated and most intelligently embraced. If the people to whom he is sent need schools, he may establish and teach them; if they need schoolbooks, he may make them; he may introduce the press and all the facilities connected with it, and keep them in vigorous operation. These and other similar means have a two-fold bearing on the rapid propagation and correct understanding of the gospel message; by giving, in addition to hearing the voice of the preacher, ability to read the word of God and other books where that message is unfolded; and by employing the mind, before unaccustomed to such exercise, on intellectual and moral subjects, and thereby enabling it the more readily and correctly to apprehend the truths heard or read. The missionaries in Ceylon have repeatedly given strong testimony to the favorable manner in which, in this respect, those taught in the mission schools are contrasted with the other portions of their congregations. It is with this view that schools and presses are established so extensively in connection with modern missions.

2. The missionary may do what will bring the people most speedily and steadily under the influence of the means of grace. Here he may be called to depart much further from the simple work of preaching. If he goes to unsettled and roaming tribes, like most of the American Indians, and many in Africa, Asia, and some of the islands, he has a great and difficult work to perform at the outset. No effective system of education can be introduced and established; nothing like the stated preaching or other ordinances of the gospel are likely to be enjoyed, nor the Bible to be possessed and read, nor devotional habits cultivated, nor any high attainments in christian character made, till this habit of life is changed. But these wanderers neither know how to live, nor do they possess the means of living in any other manner. The missionary may, therefore, be called to aid them in providing agricultural utensils and learning how to use them; in constructing comfortable dwellings; how to make decent and comfortable clothing; and, in short, how to supply their own wants while living in permanent settlements. Without all this, his missionary work cannot be accomplished. No adequate human agency, to enlighten and reform, can be made to bear upon such a people with sufficient constancy and power. Much less could it be hoped that any such instrumentality, even if it were introduced, could be made permanent.

3. The missionary may labor to reform what in the habits and condition of a people tends to immorality. Of nearly all the domestic habits of unevangelized nations, it may be said, that they are adapted to a corrupt state of morals and nearly inconsistent with any other. Idleness prevails almost universally, and where there is idleness there is vice. This idleness with the heathen is a habit, a mode of life, hereditary and inveterate, not to be cured by a few reproofs or incidental influences. A well-devised, systematic course of measures may be requisite, varying according to circumstances. To bring an idle, lounging people to be habitually employed, whether the employment be profitable or not, whether to supply real or fancied wants, greatly augments their happiness and provides one of the best safeguards against temptation and sin. It is sometimes said, that the fewer artificial wants a people have the happier and the more virtuous they are. If true at all, this must be true with very many limitations. The reverse is much better entitled to the rank of a general truth, if the wants included are not dictated by the lower appetites of our natures. The Hawaiians, it is said, can live well, in their way, with the daily labor of two or three hours. What race of men on earth has moral principle enough to keep virtuous in such circumstances? If there were nothing but the necessities of life, or even the narrower classes of comforts, to be provided, half the world would be idlers, exhibiting the vices and the debasement of idlers.

No little importance is to be attached to decency in dress and to cleanliness, to which most heathen nations are strangers. The habits opposed to them are of a strongly immoral tendency. A taste for dress and personal comeliness, even if it be not very refined, has an important bearing on morals, and should therefore be cultivated. To aid a people in this may be a part of a missionary's work.

The internal arrangements of almost every heathen dwelling are such as to be wholly inconsistent with domestic purity and refinement. So of family order. How few are the heathen communities where all the members of a household daily assemble around the same table, at the same hours, to receive their food and hold that intercourse which binds the members of a christian family together in harmony and love?

Many other things in the habits and condition of heathen and other unevangelised communities might be specified, which, if they remain, will injuriously, if not fatally, affect the results of Christian instruction. These require the attention of the missionary, and may often call for much labor and counsel, which would not otherwise be demanded of a pastor or evangelist.

4. Those measures which promote the purity and permanent influence of Christianity in a nation, fall within the sphere of a missionary's labors. Converts from paganism are, from the nature of the case, and must for some time continue to be, in a state of pupilage. Their knowledge, even of the christian doctrines and duties, is very limited and imperfect; and they are so unaccustomed to independent, conscientious moral action, and so incompetent to found and conduct institutions for their own intellectual improvement, that, notwithstanding all the efforts which can be made in their behalf, they must remain, for no short time, morally, in their minority. Still the aim and effort should be to teach them as soon as practicable to bear these responsibilities. The missionary's work is not finished till this point shall be attained.

Bearing on the permanent establishment and purity of Christianity in a nation, and next in time and importance to the faithful exhibition of the law and gospel of God, is the introduction of a good system of common school education. Teach all to read, and put a Bible in every house, and a foundtion is laid for intelligent piety, and a barrier erected against false teachers and prevailing error. Without this—or, as a substitute, a measure of divine influence surpassing any thing ever yet bestowed on a community—general religious knowledge, or enlightened and well directed piety, or steadfastness and purity in doctrine, are not to be hoped for. Nor does education have this favorable bearing while it is limited to the mere rudiments of knowledge. It must not be admitted for a moment, that the highest cultivation of the human mind can be otherwise than favorable to the most perfect development of christian piety. Literature and science, in their most elevated walks, expand and strengthen the mind, and fit it to act most steadily and to the best effect on all subjects. The more knowledge there is of God and of his works diffused among the people, the less danger will there be of superstition, or imposture, or fanaticism, or errors of any kind in doctrine or practice. Where do we find the most freedom from these?—in communities most ignorant and uncultivated, or in those where education is most universal and carried furthest? How much has modern science and learning done in the countries of Europe to dispel superstition and error, even on religious subjects? Say the missionaries in Ceylon, The introduction and prevalence of a correct system of astronomy must break down the Brahminic superstition.

A similar course of remark might be pursued with reference to all the useful arts and inventions, to trade, commerce and manufactures; which, by creating or increasing the means of living comfortably, and furnishing the basis of property, lead directly and powerfully, when religious instruction is duly inculcated, to give stability and permanency to Christianity and christian institutions. The opinion that poverty, insecurity of person or rights, or adversity of any kind, is as a condition, favorable to the spread and vigorous growth of christian piety or christian institutions, if correct at all, is so to only a limited extent and in peculiar circumstances, as the history of all christian nations renders abundantly evident. Where does Christianity flourish best, in Great Britain and the United States, or in Spain, Portugal and Austria?

Who will dare to say that it is not as much a part of God's plan, that science, and literature, and the fine arts, and all the useful inventions for facilitating labor and intercourse, shall be carried to their highest point, and that the human mind shall know all which it is capable of knowing, and discover all which it is capable of discovering, here in this world, as it is that the gospel shall be every where preached and every where triumphant?—Not as a substitute for the gospel—not supplemental to it; but as something subordinate to it, and yet contributing to that fullest development of its principles and results for which we look in these latter days of promise.

In short, the christian missionary must sustain the character of a

true lover of his race, and must feel for and endeavor to relieve, those to whom he ministers, from all the evils which combine to constitute their state of intellectual and social depression, and to confer on them whatever is conducive to their improvement and welfare. In doing this, he will be sustained by the example of his Master and Lord. How large a part of his miracles were wrought to relieve the temporal wants and distresses of the people, and how many of his parables manifested the tenderest sympathy for the poor and afflicted! Where are the heathen to look for sympathy and effectual relief, if not to those who bear the christian name?

Nor should the missionary feel that while doing this, he is descending from his high calling. Whatever conduces to human happiness and welfare, or is adapted to elevate men, intellectually or socially as well as morally, is Christian in his character, and deserving the attention of a christian missionary. Still he should never forget that his first and great object is to bring the heathen to know and love God, and that the most valuable end to be subserved by other things is to cause the blessings of the gospel to be more fully possessed and enjoyed. It would be a fatal mistake, if he should adopt such a course as should, in the estimation of unevangelized communities, cast the great interests of the soul into the back ground, and attach more importance to their rising in the scale of civilization than to their obeying the gospel.

A single remark may be made on the contrast, in one respect, between the circumstances in which the apostles and modern missionaries have propagated the gospel. In respect to systems of education, or means of intellectual and social improvement, or the arts of life, the apostles possessed no advantage over those whom they sought to interest and save; while the modern missionary goes forth from the most enlightened and civilized portions of the human race to introduce the gospel among the most benighted. In regard to intellectual and social cultivation, and a knowledge of the useful arts, he possesses an almost immeasurable superiority. Does not this superiority impose an obligation? Does it not increase the work which modern christian communities are called upon to perform for the unevangelized nations? and if they do all that is incumbent on them, does it not give the heathen nations of these days an advantage for rapidly improving their condition, not possessed by those of former ages? Why, with such spiritual and providential blessings as we cannot doubt God is ready to bestow, should not barbarous nations advance as much in one century as the nations of modern Europe did in twelve? Heretofore the nations have been left to struggle on, now advancing a little, as peculiar efforts of genius or specially favorable events in Divine Providence gave an impulse, and now retrograding under adverse influences; some of them, on the whole, gradually gaining, till they have arrived at their present stage of light and improvement, while others have scarcely changed their position or have actually gone backward into deeper darkness. But, in these days, why should not christian nations make all the channels of intercourse with their benighted brethren and neighbors, channels through which shall flow in upon them all the intellectual, social and religious blessings which the most highly favored enjoy? How unfaithful a representative of God's benevolence have christian communities in past times been, sitting quietly by the side of the suffering nations in apathy and inaction! How like what they ought to be would they seem, when rising up and entering systematically on the work of regenerating the nations!

Great as the work before us is, we must not falter or despair of ultimate and complete success. In some fields, where Christianity had her whole work to do, a good beginning has been made; and from year to year, as the missionary drops his line to the very depths of human depravity and debasement, at whatever point upon it he now finds the people, in respect to knowledge, or morals, or the arts of life, such may he say is the measure of what Christianity, directly or indirectly, has done for them. And in future

years, as he shall look back and retrace the streams of improvement to their beginnings, he will think how he approached those shores with doubt and misgiving. He will think of the first sermon, the first convert, the first press, the first book, the first school, and the dawnings of intellectual and social improvement—little rills indeed, but multiplying and combining into broader streams, until a tide of piety, and intelligence, and social improvement, and all that adorns and blesses man flows over the land. As he sees how a little one has become a thousand, and the least of all seeds has grown into a tree, and calls to mind the feeble instrumentality employed, and the vast difficulties surmounted, his whole heart will be told in one sentence, and that will be, *Lo, what has God wrought!*

The committee subsequently presented a report which was adopted, and is as follows:

That they have examined that communication and heartily concur in the sentiments it contains.

Your committee do not suppose, with some, that civilization must precede Christianity. On the other hand, they believe that, in the present state of the heathen, Christianity must precede it, as alone furnishing motives which can induce them to abandon practices equally opposed to each. Still they do not believe that Christianity can ever be symmetrical or permanent except in connection with civilization; nor that the Board can expect to be relieved of the charge and expense of any of their missions, till habits of industry and the arts of civilized life, are introduced and permanently established.

The religion of the gospel is a religion of light; it is God's mode of elevating man—the whole man—and the moral perfection to which it aims to bring him can never exist, God never intended it should, in connection with general ignorance or intellectual imbecility. While, therefore, the missionary should make it his first business to preach the gospel and save the souls of men, he must not neglect to lay those foundations in the general intellectual and social culture of the people which will render the gospel permanent.

As it is sometimes difficult for the missionary to know how far he should go in giving merely intellectual instruction and in introducing the arts, as this is a point on which the christian community are not entirely agreed, and as your committee think that the document referred to them will tend to produce harmony of views on these points, they recommend that it be published and circulated under the direction of the Prudential Committee.

AGENTS OF THE BOARD TRAVELLING ON THE SABBATH.

A memorial from sundry persons in Westboro', Ms., on this subject, was read and referred to the following committee: Rev. Abel McEwen, Rev. Mr. Sterling, Rev. Mr. Hurlbut, Hon. S. Fletcher and William Page, Esq. This committee presented a report, which was adopted. Subsequently the vote was reconsidered, and the whole subject was referred to the Prudential Committee.

RELATIONS OF THE PASTORAL OFFICE TO THE WORK OF MISSIONS.

Dr. Armstrong read the following paper:

The intimate relation of the pastoral office to the evangelization of the world, becomes more and more apparent as that work advances. At its last meeting, the Board expressed its conviction of the importance of that rela-

tion. And the experience of the year that has just closed, has been fraught with instruction on this subject.

Much of the success that has crowned the effort to relieve the Board from its pecuniary embarrassment, is due to the blessing of God on pastoral influence. Pastors present at the last meeting shared largely in the spirit of renewed consecration to the work, by which that occasion was marked, and bore it with them on their return to the people of their charge. Pastors were among the first to respond to the appeals, which went out through various channels into every part of the country. In many cases, without waiting for personal solicitation, they increased their own contributions in a ratio equal to the exigency, and called the attention of their people to the wants of the Board, with a warmth and earnestness that led to a like action on their part. Not a few have expressed a readiness to extend their labors of love for the missionary cause beyond the limits of their own congregations; and several have freely expended time and strength in the performance of voluntary agencies, eminently promotive of the interests of the Board.

The agents of the Board bear a unanimous testimony to the cordial co-operation of many pastors, giving unwonted facility and success to their labors in churches visited by them, and supplying their lack of service in churches which they could not reach. As the Board was formed by an assembly of pastors, so it has ever been indebted to them for a generous support. As a body, they have contributed to it, in proportion to their means, more largely than any other portion of the community.

With these facts before them, the Committee cannot but feel deeply solicitous that that active co-operation of pastors, which has been of so much value to the cause, when partially given, should become universal. And while they are impressed with a conviction, that the present position and aspects of the missions of the Board, and of the people among whom they are planted, call for a great increase of the missionary spirit in the churches, they make their respectful and earnest appeal to pastors, as the chief agency by which, through the divine blessing, there is reason to hope for such an increase.

The missionary character of the spiritual body of Christ is generally acknowledged. It is admitted that churches exist, and are sustained and blessed, not more for the edification of their members in love, and for the maintenance of the truth and order of the gospel within their own borders, than for the universal extension of the Redeemer's kingdom. But if this is the character of the whole company of the faithful, it is pre-eminently true of the ministry. If the church is the light of the world, pastors are the light of the church.

If their station imposes on them special obligations to labor for the peace and purity of the churches, and for the growth of their members in grace, are they under obligations less sacred, to look after their faithful performance of their work, as they are the almoners of divine mercy to a world perishing in darkness and sin? Does not one object belong as appropriately to the official duties of the pastor as the other? Can one be omitted, or transferred to other hands, any more than the other, without injury to the cause of Christ and to the souls of men?

If the gospel is missionary in its spirit, and all its legitimate tendencies are to universal diffusion, ought not these traits of revealed truth to be habitually set forth and applied, in the ordinary ministrations of "those who labor in word and doctrine?"

If the great principles of missionary effort and self-denial, are essential elements of christian character, so that where they are defective, the disciple cannot exhibit, in its true symmetry and beauty, the image of his Master, do they not claim from the faithful pastor as careful and diligent cultivation as any other graces of that character? Why should the spirit of missions in a church, or an individual believer, be left, for its sole support

and training, to the occasional labors of an agent or the influence of the religious press, any more than the spirit of prayer, or of brotherly love, or parental fidelity? Why should it not have as distinct a recognition in the ordinary routine of pastoral duties, whether they be public, or "from house to house?"

If Christ has entrusted to his people the word of life and the promise of his spirit, not for themselves alone, but for a world perishing in error and sin; if their fidelity to this trust is essential to the honor of his name among men, to their own spiritual welfare and joy, and to the salvation of a multitude of souls, does not this great subject claim a prominent place in the affectionate solicitude, and prayers, and labors of every pastor? Will the pastor, whose people are permitted to regard prayer for the success of missions, and effort, and self-denial, to publish the gospel to the heathen, as matters of secondary importance, be able to say, as did one of old, "I have kept back nothing profitable unto you; I am free from the blood of all men?"

The missionaries who have been sent out as the messengers of Christ and of his people, to encounter privation and dangers, in publishing the good news of salvation to the destitute, are entitled to the prayerful sympathy and generous support of all who love the Saviour.

But upon the pastors of the churches they have peculiar claims. To them they are allied by special bonds of brotherhood. Called by one spirit to the same holy work, educated for it under the same teachers, at the same literary and religious institutions, the pastor and the missionary are the servants of one master, laboring under one commission, with the same great object of prayer and effort. If Christ calls one to minister at the altar where he dedicated himself to God, surrounded by the companions of his youth, and near the sepulchres of his fathers; while he says to the other, "Depart, for I will send thee far hence to the Gentiles," it is because his wisdom selects this arrangement, in subordination to the great end for which the church and the ministry exist; and the pastor and the missionary have been commissioned "to make disciples of all nations, and teach them to observe all things, whatsoever he hath commanded." To whom then has the missionary a right to look with such confidence, for affectionate sympathy, and cordial steady support, as to the pastor, from whose side he has been taken, and in whose stead he has been draughted, to the exposures and toils of the foreign field? Who shall cherish toward him the fellow feeling of a brother, and be his fellow helper in the work, if not the pastor? When, with stammering lips he speaks of the love of Christ, to a people of a strange language, far from the associates of his early life, and his heart is oppressed with the greatness of his work, and bleeds over the sin and misery that reign around him, where shall his cries for aid meet a favorable hearing and a ready answer, if pastors are inattentive or indifferent?

If pastors seem to forget the missionary cause and the Redeemer's last command, when they lead the devotions of the people of God, or break to them the emblems of his love, who is "the propitiation for the sins of the whole world;" if they are absent from the annual meeting of the missionary society, or come to the monthly concert of prayer for missions, with little preparation of mind or heart, is it strange if the hearts of the missionaries faint and their heads hang down, or surprising if the sympathies of the people with them are languid, and their efforts to sustain them, few, irregular and feeble!

Pastors are the selected and commissioned agents of the Great Captain of salvation, to train his people for the warfare against the powers of darkness, and to lead them on to the spiritual conquest of the world. In relation to this, or to other matters of duty and privilege, the churches have ever taken their tone and impress from their pastors. They ever will. If they ever rise to the true standard of prayer and effort, for the world's conversion, it

must be by the blessing of God on the teaching and example of their pastors.

Other means of cultivating a missionary spirit and calling forth missionary action, are important. The labors of agents, the formation of missionary associations, the diffusion of missionary intelligence, the monthly concert of prayer for missions, are all adapted to this end. But they are valuable chiefly as auxiliaries to pastoral agency, and in subordination to it. Their efficacy depends very much on the personal efforts and influence of pastors among their own people. The agent is disheartened, if the pastor receives him coldly and admits him to his pulpit with reluctance, and expresses no zeal for his success. His visits are of little value, if the people see that they are tolerated only, not welcomed, by their pastor. The missionary association languishes, if the pastor leaves it to be cared for and looked after by others, or is content merely to read from the pulpit a formal notice of its meeting or its doings. The missionary periodical is little read or prized, if the pastor has little to say in its favor, or shows by his want of familiarity with its pages that he cares very little about it.

The monthly concert is thinly attended, and its influence is scarcely felt, if the pastor withholds from it the time and labor necessary to make it interesting and instructive to the people. If any of these means are substituted for pastoral agency, in the home department of the missionary work, or suffered to supersede it, the result will be fatal to the permanent prosperity of the missionary cause. It were better for that cause to dispense with every other agency in this department, than to lack the cordial and steady co-operation of pastors. By their aid, giving efficiency to other means, all that is needed may be accomplished, with increasing economy, steadiness, and energy. To them Christ has given ready access to the minds and hearts of his people, and unequalled power to move their consciences and affections, in all that pertains to the prosperity of his kingdom and the ultimate triumph of his cause.

With his church, which is his body, where he dwells by his spirit, Christ has deposited all needful resources for the work to which his people are called: the men, to bear his message of mercy to the ends of the earth; the adequate funds for their support; the believing prayer, that pleads the promises of God, and receives their fulfilment in the outpouring of his spirit upon all flesh. And to pastors he has entrusted the keys of this storehouse of mercy for a suffering world. What honor has he thus put upon them! How responsible, in this relation, is their office! How vital its connection with the glory of Christ and the hopes of mankind!

Is there any reason to doubt, that a missionary unction from the Holy One, abiding on christian pastors, a fresh baptism into the spirit of zeal for God and compassion for lost men, which animated the Great Missionary who came down from heaven, and which glows in the bosom of the Chief Shepherd, would be the immediate precursor of such a development of the missionary energies of the church, and such enlargement and success of the missionary enterprise in the unevangelized world, as would speedily verify all the expectations of blessedness, which prophecy and promise authorise!

Will not the Board, as the missionary agents of so many of the professed followers of Christ, occupying in the providence of God, a position where the necessities and miseries of the perishing, spread out before them on one side, and the resources of the churches for their relief on the other; while they gratefully acknowledge their indebtedness to pastors in the prosecution of the work hitherto, respectfully, affectionately, and earnestly invite them to a renewed consecration of themselves to this work, under a deep impression of personal obligation and responsibility, and in such a spirit of personal effort, prayer, and self-denial, that their precept and example, may by the divine blessing elevate their people to that high standard of faith, supplication and action, which the command and promise of Christ

warrant and encourage, and the movements of his providence and his spirit, abroad in the world demand?

Since the last annual meeting of the Board, there is reason to believe, more missionary sermons have been preached by pastors to their own people, than in any five previous years since its formation. In extensive districts visited by no agent, they have taken the whole work of collecting funds into their own hands; in some cases going from house to house in person for that purpose, in others, organizing missionary associations and superintending their operations, or appointing collectors and sending them out—after bespeaking for them a kind reception from their people. With a like activity they have put the Herald or the Dayspring into circulation among their people. Their communications to the Missionary House have encouraged the hearts of those who there labor for the cause. And the agents of the Board have gratefully acknowledged their efficient co-operation, anticipating their visits in many cases, obviating the necessity of those visits in others, and in all greatly promoting the object. The results of the year bear testimony to the value of their labors. Has not the Saviour expressed his approbation, by the blessings he has shed upon them and their people. May we not anticipate, in the year on which we have entered, a co-operation more extensive, self-denying and efficient? If the committee can feel assured of this, it will relieve their solicitude concerning this department of the work.

Is there any other human agency which can avert a disastrous falling off in the resources of the Board, during the year upon which we have entered, or call forth for the service of Christ in the foreign field, the men who are needed at this hour to fill the places of those who have fallen at their posts, and to occupy the new positions that are gained as the work advances?

As the heathen world, groaning under the ruins of the apostasy, and after so many ages of darkness and sorrow, groping for deliverance, in the dim consciousness of its guilt and misery, waits for the movements of the people of Christ, the appointed almoners of heavenly mercy, so Christians, partially aroused from their long slumbers, and as they look abroad upon the darkness that covers the earth, startled by the cries of anguish borne to them on every breeze, wait for their pastors to lead them forth in that career of Christlike beneficence that shall bless the world and more richly bless themselves.

The above paper was referred to a committee, consisting of Rev. Drs. Hooker and Hawes, Chief Justice Williams, Rev. N. Adams, Rev. G. B. Cheever, Samuel Downer, Esq., and Rev. S. W. S. Dutton, who made the following report:

That they fully concur in the views given by the Prudential Committee on this important subject, and recommend that the paper be printed.

This committee regard the subject as one of great importance to the interests of other great enterprises of christian benevolence in which the churches are engaged; but of unspeakable, and, at this particular time, critical interest to the missionary enterprise, as conducted by this Board. Much has depended upon pastors, in years past, as respects the missionary spirit and efficiency of the churches. The responsibility of pastors, in this matter, is not only undiminished, but on the contrary, heavily and solemnly increased. The pastors, with others, last year "*vowed unto the Lord*, and now they *cannot* go back," and it is trusted they *do not wish* to "go back." The unexampled assemblage of pastors, on this anniversary, and expressions which have fallen from the lips of some of them, in public, indicate clearly that this subject is *felt* deeply, tenderly and seriously, by some, and your committee hope it will prove true of all. "The spirit of Christ which

is in them," it is believed, has begun to quicken and strengthen them anew, for the answer of their high and solemn responsibilities, for the advance of the work of missions.

Your committee do not deem it practicable, necessary, or proper, for them to go into the discussion of this subject, in their report. That which they judge important, and highly so, is, that a free, fraternal, and so far as time will allow, a *full* discussion should be given it by the pastors present, *themselves;* that *they* may understand each other's sentiments and feelings respecting it, and that the *Board* may understand them, and know how well their brethren intend to stand by them in the arduous duties and responsibilities of the year on which we now enter. It is eminently desirable that the pastors should speak out their *minds and their hearts here;* so that upon this, which is, in truth, *the great subject* for consideration and action now, it shall be seen, before this meeting closes, what is the tone of missionary feeling which pastors will carry home with them; which they will promote in their churches, and among their brethren about them; and under the influence of which they will act, in all their doings for the enterprise of missions, in this new year.

MISSIONARY MAPS.

The following resolution on the subject of the use of maps for the Monthly Concert was adopted:

Resolved, That the series of Missionary Maps, which is in the process of publication for the use of the Monthly Concert, be recommended to the pastors and churches accustomed to operate through this Board.

FINANCES OF THE BOARD.

The following persons were appointed a committee to review the expenditure and finances of the Board, to report at the next annual meeting, viz: Hon. A. D. Foster, Ebenezer Alden, M. D., C. W. Rockwell, Esq,, P. Perit, Esq., and Hon. L. Cutter.

LETTER FROM DR. CHALMERS.

A letter was read from Rev. Thomas Chalmers, D. D., of Edinburgh, accepting his appointment as a corresponding member of the Board, and expressing the deepest interest in its objects.

PLACE OF ANNUAL MEETING AND PREACHER.

P. Perit, Esq., Rev. Drs. Yale, Edwards, Armstrong, Rev. F. E. Cannon, C. M. Lee, Esq., and Rev. G. W. Blagden, were appointed a committee to consider and report respecting the place of the next annual meeting of the Board, and the preacher for the occasion. This committee afterward recommended that the next annual meeting of the Board be in the city of Rochester, in the State of New York; and that the Rev. Dr. Tyler, of East Windsor, Ct., be the preacher, and Rev. Dr. Skinner, of the city of New York, be his substitute. This report was accepted, and Rev. Tryon Edwards, Rev. James B. Shaw, Rev. A. G. Hall, Dr. Levi Ward, C. M. Lee, Esq., James Seymour, Esq., Selah Matthews, Esq., and Samuel D. Porter, Esq., were appointed a committee of arrangements for that meeting.

NEW MEMBERS AND OFFICERS.

The subject of electing new members and of nominating officers of the Board for the ensuing year was committed to Rev. Drs. Day, Tappan, Thomas De Witt, William R. De Witt, Hon. S. T. Armstrong, Chancellor Walworth, and William Page, Esq. This committee subsequently recommended the following persons for election as corporate members of the Board, viz:

Maine:

Eliphalet Gillet, D. D., Hallowell.
Rev. William T. Dwight, Portland.
David Dunlap, Esq., Brunswick.
William Richardson, Esq., Bath.

New Hampshire:

Hon. Mills Olcott, Hanover.
Rev. John Woods, Newport.
Rev. Archibald Burgess, Hancock.
Rev. John K. Young, Meredith Bridge.

Vermont:

Erastus Fairbanks, Esq., St. Johnsbury.
Benjamin Labaree, D. D., Middlebury.
Rev. Joseph Steele, Castleton.

Massachusetts:

Hon. Alfred D. Foster, Worcester.
Richard S. Storrs, D. D., Braintree.
Ebenezer Burgess, D. D., Dedham.
Rev. John Nelson, Leicester.
Rev. Daniel Crosby, Charlestown.
Hon. Samuel Williston, E. Hampton.

Connecticut:

C. A. Goodrich, D. D., New Haven.
Leonard Bacon, D. D., do.
Rev. Thomas Punderson, Huntington.
Rev. Alvan Bond, Norwich.
Henry White, Esq., New Haven.

New York:

Samuel H. Cox, D. D., Brooklyn.
Harvey Ely, Esq., Rochester.
Aristarchus Champion, Esq., do.
Charles M. Lee, Esq., do.
John W. Adams, D. D., Syracuse.
William Adams, D. D., N. York city.
Horace Holden, Esq., do.
William L. F. Warren, Esq. Saratoga Springs.

New Jersey:

Rev. Ansel D. Eddy, Newark.

Pennsylvania:

Joel Parker, D. D., Philadelphia.
J. Marshall Paul, M. D., do.

Delaware:

Ephraim W. Gilbert, D. D., Newark.

District of Columbia:

Rev. John C. Smith, Washington.

Tennessee:

Samuel Rhea, Esq., Blountsville.

Indiana:

Charles White, D. D., Crawfordsville.

Subsequently the persons named above, were by ballot elected corporate members of the Board.

The committee also recommend that the former officers be appointed with two exceptions, viz: that Moses L. Hale, Esq., should be chosen auditor in place of Hon. William J. Hubbard, who declines a re-election; and that the Rev. Daniel Crosby should be assistant Recording Secretary, in place of Rev. B. B. Edwards, who declines a re-election. The officers nominated, were afterwards elected by ballot, and are as follows:

THEODORE FRELINGHUYSEN, LL. D., *President.*

Hon. THOMAS S. WILLIAMS, *Vice President.*

CALVIN CHAPIN, D. D., *Recording Secretary.*

Rev. DANIEL CROSBY, *Assistant Recording Secretary.*

SAMUEL HUBBARD, LL. D.,
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
} *Prudential Committee.*

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
} *Secretaries for Correspondence.*

HENRY HILL, Esq., *Treasurer.*

CHARLES SCUDDER, Esq.,
MOSES L. HALE, Esq.,
} *Auditors.*

VOTES OF THANKS.

Voted, That the Recording Secretary present the thanks of this Board to Rev. Dr. William R. De Witt for his Sermon, delivered on Tuesday evening, and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Voted, That the thanks of this Board be presented to the Second Congregational Church and Society, in this city, for the use of their house of worship during the annual sessions of the Board; and also to the choir of singers for their acceptable services.

Voted, That the thanks of the Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by the Rev. Dr. Samuel Nott; and at the opening of the session on the following days, the Rev. Drs. Jenks, Chapin and Magie, led in prayer; and the sessions were closed with singing, and with prayer by the Rev. Dr. Yale.

At different times, during the discussions of various topics, prayer was offered by Rev. Drs. Edwards, Magie, Tucker, and Rev. S. L. Pomeroy.

The religious services, in connection with the delivery of the annual sermon were performed by Rev. Drs. Pond and Thomas De Witt.

Thursday afternoon, the 15th, the members of the Board, with a great number of other Christians, united in celebrating the Lord's supper. The services were conducted by the Rev. Drs. Day, Brown Emerson, Magie and Rev. J. D. Condit. The apostolic benediction in Syriac was pronounced by Mar Yohannan.

In the evening of Thursday, a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong. Addresses were delivered by Hon. Theodore Frelinghuysen, and by Rev. Drs. Scudder, Hopkins and Parker. A short address in Syriac was delivered by Mar Yohannan, and interpreted in English by Rev. Justin Perkins. The devotional services were performed by Rev. Drs. Yale and Allen.

ADJOURNMENT.

Voted, To adjourn to meet in the city of Rochester, N. Y., on the Tuesday preceding the second Wednesday of September, 1843, at 4 o'clock, P. M.

THIRTY-THIRD ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT—

The year that has elapsed, since our last annual meeting, is in many respects a remarkable one in the history of the Board.

One of its marked features is seen in the kind Providence which has preserved the lives of the members of the Board. For the first time since 1824, we are permitted to mingle in the joyous greetings of our anniversary, without recording the decease of any of our corporate members.

But while the members of the Board are thus permitted still to labor in the missionary cause, and to rejoice in its progress, the number of our missionary brethren who have been removed is unusually large.

Thirteen missionaries and assistant missionaries have rested from their labors during the past year, viz: Rev. A. E. Wilson, M. D., and Mrs. P. Walker, wife of Rev. W. Walker, of the mission at Cape Palmas, Western Africa; Rev. George Champion, of the mission to the Zulus, of South Africa; Rev. C. C. Mitchell and Mrs. Mitchell, of the mission to the Independent Nestorians; Rev. Isaac P. Stryker, of the mission to Borneo; Mrs. Wolcott, wife of Rev. S. Wolcott, and Mrs. Smith, wife of Rev. Eli Smith, of the mission to Syria and the Holy Land; Mrs. Powers, wife of Rev. P. O. Powers, of the mission to Turkey; Mrs. Allen, wife of Rev. D. O. Allen, of the Mahratta mission; Mrs. Johnson, wife of Rev. S. Johnson, of the mission to Siam; Mrs. Smith, wife of Rev. J. C. Smith, of the mission to Ceylon; and Mrs. Munn, wife of Mr. Bethuel Munn, of the Sandwich Islands mission. Two of these had previously returned from the work

abroad in feeble health, and seven were taken away, either before they had reached their posts of labor, or in less than twelve months after arriving at them.

Domestic Department.

MISSIONARIES.

Twenty missionaries and assistant missions have been dismissed from the service of the Board, through failure of health, changes in the missions, and other causes, viz: Rev. J. L. Thompson, of the mission to Turkey; Rev. S. R. Houston, of the mission to Greece; Rev. Isaac Bird and Mrs. Bird, of the mission to Syria and the Holy Land; Rev. Daniel Lindley and Mrs. Lindley, of the mission to the Zulus of Southern Africa; Rev. William T. Van Doren and Mrs. Van Doren, of the mission to Borneo; Rev. Isaac Bliss and Mrs. Bliss, Rev. Lorrin Andrews and Mrs. Andrews, and Rev. J. S. Green and Mrs. Green, of the Sandwich Islands mission; Doct. R. L. Dodge and Mrs. Dodge, and Mrs. Smith, formerly Miss M. T. Bissell, of the mission to the Cherokees; and Mr. William S. Van Duzee and Mrs. Van Duzee, and Miss Asenath Bishop, of the mission to the Indians in the State of New York. Fourteen of these had returned to this country previous to their dismission; the others remain abroad, though not in connection with the Board.

Thirteen missionaries and assistant missionaries have arrived in this country on their return from various missions, during the year, viz: Rev. J. L. Thompson, of the mission to Turkey; Rev. Justin Perkins and Mrs. Perkins, of the mission to the Nestorians of Persia; Rev. S. B. Munger and Mrs. Munger, of the mission to the Mahrattas; Rev. H. R. Hoisington and Mrs. Hoisington, of the mission to Ceylon; Rev. John Scudder, M. D. and Mrs. Scudder, of the mission to Madras; and the Rev. Isaac Bliss and Mrs. Bliss, Mr. S. N. Castle and Mr. Bethuel Munn, of the Sandwich Islands mission.

Sixteen missionaries and assistant missionaries have been appointed; and three, previously appointed, have been, at their own request, released from their connection with the Board, since the last meeting.

The number now under appointment is *five*, of whom not more than *three* will be prepared to go out the present year.

The following missionaries and assistant mitsionaries have gone out to their fields of labor, viz :

To the mission at Cape Palmas, West Africa :
Rev William Walker and Mrs Walker, and
Rev. Benjamin Griswold.

To the mission to Turkey :
Rev. G. W. Wood, formerly of the mission at Singapore, and Mrs. Wood.

To the mission to Syria and the Holy Land :
Doct. H. A. De Forest and Mrs. De Forest.

To the mission among the Independent Nestorians :
Rev. Thomas Laurie and Mrs. Laurie.

To the mission to Ceylon :
Rev. Samuel G. Whittlesey and Mrs. Whittlesey,
Rev. John C. Smith and Mrs. Smith.
Rev. Robert Wyman and Mrs. Wyman.

To the mission to Borneo :
Rev. William H. Steele.

To the mission to China :
Mrs. Parker, wife of Rev. P. Parker, M. D.

To the Sandwich Islands mission :
Rev. George B. Rowell and Mrs. Rowell, and
J. W. Smith, M. D. and Mrs. Smith.

To the mission among the Cherokee Indians :
Mr. Kellogg Day and Mrs. Day.

To the mission among the Choctaw Indians :
Mr. C. C. Copeland and Miss Harriet Arms.

Rev. B. C. Meigs has returned to the mission to Ceylon ; Rev. P. Parker, M. D., to the mission to China ; Mrs. Thurston, wife of Rev. A. Thurston, to the Sandwich Islands mission, and Miss Ellen Stetson to the mission among the Cherokees. Thus it appears that the number of laborers who have gone out to their work from this country, during the year, is *twenty-five*, being *seven* less than have been dismissed and removed by death.

The number under appointment is smaller than it has been for many years. Of the candidates for the ministry who have recently completed their preparatory studies, or who expect to complete them during the next twelve months, very few are known to the committee as having decided to offer themselves to the Board for the missionary work.

AGENTS AND AGENCIES.

The general agencies of the Board are filled by the individuals who were named in the last Report as occupying those stations. Their labors have never been more abundant, nor have they ever been more acceptable to the friends of the cause, or crowned with greater success, than during the last year.

In the northern district of New England, Mr. Clark's anticipations of a growing interest in the missionary cause, and increasing contributions to it, have been realized.

There has evidently been a great advance in the missionary spirit of the churches throughout that agency. The extensive introduction of the Dayspring has diffused more widely than ever before, a knowledge of the operations of the Board. Large additions have been made to the number of contributors. The amount contributed is greater by fifty-seven per centum than it was last year, taking the whole agency together. From the State of Maine the contributions have been nearly doubled.

The system of organized associations and auxiliary societies, recommended by the Board, finds increasing favor in this agency, and has been extended and made more thorough during the last year.

In the southern district of New England and eastern New York, the Rev. C. Eddy and his associate, the Rev. O. Cowles, have labored with similar encouragement. A large part of this agency has long been more thoroughly organized for the missionary work than any other portion of the country from which the pecuniary resources of the Board are derived. In no other is missionary intelligence so generally diffused, or the interest in the work so lively and pervading. The absolute increase of receipts from this agency has been greater than from any other, though the relative advance has not been so large as in the northern district of New England. Nearly half the amount received into the treasury during the year, came from this agency.

The increase from the whole agency was nearly thirty-six per cent. From Massachusetts it was forty per cent. This includes an unusually large sum from legacies.

The causes referred to in the last report, as adverse to an increase of contributions from northern, central, and western New York, have operated with augmented power during the year that has just closed. If no extraordinary impulse had been given to the missionary cause in that region, the contributions to the Board could scarcely have been kept up to the amount previously received. In these circumstances, the increase which has been realized, amounting to nearly ten per cent, must be regarded as indicating a decided advance in the extent and strength of interest

felt in the operations of the Board. That such is the fact, both Mr. Cannon and Mr. Malin testify. Missionary intelligence is more sought after; there is a growing readiness to form organizations for systematic action; and many who have been accustomed to contribute generously to the cause, have, with greatly diminished means, made efforts and sacrifices to sustain, or even increase their usual contributions. From the auxiliary society of New York and Brooklyn, the receipts have been greater by nearly twenty-four per cent. than those of the previous year.

The expectations cherished at the last meeting of the Board, that an agent would be speedily appointed to fill the vacancy, caused by the resignation of Mr. Hall, in New Jersey, Pennsylvania, Delaware and Maryland, were not realized. The agency has remained vacant through the year. Yet many of the churches embraced in it, and specially those in the State of New Jersey, and the cities of Philadelphia, Baltimore and Pittsburg, have nobly responded to the appeals made to them for an increase of contributions. From the whole agency the receipts have increased nearly thirty-seven per cent. above the preceding year. This gratifying result is to be ascribed mainly, to the blessing of God on the personal efforts and influence of pastors and other friends of the cause, and especially to the voluntary labors of some of the pastors in visiting churches in their own neighborhood, to lay before them the claims of the missions.

The Rev. David Malin, for the last eighteen months associated with the Rev. Mr. Cannon, in the state of New York, has accepted an appointment to this agency, and is expected to commence his labors there at an early day.

No agent of the Board has labored in the southern Atlantic states during the year. Yet the impulse which went out from the last annual meeting, has been as strongly felt, and as productive, among the churches which co-operate with us in that region, as in any part of our country.

The aggregate of receipts from the whole country south of the Potomac, has been nearly three times as great in the year that has just closed, as in that which preceded it.

In the valley of the Mississippi, Mr. Curtis, whose recent appointment to that agency was mentioned in the last report, has prosecuted his work without interruption during the year. He has been encouraged in the arduous labors of that extensive field by many indications of undiminished attachment to the Board, and increasing interest to the missionary cause. It could scarcely have been expected that contributions would be greatly increased, in the extreme pecuniary depression of that part of our country; yet the amount received from that source is seventy-five per cent. greater than it was the year before; and the increased number of

churches and individuals who have made contributions, indicates a decided advance in missionary principle and feeling, and encourages the hope that the great and rapidly maturing resources of that fertile region are to be consecrated to the work of spreading the gospel through the world, in a spirit of large and generous benevolence.

The remarks just made with reference to the agency filled by Mr. Curtis, apply with nearly the same propriety to the Western Reserve and Michigan, where the Rev. Mr. Coe has continued to labor as the agent of the Board. The receipts from this agency the last year, are nearly twice as great as those of the previous year.

Our esteemed fellow laborers of the Reformed Dutch Church, have participated in the impulse which, by the blessing of God, has moved so extensively the friends of the Board, during the year under review. The amount received through the Board of Foreign Missions of that church, is considerably in advance of the preceding year, and larger than ever before.

From the Board of Foreign Missions of the German Reformed Church, less has been received than was reported last year. A number of churches in that connection have made contributions directly to our treasury, which do not appear to the credit of that Board.

The arrangement alluded to in the last report, to draw out more fully the resources of that church for the foreign missionary work is nearly completed; and the committee see no reason to discourage the anticipation then expressed, that the active and efficient co-operation of that body of Christians in executing the last command of our common Lord and Redeemer, may be speedily secured.

It is an interesting fact, that the amount received at the various missions, and from other friends of the cause in foreign countries, increases from year to year. A portion of what is thus contributed is given for local purposes, and in such a way that it does not appear in the report of the Treasurer. More than $2,000 have been acknowledged from these sources during the last year.

A lively interest has been awakened by the visits and addresses of the Rev. Mr. Perkins, of the mission to the Nestorians of Persia, in company with Mar Yohannan, a bishop of the Nestorian church. These brethren have travelled extensively in New England and the Middle States, and addressed large audiences with happy effects.

PUBLICATIONS.

Four thousand five hundred copies of the last annual report have been published, together with an edition of the Rev. Dr.

Edwards' sermon preached before the Board at the last annual meeting; and one thousand copies of the proceedings of the Board at the special meeting held in New York, in the month of January.

The number of copies of the Missionary Herald is a little less than was reported last year, viz: twenty-three thousand, including the edition published at Cincinnati.

Of the Dayspring, sixty-five thousand copies are published monthly, and almost the whole edition goes into immediate circulation, chiefly in New England and the Middle States. The popularity and apparent usefulness of this work, are fully equal to the anticipations expressed at the last meeting of the Board. As yet its publication does not seem to have interfered materially with the circulation of the Missionary Herald, and it enters thousands of families which that work has never reached. It is extensively taken by sabbath schools and juvenile associations; and it is intended that a part of each number shall be specially adapted to interest and profit the young.

The Committee are happy to state, that since the first day of April, they have engaged the Rev. Daniel Crosby, who had previously resigned his pastoral charge at Charlestown, Ms., to edit this work, in connection with other labors for the cause, at the Missionary House and among the churches of New England. The increasing popularity and usefulness of the work, bear testimony to the value of the labors Mr. Crosby has bestowed upon it.

The Committee would earnestly bespeak the co-operation of pastors and other friends of missions in every part of the country, to give to this paper the enlarged circulation to which they believe it is fairly entitled by its intrinsic worth, its cheapness, and its importance as a channel for the diffusion of useful intelligence, and a means of cultivating a missionary spirit. A little effort might double its circulation, and such an enlargement of its sphere of influence would be alike beneficial to its readers, and to the cause of missions.

They would also call attention to the fact, that in order to cover the expenses of publication, at the present price, the original terms of the work must be adhered to, viz: to send it only where it is ordered, and where payment is made in advance, and in parcels of not less than eight numbers to one direction.

An early renewal of their orders for the work, is solicited from all who wish to receive it after the close of the present year.

FINANCES.

The members of the Board are already aware, that its financial condition is prosperous beyond the expectations entertained at

the last annual meeting. Who could have anticipated, amid the anxious consideration of this subject, which engrossed so large a part of that meeting, that we should be able now to report the appropriations of the year all met, and the debt almost wholly liquidated.

Yet such, through the blessing of God on the measures then adopted, was the position of the Board, on the 31st of July.

The whole amount of receipts for the year ending that day, was	$318,396 53
Total of expenditures, ...	261,147 02
To which add the debt of last year, ...	57,808 91
Making a total of	$318,955 93

Leaving a balance against the Board of $559 40, and showing an increase of receipts above the last year of $83,207 23, about thirty-five and a half per cent. on the whole amount, while the expenditures have been diminished $7,767 77, or nearly three per cent.

Of the receipts, $39,088 were from legacies, being nearly twice the amount received from that source during the previous year, and nearly three times the average amount for the five preceding years. Of the whole amount received, $103,642 were from the State of Massachusetts, being an increase of $29,774 above the preceding year. From New England $189,720 were received, of which $25,979 were from legacies—an increase of thirty-nine and a half per cent., or $53,660 above the preceding year. Out of New England the amount contributed was $128,676, being an increase of thirty-five per cent., or $29,547 above the preceding year.

It has been stated, that the expenses of the year have been somewhat less than those of the preceding year, and less than the estimates presented at the last annual meeting. This is owing partly to the fact that so few missionaries have been sent out, and partly, to the unexpected temporary restraint put upon the operations of some of the missions, by the disturbed state of the countries in which they are planted.

The large increase of receipts, at a time of such severe pecuniary embarrassment, is a fact full of instruction and encouragement to those who love the cause of missions. It comes to us as an answer to prayer; as an expression of the attachment of the churches to the cause, and of their confidence in the Board; as an indication of their ability and readiness to meet the increasing wants of that system of missionary operations which owes its existence, enlargement and prosperity, to the blessing of God on

their prayers and contributions; as a practical demonstration, that when, in the progress of the work, a crisis arrives demanding increased efforts and sacrifices, thousands may be so reached and moved, that they will cheerfully make them.

The result, for which we now give thanks to God, is intimately connected with the spirit which prevailed at the last annual meeting, and the measures then adopted. The deep sense of personal responsibility in connection with the work there felt and avowed, and the prayerful purpose of meeting that responsibility, formed and expressed under the hallowed influences which rested upon that assembly, were borne forth as by some mighty and far reaching agency, and almost simultaneously awakened sympathetic feeling and action among the friends of the Board, however remote from the place of meeting. Those present at the meeting bore with them the impulse as they returned to their homes, and propagated it in their spheres of action; the weekly religious papers gave it a wide and rapid circulation; it pervaded the anniversary meetings of numerous auxiliary societies immediately subsequent to the meeting of the Board, and was diffused by them; and the publications of the Board, special and ordinary, gave it direction and stability.

The effects were prompt and decisive. So favorable were the results already ascertained, at the special meeting in January, that the afternoon and evening of the second day of that meeting were spent in thanksgiving and praise to Him who had so signally answered our prayers; and the Board recommended to pastors and churches co-operating with it, to offer, at the monthly concert on the first week in February, their united thanksgivings to God for the relief already experienced, and their supplications that he would crown the whole movement by the abundant outpouring of his Spirit for the revival of religion at home and abroad.

Before the close of that month the debt of the Board was liquidated, and numerous churches were enjoying times of refreshing from the presence of the Lord, and have already, as their first fruits, added many thousands to their communion.

These statements respecting the causes and character of the impulse given to the missionary work during the year under review, and the sources from which the increased receipts of the Board have been derived, may aid in the solution of questions of great importance, which claim attention at the present meeting.

Will this impulse prove permanent? Can this interest be sustained? What can be done to secure this result?

The sum received last year from legacies was twice as great as can be ordinarily expected from that source. Subtract from the whole receipts what thus must be regarded as extraordinary, and the remainder will be a little less than $300,000, which may be

fairly considered as derived from the ordinary sources of income. This sum, in the deliberate judgment of the Board has been needed annually, for the last four years, to give efficiency to the missions under its care. So far as the receipts have fallen short of this, the missions have suffered, and their operations have been crippled and straitened for four years past.

The ordinary receipts of the last year, though so much in advance of preceding years were barely adequate to the actual, pressing wants of the missions. It has been necessary to apply to the liquidation of the debt, funds which were needed for their relief and enlargement. They are suffering still. Any pecuniary reaction during the year on which we have entered, any falling off in the contributions of the churches, must therefore impair the efficiency of the missions, fetter the hands of the missionaries, and withhold the means of salvation from our perishing fellow men, to whom we have sent them in obedience to Christ's command, and to whom he has given them access. Such will be the inevitable result, so far as the impulse which the cause has received shall prove to be fickle and temporary. That such will be its character, we have reason to fear in proportion as the supporters of the Board look upon the contributions they have made as a special effort; or feel that the claims of the cause press more lightly upon them now that the debt has been liquidated; or consider themselves as having given to the Board, in its exigency, what ought ordinarily to be otherwise appropriated; or shrink from the sacrifices needed, in the present state of the business and currency of the country, to meet the claims of the Savior for a world perishing in darkness and sin.

Against such impressions, the Committee have sought to guard by every means within their power. How far they have been successful, time will show. There is much in the character of the late movement to encourage the hope that it will prove steady and permanent. It commenced with pastors and those members of the churches, who give tone and direction to the feelings and action of the christian community, and whose intelligence and steadfast principle may be confided in. It has been marked by a sense of personal obligation and responsibility, and by a spirit of sacrifice and self-denial. In its progress it has greatly enlarged the number of contributors, and made contributions more systematic than before. It has reached every part of our country. The revivals of religion that have been cotemporaneous with it, have been remarkable for their deep seriousness and sobriety, and have added many to the churches, who will prove themselves, it is hoped, the warm, steadfast, devoted friends and supporters of the missionary cause.

These features of the movement seem to indicate, not a mere

feverish excitement, to be followed by languor and debility. The Committee would fain regard them as tokens of a higher tone of spiritual health, and more vigorous action of the great principles of spiritual life. They encourage our confidence in God, and in his people; and the belief that we have witnessed the commencement of an advance in the missionary spirit and effort of the churches, that will not disappoint and put to shame the expectations it has excited; but moving steadily onward, become more and more prayerful, affectionate and self-denying, till it is prepared to do and to suffer, for the evangelization of the world, all that is required by the commands of Christ, and the necessities and sorrows of perishing men.

Such will be its character and such its blessed influence, in proportion as the members of the Board, and the great body of pastors and friends of the cause, in every part of the country, cultivate that sense of personal obligation and responsibility in relation to the work, and that spirit of prayerful personal consecration to efforts in its behalf, which hallowed the closing hours of the last annual meeting.

In addition to the amount acknowledged in the Treasurer's account, there has been received during the year,

From the American Bible Society, ...	$9,000
From the American Tract Society, ...	8,000

Foreign Department.

AFRICA.

MISSION TO THE ZULUS, IN SOUTH AFRICA.

INKANYEZI, in the Zulu country.—Aldin Grout, *Missionary*, and Mrs. Grout.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Physician*, and Mrs. Adams.

(2 stations; 1 missionary, 1 physician, and 2 female assistant missionaries;—total, 4.)

The prospect of a relinquishment of this mission is less than it was last year. A station has been formed in the proper Zulu country, to which the name *Inkanyezi* has been given—a name signifying, in the Zulu language, a *star;* and Mr. Grout, who commenced the station, expresses the hope that it may prove the day-star of gospel light to the Zulus.

This missionary recrossed the Umtogela river, the western boundary of the Zulu country, in May, 1841—four years from the time he and his brethren retired from the country on account of the war between Dingaan and the Boers. Thirty-seven villages are so near to Inkanyezi, that their inhabitants can be collected for worship on the Sabbath, and the district around the station has many inducements for the natives to settle upon it. The distance from Port Natal is about a hundred miles. Mr. Grout found nothing to fear at his new place of residence, except wild beasts, whose voices were often heard at night; and notwithstanding these, and that his dwelling was a mere native hut, he and his family were happy. He regards the Zulus as furnishing a hopeful field for missionary labor, and calls earnestly for more missionaries. He repeats the testimony several times given before, that the people are neither intemperate, nor licentious, nor addicted to theft. It does not follow from this, that they are ready to hear and obey the gospel; but such comparative freedom from the more gross and stupifying vices of heathenism is an encouragement to make efforts for their spiritual renovation. The date of Mr. Grout's last communication is Feb. 15th.

The attendance on preaching at Inkanyezi is about 250; at Umlazi it is about 800, in two distinct congregations. Each station has a school of about 50 pupils. At the latter station, the parents take much more interest than formerly in having their children taught. Mrs. Adams has a school for girls once a week,

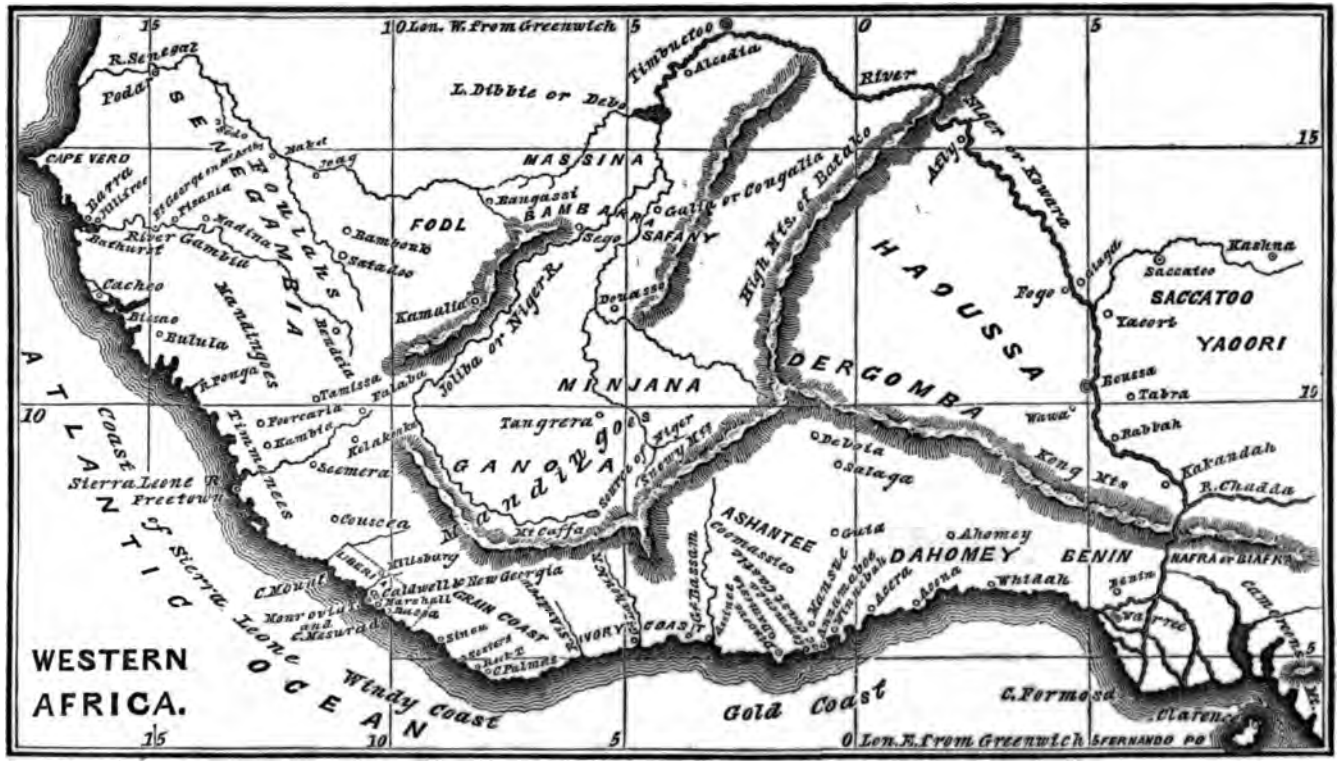
where they learn to use the needle; and a weekly meeting for adult females, who are also instructed in needle work. One of the attendants on this meeting gives evidence of having been born again.

The mission printed 48,200 pages, during the year 1841, in the native language; 37,000 pages were portions of the word of God. The whole number of pages from the beginning, is 55,380.

Mr. Lindley has requested a release from his connection with the Board, that he may accept an appointment of minister in the Reformed Dutch Church, offered him by the *Volks Raad*, or legislative council of the emigrant farmers. This call was regarded by him and by his brethren as being intimately connected with the cause they were sent to South Africa to promote. The Committee have unabated confidence in the judgment and devotedness of Mr. Lindley, and concurring in the views he expressed, they granted his request, hoping that his labors in the new and interesting field to which the Lord is apparently calling him, will result in furthering the salvation, not only of the Dutch, but also of their neighbors the Zulus. Mr. Lindley is, however, at liberty to retain his connection with the Board, should the mission advise to it in consequence of unexpected changes in the country before the arrival of his discharge.

The governor of the South African colony, by proclamation dated Cape Town, Dec. 2, 1841, denies the right of the emigrants to be recognized as an independent people, and declares it to be the intention of his government to resume the military occupation of Port Natal. The preventing of injustice, warfare and bloodshed among the remnants of native tribes around that port, is assigned as a motive for this movement.

The Committee are pained to record the death of the Rev. George Champion, a member of this mission, which took place at Santa Cruz, one of the West India Islands, where he had gone for the benefit of his health, on the 17th of December last. His age was thirty-one. The life of this excellent missionary was one of rare consecration to the cause of Christ. Possessing an ample fortune, and the esteem of a most respectable circle of friends, nevertheless his fondest desire to the last was to resume his missionary labors and spend his life among the degraded Zulus in the wilds of Southern Africa. "Blessed are the dead who die in the Lord."


WESTERN AFRICA.
ATLANTIC OCEAN
Lon. W. From Greenwich
Lon. E. from Greenwich
R. Senegal
Podor
SENEGAMBIA
CAPE VERD
Barra
Bissao
Bathurst
River Gambia
Cacheo
Bissao
Bulula
Mandingoes
Timbuctoo
Alcadia
L. Dibbie or Debo
MASSINA
FODL
Bambarra
Satadoo
Kamalia
Bangassi
BAMBARA
Segoo
Gulbe or Congalia
SAFAVY
Jolliba or Niger R.
MINJANA
Timbuctoo
River
Niger or Kowara
Adjy
HAOUSSA
Fego
Kashna
Saccatoo
SACCATOO
Yacoot
YAOORI
DERGOMBA
Benuca
Tabra
Nabbah
Kakandah
R. Chadda
Wawa
King Mts
Tangrera
Forcaria
Kambia
Kalakondo
Seemera
Sierra Leone
Freetown
Timmanees
Coast
Sierra Leone
GANOWA
Mt Coffa
Coussea
Millsburg
Caldwell & New Georgia
Marshall
Bassa
Sinoe
Settra Kroo
GRAIN COAST
IVORY COAST
C. Palmas
C. Mount
Mesurado
C. Mesurado
Windy coast
Gold Coast
C. Formosa
Clarence
FERNANDO PO
Devota
Sabaga
ASHANTEE
Cormassie
Guta
Ahamey
DAHOMEY
BENIN
RAFFA or BIAFRA
Benin
Warree
Accra
Apena
Whidah
Jaquin
Axim
Assinee
Dixcove
Cape Three Points
Rio Benin
Rio Formosa
Rio Camarones
Mt.

MISSION TO THE GREBOS, IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, Benjamin Griswold, and William Walker, *Missionaries;* Mrs. Wilson, and Mrs. A. E. Wilson.—Number of native helpers not reported.

FISHTOWN, ten miles west of Fair Hope.—Benjamin Van Rensselaer James, *Printer*, and Mrs. James.—Native helpers not reported.

(2 stations; 3 missionaries, 1 printer, and 3 female assistant missionaries;—total, 7.)

While this mission has been strengthened by the accession of two new missionaries and an assistant missionary to its number, it has been bereaved by the death of Doct. Alexander E. Wilson. This sorrowful event occurred at Fishtown on the 13th of October, and was the consequence of an epidemic dysentery, which about that time prevailed extensively in the country, and proved fatal to a large number of natives. It was in the same month, two years before, that Doct. Wilson arrived in West Africa, after having shared largely in the trials to which the South African mission had been subjected. He was devoted to his work, and faithful unto death, which he met with much cheerfulness and joy. Stephen Williams, a native African, who was his interpreter and formerly a member of the seminary and church at Fair Hope, was removed into the eternal world five days before Doct. Wilson, and by the same disease, and in a similar frame of mind. Mrs. Wilson, thus early bereaved of the companion of her youth, was graciously sustained in her affliction, and, removing to Fair Hope, took the care and instruction of the female department of the seminary. That the operations at Fishtown might be sustained, Mr. and Mrs. James removed to that place.

The Rev. William Walker and wife, and the Rev. Benjamin Griswold embarked at Boston, Dec. 6th, in the schooner Herald, Capt. Goldsmith, and arrived at Cape Palmas on the 3d of February. The Board will thankfully acknowledge the goodness of God in subjecting them only to the milder forms of fever, in the process of acclimation to which they were of course subject on their arrival.

The press, owing to a deficiency of funds, and also to the death of Doct. Wilson, was kept at work only part of the year 1841. The printing was as follows:

	PAGES.	COPIES.	WHOLE NO. OF PAGES.
Bible History, ...	70	2,000	140,000
Child's Book, 2d. ed., ...	12	2,000	24,000
Gospel of Mark, ...	70	2,000	140,000
Simple Questions, ...	14	2,000	28,000
Grebo Reader, ...	45	1,000	45,000

The number of pages of distinct matter was 211, and of copies, 9,000. The whole number of pages was 377,000. The

number of copies printed in the native language, from the beginning, is 91,672, and of pages, 2,252,132. A thousand copies of a small collection of English hymns for the use of the seminary, was also printed during the last year.

For two years past, few natives at Fair Hope could be induced to attend preaching on the Sabbath, excepting such as were connected with the schools. But at Fishtown, the station more remote from the colony, the attendance has been uniformly good; and it is believed that the preaching of Doct. Wilson, as well as his death, made a deep impression on the minds of the people. The congregation at Serekeh, when Mr. Wilson has occasionally preached at that place, has always been large and solemn. At Rocktown, there is usually a good attendance.

One addition was made to the mission church, and the members have generally conducted with christian propriety.

Of common schools, there are six at Fair Hope, taught at night, and containing about 100 pupils; one small night school at Fishtown for adults; a day school at Rocktown, in which eight or ten boys can read books in the English and Grebo languages with ease, and write legibly; and another promising school at Serekeh. Towards the close of the year, a school was opened at Grand Sesters, at some distance up the coast, as an incipient step in the forming of a station at that place, which was then and for a few months afterward in contemplation.

A boarding school was in existence at Fishtown, during most of the year, containing from fifteen to twenty pupils. The seminary at Fair Hope contained fifty-four pupils in the year 1840. The number last year was somewhat less, and has since been reduced one half, in consequence of the uncertainty which hangs over the future operations of the mission at Cape Palmas. The more advanced class has completed the prescribed course of study, and the members of it would make good assistant teachers; and it is believed that most of them would be willing to accompany the mission elsewhere, should the seat of its operations be removed. The mission regard the young men as having reason to expect that, on finishing their education, they would be employed as teachers. The following remarks of the mission, made after stating the fact already mentioned, are submitted to the consideration of the Board:

"The amount of funds placed at our disposal for the ensuing year, and which we suppose is all that the Committee have in their power to appropriate, will utterly preclude the possibility of employing one of them. How our character and operations, as a mission, will be affected by these pecuniary straits, remains to be seen. If missions accomplish the object proposed and expected by the christian church, they must, for a time at least, in the necessary course of things, become increasingly expensive. And when the means of their expansion are withheld, it is the source of more embarrassment and difficulty to the missionary than any one can conceive, who has had no experimental knowledge on the subject."

It never entered into the plan of the West African mission, that its principal operations should long be at Cape Palmas. And now it has become necessary to look out for some more eligible spot, to serve as a central point in the developement of a system of missionary labors for the good of that part of the African continent. The Committee need not here go into a statement of the reasons which have made the missionaries all desirous of a removal elsewhere. A single fact has great influence with the Committee. The native teachers and pupils in the mission schools, though from districts and tribes owing no fealty whatever to the colony, are nevertheless subjected to military duty by the colonial laws. The Committee have remonstrated against this with the Society in Maryland, as being unnecessary and of doubtful expediency, so far as the colony is concerned, and as being extremely injurious in its effect on the mission; but that Society feels itself obliged to sustain the policy. It is obvious, that the leading object of the colony, and that of the mission, in respect to the natives of Africa, are far from being the same; and there is too much evidence that the colonists, as a body, regard the missionaries and their enterprise with jealousy and ill will.

When the mission began to think of removing elsewhere, Mr. J. L. Wilson visited Grand Sesters, about fifty miles to the windward, to see if that were an eligible place for a mission. Subsequently he made a second visit to Cape Lahou, about two hundred miles eastward of Cape Palmas; he had visited that place in the year 1839. On the arrival of the two new missionaries, it was resolved that Messrs. Wilson and Griswold should together make a visit to Cape Lahou, and then go as far eastward as the river Gaboon, beyond the Bight of Benin and near the equator. They were to be taken to both these places by their valuable friend, Capt. Lawlin, to whom, for his many acts of kindness, the mission and the Board are under great obligations. Capt. Lawlin once made an excursion into the country behind Gaboon, and represents it as populous, and the inhabitants as mild and friendly in their disposition. The two brethren were expected to commence the voyage early in May, with the understanding that whatever place they should determine to occupy, Mr. Wilson was to remain there to prepare for the mission, while Mr. Griswold returned temporarily to Cape Palmas. The stations already occupied can now be relinquished with little sacrifice of property. It may, however, be advisable to keep up a small station at Cape Palmas. The prospect of forming a mission on the Niger, is for the present much darkened by the well known painful catastrophe of the late English expedition on that river.

The Committee have been pained to hear, since completing this report, that Mrs. Walker died of fever on the 2d of May. It was

the third attack, which assumed the form of typhus fever, and could not be arrested. Her chief concern was lest her death should prove detrimental to the missionary cause in West Africa, by deterring others from resorting to that field, and giving it their interest, prayers, and contributions. Messrs. Wilson and Griswold commenced their tour eastward on the 17th of May.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries;* Mrs. King and Mrs. Benjamin.

On his way to this country.—George W. Leyburn, *Missionary*, and Mrs. Leyburn.

(1 station; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

The Committee entertain the hope that the statement in the last Report with respect to the increasing liberality of the government of Greece, may still be true, but the aspects are somewhat changed. The government has required that one of the catechisms used in the Greek church be introduced into the schools supported by the Board at Areopolis. This catechism teaches the worship of pictures, with other superstitions, which no consistent protestant can possibly countenance. Nor would the government yield the point, except on condition that the catechism should be taught to the pupils in a church by a man of its own appointment; and in that case the use of the New Testament was not to be allowed in the schools, nor were members of the mission to give any religious instruction to the pupils. All religious instruction to the members of the schools, whether by means of the catechism, or an exposition of the gospel, was to be by the catechist employed for the purpose by the government; and this in order to avoid expositions contrary to the dogmas of the Greek church. Of course, schools could not be continued by the Board, or any of its missions, on conditions such as these, and the station at Areopolis has been relinquished. The Board, in common with the great body of intelligent Christians in this country, will feel disappointment and regret that the principles of religious liberty have no stronger hold in Greece; for the schools, with which the government has in this manner interfered, were not supported by the Greek people, but by the benevolence of friends of Greece in the United States. The principle, on which such an interference is based, is not one, it is hoped, which will long find toleration in the Greek mind. It should be added, that the requisition thus made upon the mission, was not occasioned by any alleged impropriety on the part of the missionary at Areopolis. His conduct, in a difficult position,

has uniformly secured for him, as the Committee are assured, in all quarters, a character for frankness in avowing his principles, and for consistency and christian discretion.

Mr. Leyburn, on leaving Areopolis, consulted the Committee as to his duty. As he must leave Greece, and had not health enough to learn one of the languages of Western Asia, the Committee consented to his return to this country. Meanwhile Mr. Houston, who was mentioned in the last Report as being in this country, was preparing to join the mission to the Nestorians in Persia, to which he had been designated on the relinquishment of the station at Areopolis, when the unexpected failure of his wife's health compelled him reluctantly to ask a release from his connection with the Board, which has been granted.

Dr. King and Mr. Benjamin remain at Athens. They have no schools, nor have they had for some time past, but are usefully employed as heretofore. The former preaches publicly and regularly in Greek to a congregation of from thirty to one hundred attentive hearers, and with a ready command of the language, and in the manner of the most efficient preaching in this country. His place of worship, which is commodious, was erected by himself, with the aid of personal friends in this country. He preaches also by the wayside in an earnest and affectionate manner, and distributes a large number of books annually. At the latest dates he was translating Dr. Beecher's Temperance Sermons into Modern Greek, and revising Mr. Abbott's "Mother at Home" for a new edition in the same language, this work being well received by the Greeks, and well fitted to be useful to them in domestic life. Mr. Houston says that he found almost every individual, with whom he had conversed during his residence in Greece, acquainted with the character of Dr. King, and ready to testify a respect for him and his benevolent work. Mr. Benjamin is also doing much good at Athens as a laborer in the department of christian literature. He engages with no small enthusiasm in the translating and publishing of books, for which he is specially qualified. And just now, the contributions he is able to make to the christian literature of such a people as the Greeks, are of great importance. Their national literature and character are both in the incipient stage of formation. His books and those prepared by Dr. King, are printed at Athens, by native presses, and for that reason are more acceptable and influential than if printed elsewhere and by mission presses. Mr. Benjamin will soon be able to co-operate with his associate in preaching the gospel in the Greek tongue. Nor have the evangelical labors at Athens been without spiritual fruit.

The relinquishment of the station at Areopolis is a testimony against the errors of the Greek church of the most public and

decisive character. Letters of recent date inform the Committee that the step is regarded by the Greeks as an honest and consistent movement.

ASIA.

MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries;* Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Seven native helpers.

BROOSA.—Benjamin Schneider and Daniel Ladd, *Missionaries;* Mrs. Schneider and Mrs. Ladd.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauffler, Henry A. Homes, and Cyrus Hamlin, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, Mrs. Homes, and Mrs. Hamlin.—Six native helpers.

TREBIZOND.—Thomas P. Johnston and George W. Wood, *Missionaries;* Mrs. Johnston and Mrs. Wood.

ERZEROOM.—William C. Jackson and Josiah Peabody, *Missionaries;* Mrs. Jackson and Mrs. Peabody.—One native helper.

In this country.—Philander O. Powers, *Missionary.*

(5 stations; 16 missionaries, 14 female assistant missionaries, and 14 native helpers; —total, 44.)

SMYRNA.—Mr. Hallock, the missionary printer at this station, has, with the consent and approbation of the Committee, returned to this country, with his family; and though no longer connected formally with the Board, having requested and received a release, he is usefully employed at present in the manufacture of Arabic and Syriac type for the use of the printing establishments in Syria and among the Nestorians.

Messrs. Temple, Riggs and Adger are, in consequence of their immediate connection with the printing establishment for the Turkey mission, much occupied in editing the several works printed at Smyrna—the two former in the Greek language, the latter in the Armenian. Mr. Van Lennep has been perfecting himself in the Greek and Turkish languages, and mainly for this purpose has divided his time between Smyrna, Broosa, Constantinople and Adrianople. While at the place last named, he saw reason to believe that missionary labors would be highly useful among the Bulgarians, a people professing the religion of the Greek Church. At a fair in the neighborhood of Adrianople, not less than 2,000 copies of the Bulgarian New Testament were sold.

Mr. Temple has the care of the Greek "Monthly Magazine," aided by Mr. Petrokokino, to whose taste, talent and zeal its popularity and usefulness are in great measure to be attributed. The work goes far towards paying for itself, and it is believed that no periodical in the modern Greek language is more read or

more highly esteemed. The circulation of the "Armenian Magazine," edited by Mr. Adger, is gradually increasing. It has more in it on the subject of religion than the other, and in this respect conforms to the taste of the Armenian reading community.

The printing during the year 1741, amounted to 10,418,400 pages of all sizes, equivalent to 10,843,704 pages duodecimo. This (correcting an error made in the last Report,) makes the whole number of pages from the beginning, 54,910,260. The pages of scripture were 2,664,000, and of tracts 7,754,400. Two printing presses and seven founts of native type are in use.

While Mr. Adger was at Constantinople to complete his revision of the Armenian New Testament, his life was brought into great danger by severe illness. On his return to Smyrna, he resumed his stated Armenian service. The number of Armenians present varies from four to ten. Mr. Riggs preaches in Greek at his own house, to from ten to twenty persons. In the winter he has a bible-class of six or seven young men, who manifest a pleasing interest in the study of the Scriptures. One has been led, it is hoped, to submit himself to the Savior. Most of these young men were from the, neighborhood of Larissa, in Thessaly, and were at Smyrna for purposes of trade or study. It was at their request that the exercise was commenced. The English service in the Dutch chapel has been maintained as usual.

The average daily attendance in the school for Greek girls under Mrs. Temple's care, is more than fifty. The pupils learn a small portion of Scripture every day, and are required to attend the Sabbath school. Mrs. Riggs has two boarding pupils, who make good progress both in Greek and English studies.

Broosa.—Mrs. Powers, whose return to this country with her husband, on account of extreme sickness, was mentioned in the last Report, died peacefully on the 15th of February. The health of Mr. Powers prevents his immediate return to his missionary labors.

The number of books circulated at Broosa and in its vicinity, during the year ending May, 1841, was 1,337. The Armeno-Turkish Pentateuch excites considerable interest among many of the people. The only language with which they are acquainted being the Turkish, which they read in the Armenian character, (hence called Armeno-Turkish,) and the Old Testament existing among them heretofore only in their ancient Armenian tongue, of which they are ignorant—this portion of Scripture comes to them with something of the freshness of a new revelation.

Some mention was made in the last Report of the work of the Spirit in connection with this branch of the mission. Mr. Homes, writing in August, a year ago, says, that "the encouraging state

of things at Broosa, as compared with past periods, is not exaggerated, if we speak of it as a revival. We hope always with trembling, yet the number and character of those who give evidence of piety, or who are seriously inquiring, is such as to fill our hearts with joy. The attempt at continuing public preaching is the most successful that has been in all Turkey, and in a city where the opposition and persecution has most closely affected the missionaries themselves." As early as April of last year, the attendants on preaching averaged from twenty to thirty, who were usually attentive, and sometimes deeply moved by the word and Spirit of God. At the close of that month, the hope was entertained that four or five had been born of the Spirit since the commencement of the year. Six or eight others were much interested in what concerned the salvation of their souls, and a large number were so far awakened to thought and inquiry, that the missionaries could not but cherish the expectation of their eventually coming to a saving knowledge of the truth. One or two individuals were known as having been brought to serious consideration simply by reading the Scriptures, without any personal communication with members of the mission, or with the pious native young men connected with it. In June, the continued indications of the presence of the Holy Spirit were exceedingly cheering. The calls for books were frequent, and continued to be so through the summer, though there were not wanting appearances of opposition. In July, Mr. Schneider, in speaking of the evident satisfaction with which his Armenian audience listened to his preaching, says, that he felt it to be an unspeakable privilege to be permitted to speak to them of the grace that is in Christ Jesus. Many, who were desirous of attending, were deterred by fear, remembering the past opposition and persecution. "But I hesitate not to say," says Mr. Schneider, "that, should there be thoroughly evangelical preachers from their own number, both among the Greeks and Armenians, especially the latter, who should preach to them, faithfully and affectionately, Christ and him crucified, they would have crowded audiences, and the people would be highly gratified." Intelligent natives, well acquainted with the state of feeling among their countrymen, had often assured him of this. Hence he argues the importance of earnest prayer by all Christians, that evangelical piety may be revived among the clergy of the eastern churches; and also of measures for raising up, with the blessing of God, a pious and enlightened native ministry.

Mr. Ladd, formerly of the Cyprus station, is now resident at Broosa.

CONSTANTINOPLE.—There is just now an apparent retrogression in the Turkish mind—possibly a reaction upon the forced reforms

in manners and usages under the vigorous reign of Mahmoud; when, too, European diplomatic influence was more actively exerted at the Porte, than it is at present. Fanaticism is an essential element of the Mohammedan religion, and under its revived and baleful power, the famed Hatti Scheriff, or charter of liberty for the rayahs, proves but a dead letter.

On the other hand, the principles of both civil and religious liberty seem to be steadily advancing among the Armenians. Until sometime in the year 1841, all important business in the internal administration of the ecclesiastico-political power of the Armenian church, was managed by a few of the highest bankers; that is to say, by an aristocracy founded on wealth. But the merchants and artizans, taking advantage of the times, complained to the Moslem government of the unjust and oppressive measures of the bankers, and by perseverance in petitioning obtained their object. An order was issued that the administration of affairs in the Armenian nation be placed in the hands of twenty-seven tradesmen, which was done. The different occupations being classed together, so as to form twenty-seven classes, each selected one man to be its representative. But the year had not expired before there was a counter revolution. The bankers and higher clergy preferred charges of impeachment against the counsellors, and they were thrown into prison. On this fact becoming known in the bazars, a body of Armenian tradesmen, to the number of five or six thousand, assembled before the grand vizier's place of business, and remonstrated so effectually with him, that their representatives were released. They next demanded the removal of the patriarch, who had so greatly disappointed their hopes. It was not until November that matters were arranged, and not until a peremptory mandate had been issued by the Porte to the bankers to become reconciled to the people. The people required, as preliminary measures to a reconciliation, that those who had been banished on the overthrow of the representative council be restored, that the council of twenty-seven be revived, and that the patriarch henceforth have nothing to do with matters not purely ecclesiastical. A sort of charter was drawn up, embracing these among other provisions, to which the bankers at length assented, and to which it is believed the assent of the Porte was subsequently given. Towards the close of the year, the reis effendi called up some of the leading men of the Armenians, and told them to choose their council, and arrange and manage the affairs of the nation as they had proposed. At the same time he exhorted them to live in peace with each other, and give the Porte no more trouble.

Mr. Schauffler was expected to complete his business at Vienna in the early part of the present year, and to return to Constanti-

nople. The Committee propose to furnish an associate for him in his Jewish labors, as soon as the suitable man can be obtained.

On the 6th of November, Mr. Goodell wrote that he had completed the translation of the Old Testament into Armeno-Turkish. "I corrected the last verse in Malachi," he says, "this morning, 'with shoutings, grace, grace, unto it.' I wrote at the bottom, 'Bless the Lord, O my soul, and forget not all his benefits;' and then shut up my books and fell on my knees to give thanks unto the name of the Lord. In the course of two or three months, it will probably all be printed."

In compliance with the advice of his brethren, Mr. Goodell was immediately to commence revising his translation of the New Testament, preparatory to a new edition. In view of this important work, he remarks:

"As nearly all can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was strongly urged upon me eighteen years ago by the Rev. Pliny Fisk, one of the first missionaries of the Board to Palestine; I have had my eye upon it ever since; Providence has furnished me with the means by raising up instruments; and I have spared no pains or labor to have it as perfect as possible: otherwise I might have completed it long ago. In some instances I have spent more time on the examination of a single passage, than I should have felt justified in employing on a whole chapter, had I been throwing it out upon a starving population, who had never yet tasted this Bread of Heaven. It is not a version, or a revision of a former translation; for no such ever existed. The whole has been taken fresh from the Hebrew."

The distribution of books by sale or otherwise, at this station, during the year 1841, amounted to 2,598.

The religion of the oriental churches, as it exists in the minds of the people generally, is without spiritual power, being merely one of external forms and observances. Though the doctrines of repentance, faith, and love are found inculcated on the pages of the church service, the language of those pages is one the people do not understand; and even there, they are too generally concealed beneath the accumulated rubbish of past superstitious ages. In this position of their minds, what the people need is the preaching of a pure and spiritual Christianity by those who regard forms and external institutions as of secondary importance, and whose only message is Christ and him crucified. Under the head of preaching may be included all kinds of oral instruction in religion, whether given in a formal manner to an assembly of people, or in private conversation. During the year under review, there has been more opportunity for this, than in any former year. The people have visited the missionaries with more freedom, and most of them for the definite purpose of religious inquiry. An Armenian chapel has been fitted up in Mr. Goodell's house, where a re-

ligious service has been held twice a week. About one hundred and fifty persons had attended, though not more than twenty or thirty were present at any one time. New hearers were present on almost every occasion. One man, who came for the first time a year ago, after hearing a sermon on faith with fixed attention throughout, exclaimed,—pointing to the individual that brought him to the service,—"Blessed is this man who conducted me here. Thrice blessed is he that has had this privilege for so long a time of coming to such a place. Oh that I had been so happy as to have found this place before." Of these hearers Mr. Goodell says:

"They come a distance of from two to three, five, and even ten miles; they come in the middle of the day, and in the very midst of business hours; and, belonging as they mostly do, to the various trades, and being men of thrift, they have to shut up their shops in the midst of all the worldly around them, when they come to hear the gospel. They pay their own boat hire for the sweet privilege of hearing the gospel. By coming to us they have nothing to get but the gospel. They hope for nothing else. They do not even look to us for protection, or for any other earthly favor. Excepting four or five, they have no temporal connection with us whatever, but are altogether independent of us. They are all men, the customs of society not permitting them to bring their families with them. They belong generally to the middling class, that class now rapidly rising in importance, and becoming the nation itself, and taking hold of the management of its affairs with a giant-like grasp.

"If you ask, why the meetings are not held in the evening, when the men have leisure; the answer is, that many could not come for the distance, and that those who could, would still not be able to return, as all the different gates in and about the city are closed at dark. Those who should come would have to pass the night with us. Could the meetings be held nearer the centre of business, many more would doubtless be present. But for this a large room must be taken, and we have no funds for the purpose."

Mr. Dwight has begun a course of lectures on systematic theology, commencing with a class of two or three Armenians. One of these is a priest.

It is decided not to remove the seminary, which is under the care of Mr. Hamlin, to Smyrna. The school was first opened in apartments of an old decaying palace at Arnaout Keni, a village on the Bosphorus, six miles above Constantinople. This was in the summer of 1840. On the 4th of November it was removed to Bebeck, a mile above Arnaout Keni, where is the papal college mentioned in the last Report. Mr. Hamlin was limited by the means at his disposal to twenty-four scholars; but more were desirous of coming to the school. In May of last year, he was induced to suspend the school in consequence of the enmity of some of the ecclesiastics and bankers, and the peculiar situation of affairs among the Armenians already described. After two or three weeks, however, nearly all the pupils returned, and

others applied for admission. At the opening of the present year, the school was prospering admirably, with nineteen boarding scholars under a constant and strong religious influence, and making good proficiency in their studies. The Committee received so forcible an appeal, some months since, in behalf of this institution, that they felt constrained to make a special grant to enable the mission to place it on a broader and firmer basis. A quotation from the journal of Mr. Dwight, will show how this institution is regarded by the serious minded people:

"One of my hearers, a very quiet and serious-minded man, who has been very attentive to the preaching of the word for some months past, lately placed his son, who is about twelve years of age, in Mr. Hamlin's school. When on their way to the village where the school is located, the father said to his son, 'Do you know what is my object in placing you at this school? It is for no other purpose than that you may become a true disciple of Christ. I wish you to keep this ever in mind, that you go there for nothing else, and you are to aim at nothing else but to become a true disciple of our Lord Jesus Christ.' I question whether ten years ago, nay even five years ago, a parent could have been found in the whole city, who would have thought of speaking thus to his son on taking him to school. I doubt whether one individual of all those who sent their children to our high school in Pera five years ago, did it with any such view as that expressed above. They would have said then, 'You go to school to learn the sciences and the languages and other things that will be useful to you in this life.' But, blessed be God, we have now entered upon a different dispensation. That was a preparatory dispensation, very important in its place, but not permanent, and now set aside to make way for a brighter and more glorious day. There can be no doubt the individual above referred to was entirely sincere in what he said. He gave utterance to the deep feelings of his heart, and he is not alone. Many more parents can now be found, who, through the grace of God, would say the same to their children; and who desire to live themselves, and to have their households after them live for the kingdom and glory of Christ. Until lately few could be found among the Armenians who had any idea, other than that all who are baptized and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians and true; and the solemn inquiry, "Am I a Christian?" is coming home to many hearts."

The Armenian college at Scutari was closed by the bankers in October last, after having been in operation three years and cost the Armenian community a large sum of money.

Something more should be said, for the glory of our Redeemer, concerning the character of the work of grace now in progress among the Armenian people at Constantinople and its vicinity.

The brethren, in a general letter from the mission, dated in May of last year, speak in a very decisive manner concerning those who have been hopefully renewed by the word and Spirit of God.

"In our intercourse with the people, the great subject upon which we dwell is 'Christ and him crucified.' And we believe that the doctrine of justification by faith in Christ, without the deeds of the law, and without

the observance of the ceremonies of the church, is better understood by no body of Christians than by our native brethren. It is a fact which calls for grateful acknowledgment, that those, who from time to time have been mentioned by the brethren at Constantinople, in past years, as having come under the influence of truth and of the Holy Spirit, have, in almost every instance, held on their way. The exceptions to this are very few, and refer principally to some who were mentioned in the earlier stages of the mission. Some also, who have for many years past been enlightened, and have been regarded as evangelical in their views, have not made that progress which we hoped, and which we still hope. Among this class it is not improbable that the souls of some may be wearied because of the way. But let the churches know that there are native brethren here to whom we give the right hand of fellowship; who are not merely changed in regard to a few articles of belief, and in other respects living as formerly in worldliness and sin, but who are men of prayer and of the Holy Ghost, and who constitute a living, breathing Christianity in the midst of their church and community. Among them there are men of influence, boldness and fervor, who would be pillars in any church at home. And though there are different degrees of faith and zeal among them, yet every one of them shows himself to be a living soul by walking round among the dead of his own kindred, and calling upon them to rise that Christ may give them light. When, therefore, we consider this work of the Lord in all its relations, attendant circumstances and aspects, we cannot but regard it as a great and glorious work. We trust it is also an onward work, and that Rome and hell will not be able to prevail against it. We entreat you to remember that our difficulties are great, our enemies many, our strength small, and that we need your constant and earnest co-operation."

Again, Mr. Dwight writes thus, in the first month of the present year:

"During the last year our native brethren, of whom we have before spoken to you oftentimes, have, with scarcely one exception, appeared to be steadily growing in grace and in the knowledge of Christ, and their number has also been increased, and that too from the ranks of infidelity and gross wickedness. If you could come here now, I could show you some individuals, who one year ago were drunkards and gamblers and adulterers, and some of them confirmed unbelievers, who, by the wonderful grace of God, are entirely transformed, and exhibit in a high degree the humility, purity, simplicity and spirituality which are characteristic of the renewed man. The change in them is so great that many of those who are without take notice of it, and speak of it as a wonderful thing. I would not have you understand that the number of such as I have described above is great. On the contrary, it is small; but it is more than one, or two, or three. One very pleasing characteristic of our native brethren, and a highly promising one to the cause of truth, is, that they are in general very active for the salvation of their countrymen. No sooner do they feel the power of the truth on their own hearts, than they strongly desire to communicate the impressions they have received to others. And as every man is the centre of a circle of influence, the good seed of the word is in this way sown in many different parts, and among many different classes of this great metropolis. Indeed there are men here of great influence, whom none of us have ever seen, but who are daily preaching Jesus; they themselves having learned the truth second-hand, as it were, through some of those who have received it from us. They do not visit us for prudential reasons, which any one acquainted with the true circumstances of the case would readily understand. Our intercourse with the people, however, is becoming more and more free, and I feel almost ready to sink under the load of responsibility that rests

upon me as one of the ministers of Christ here, who, by his providence, are called to act so important a part in the midst of circumstances of such overpowering interest as those in which we now find ourselves placed. The darkness of superstition is breaking away before the light of eternal truth. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for some solid ground to rest upon, and for that quiet, peaceful, soul-satisfying confidence, which only the truth can inspire. Not unfrequently a burdened sinner comes with the thrilling inquiry, 'What must I do to be saved?' Under God, these minds we are to direct; these souls we are to mould; these sinners we are to point to the blood of the Lamb that cleanseth from all sin! Oh it is a privilege to live at such a time and in such a place, but it is a privilege deeply laden with responsibility. I often think with shame and humility of my own unfitness for the station I occupy, and wish there was a wiser and better man in my place. But since God, in his providence, has brought me here, and permitted me to acquire a knowledge of the language, so as to communicate freely and easily with the people who are in these interesting circumstances, what can I do but go forward, asking God for wisdom to direct, which I endeavor to do every day?"

Mr. Dwight adds:

"I endeavor in the simplest manner possible to preach Christ and him crucified, and I have dwelt much of late on the great doctrine of the reformation,—*justification by faith without the deeds of the law.* All our native brethren here have very clear views on this important point."

The same missionary elsewhere makes an interesting comparison between past and present times:

"I have been led to reflect lately, and with great satisfaction, on the difference between the state of things here now, and that which existed five or six years ago and previously. Then, we had nearly as much intercourse with the people as we have now? We had a very flourishing high school, and much preparatory work was done. Some at that time were truly interested in the things of religion, and we had religious conversation with many; but by far the greater part who came to us, came for the purpose of general inquiry, or to see our philosophical apparatus, or to listen to a lecture on the sciences, or on chemistry. We felt happy, if by such means, we could draw them to us, and make mere human knowledge the entering wedge, by which to open a passage to their minds for that knowledge which is divine. But now, how marked, and how delightful, the change! They come to us in large numbers, drawn by the attractive power of the truth of God alone: they come to inquire, not about electricity, or galvanism as before, but about the eternal destiny of the soul, and the way of which God may be reconciled and the soul saved. Truly our hearts may exclaim, 'What hath God wrought?' It is, I am confident, the work of his Spirit; and indeed I feel that to doubt this, would be the rankest infidelity. To him, therefore, let us give all the praise."

Nicomedia.—This place has been mentioned in former Reports. A pious Armenian of property and influence has been made superintendent of the school department in this city by the Armenian community, and has placed two pious teachers in the public school of two hundred scholars. A pious priest has gone thither,

and taken with him a quantity of books to distribute among the people. The Board will remember, that it was by means of books the spirit of the gospel was first revived in Nicomedia.

Ada Bazar.—This place, situated beyond Nicomedia, was mentioned in the last Report as one in which an interesting work of grace had commenced. It now claims a more extended notice. Until October of the last year, no missionary had been there. The agency used by the Holy Spirit to commence this work was the books of the mission, in connection with the labors of an ignorant but pious trader, who received his first ideas of the true gospel from Messrs. Dwight and Hamlin at Nicomedia, and who was afterwards occasionally at the capital, and attended Mr. Dwight's meetings. Probably this man is referred to in the following quotation from Mr. Dwight's journal in August of last year:

"S., the merchant from A. B., arrived to-day, and attended my service. He brings the most wonderful and gratifying intelligence from that place. Immediately after he returned there he was thrown into prison by his enemies, but was soon released by a powerful friend. He soon began to collect together on the Sabbath the enlightened Armenians for reading the Scriptures and prayer. At first much was said against it, but several of their enemies came to witness their proceedings, and went away reporting that there was nothing amiss. They meet now regularly, in number from twenty-five to fifty, and read the Scriptures and our books, and exhort one another, and call upon God in prayer. These all take the Scriptures as their only guide in matters of faith and practice. The intercession of saints they exclude, saying, 'Christ is an all-sufficient mediator.' Some whole families are included in this number, and the father of the household has family worship daily, reading the Scriptures, and praying with his wife and children. S. related these circumstances in the presence of our Armenian friends assembled for service, and they were all in tears at hearing the good news, and felt that they could thank God and take courage."

In the October following, Mr. Dwight describes an interview he had with three of the converts from Ada Bazar:

"After leaving my room in the Khan to-day, I called, agreeably to appointment, upon some of the native brethren from Ada Bazar, who occupy a room in another khan. One of them came to conduct me to the place, and we found two waiting for us. They said that they supposed another of their number had arrived, though they had not yet seen him. They commenced reading to me a letter from him, in which he sends much love to me, and tells them to consider their eyes as his eyes when they look upon me, and their lips as his lips when they kiss me, etc. While they were reading he came in, and scarcely ever in my life have I witnessed a more joyful meeting. His countenance is full of life and vivacity, and at the same time, of seriousness, and every motion indicated the deep feelings of his heart. They all expressed the highest satisfaction that I had happened to be there just at the time of his arrival, and they ascribed it to the good providence of God alone. We sat down together, and had a long conversation about Christ and his kingdom, and the marks of a true Christian; and

it was truly surprising to me to see such evidence of the work of God on the hearts of these young men, brought up, as they have been, in the midst of error, darkness and delusion. They are called to suffer opposition and reproach, some of them at their own paternal firesides, for the name of Christ; but they seem ready to endure cheerfully all that the Lord brings upon them. A vartabed from a neighboring monastery came to preach in their church recently, and he preached the pure gospel, and greatly comforted their hearts. He preached upon the cross of Christ, and said, 'Do not deceive yourselves by supposing that when you have kissed and worshipped before the wooden or gilded crosses, you have done your duty. That is not taking up your cross and following Christ. This implies that you should deny yourselves and forsake the world; and this you must do if you would be true Christians.' The ex-patriarch, who has gone to Nicomedia to reside, preached there on the last Sabbath, and this our native brother heard him and was much pleased. Much of his sermon was on the duty of keeping the Sabbath holy. Said the patriarch, 'The Sabbath is not a day to spend in working, nor in amusing yourselves; but in religious duties. You should then remain at home and read the Bible and pray, and not go abroad to distract your minds. There is a nation that keeps the Sabbath thus strictly, though it is not necessary that I should name it in this place.' Here he evidently alluded to the American nation, and many of those present, perhaps most, understood the allusion."

About this time Mr. Schneider, of the Broosa station, in compliance with the request of the brethren at Constantinople, visited Ada Bazar, accompanied by a pious young man who was well acquainted there. Mr. Schneider was joyfully received by native brethren who had been united to him in spirit, but had never seen his face before, and he had much profitable intercourse with them. He found such a hungering and thirsting after righteousness, that it was very delightful to impart the words of truth.

The diffusive nature of this holy influence which God has been pleased to awaken at Ada Bazar, is already apparent. Speaking on this point, Mr. Schneider says:

"The spirit of inquiry has in fact already spread, both from Ada Bazar and from Nicomedia. In a village near A. there is one inquirer, and he the teacher of the school in that place. In Armash, three hours distant from Ada Bazar, where the Armenians have a monastery, there is a teacher and a vartabed, both much enlightened and specially interested in the diffusion of evangelical truth. I had not the pleasure of seeing them; but S., who has often conversed with them, makes mention of them with the greatest pleasure and approbation, especially of the vartabed. In three other villages in that vicinity there are also a few of these inquirers. They became interested in the following way. The particulars, which I shall here relate, were communicated to me by one of the brethren from Nicomedia, who happened to be at Ada Bazar at this time. He stated, that when a number of them had become enlightened and interested in the truth in N., they began to feel desirous that the same work might commence in other places. They therefore selected one of their number to send him into some of the neighboring villages, to call the attention of the people to the Bible. They put forth considerable effort to give him also some secular employment, so that he might be able to procure his daily bread, while he was laboring to do good. This measure would also prevent the suspicions and prejudices of the people from being excited. Thus furnished,

and set apart, as it were, to his work, he entered on his commission. In the first village of 800 Armenian houses, his efforts resulted in interesting four or five persons. After remaining there some time, he proceeded to another village of 200 houses, where he was instrumental in awakening a spirit of inquiry in the breasts of two individuals. Thence he departed to a small village of 100 houses, in which one man, and he the priest, had his attention arrested, and participated in these new views. After having thus passed through these three villages, considerable stir began to be made, and it was thought prudent for him to return. This was truly a missionary tour, projected and carried out by these brethren. And though we know not how far the persons, mentioned above, have become truly evangelical in their views, and forsaken old errors, or how many of them, or whether any of them, have been truly born again; yet they have no doubt imbibed the same spirit which has been awakened both in Ada Bazar and in Nicomedia. And as there is evidence in both these places of the existence and progress of a work of the Lord, it is but a just inference to conclude, that the same work has commenced in these villages also, whatever may be the present stage of its progress."

Mr. Schneider then proceeds to make some reflections on the prospect of the spread of truth in that quarter of the world.

"From these statements we are abundantly encouraged to hope, that the same state of religious interest will gradually extend to other Armenian villages in that vicinity. Of these there are a considerable number, and more or less intercourse is carried on between them constantly. We must not at all be surprised to hear that in such and such a village some few have begun to read the New Testament, and to see the practical errors of their people, and to seek the good old way. My heart is greatly cheered by the strong hope, and even assurance, that such will be the case. All God's dealings with the Armenian nation show that he is ready speedily to visit them with his grace. He is now doing it. The work has begun in several places, as it were simultaneously. They are ready, if I may be allowed to use the expression, or at least many of them, to be wrought upon. I have often been surprised by the state of readiness or preparation for the reception of the truth, which I have found in some individuals. The degree of experience I have had has given me the opinion, that, in almost every place where there are a number of Armenians, a few would be found ready to receive the truth in its purity, if it were properly presented to them, and that they would give themselves up to its influence. For, unlike the Greeks, who seek after wisdom in general, they have a desire for the knowledge of God. In this view, how important that men should be raised up, and that especially from their own nation, who should, in every place, call the attention of the people to the word of God. And if all their vartabeds (preachers) should become truly pious, and every Sabbath preach the gospel to their flocks, what a glorious harvest would soon be gathered! With what power would the kingdom of God come among them! May the day speedily arrive, when all their churches shall echo every Sabbath with the sound of the glorious gospel."

The latest intelligence from Ada Bazar is, that the vartabed of the place had given formal permission to the evangelical Armenians to meet every Sabbath in a private house for prayer and reading the Scriptures; and the number that met for this purpose varied from twenty to forty or fifty.

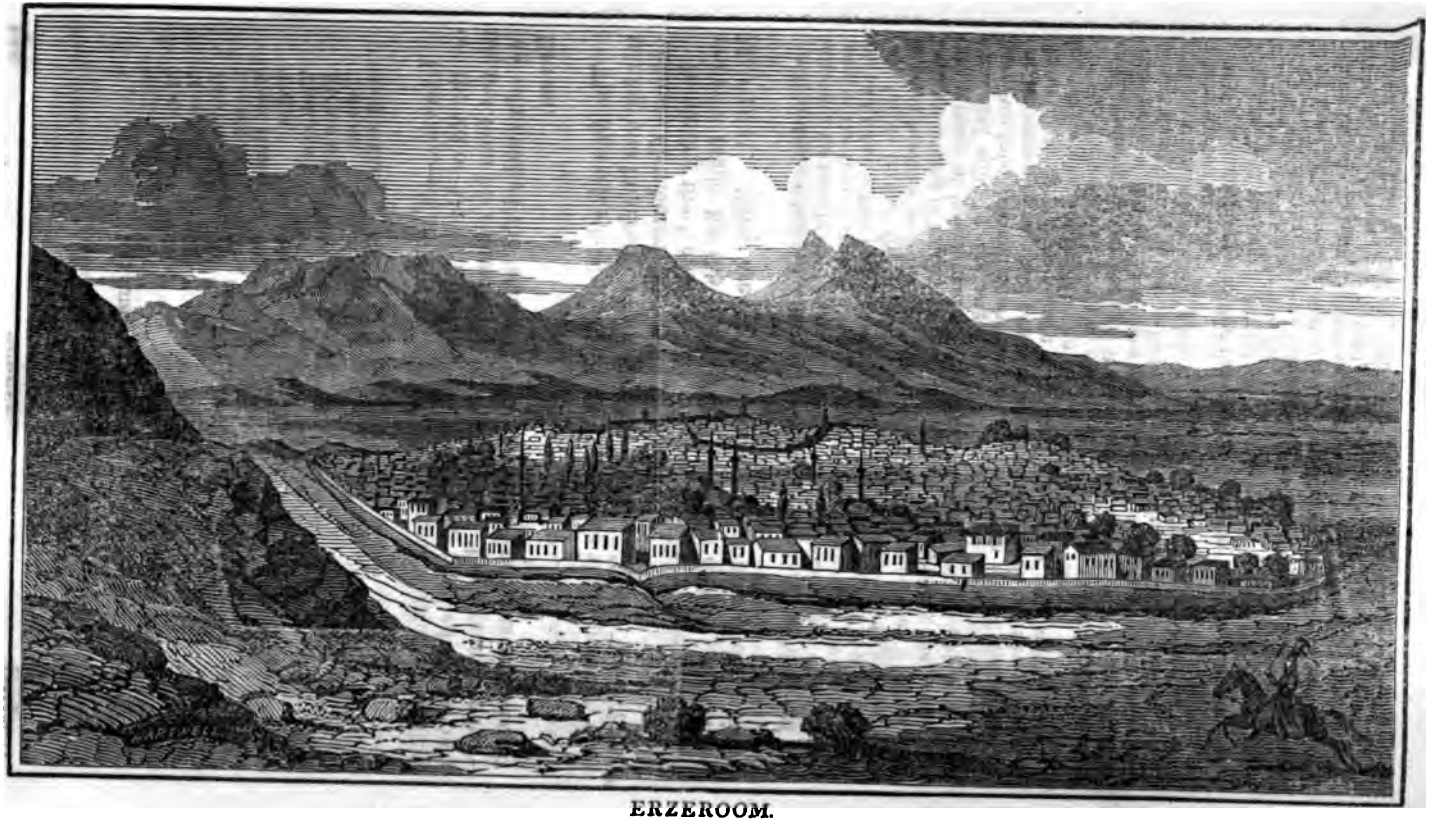
TREBIZOND.—Enough perhaps has been said to illustrate that holy influence, which is now operating on the Armenian mind and heart. There continue to be indications of it at this station. Mr. Johnston's average congregation is twelve, and those who attend, about thirty persons in all, come without any attempt at concealment, and hear with great seriousness. At the commencement of the mission in this place, the people generally had the impression that the missionaries were infidels, and always associated them with Voltaire. But most of the people are now ready to acknowledge them as belonging to a sect of Christians, and the impression is gaining ground that they are true preachers of the gospel. If restraint were taken off, there would probably be a large increase in the number of hearers. Some of the present hearers appear to have received the truth in love.

A good influence is exerted through some of the schoolmasters, and there is great need of schools. Comparatively few of the Armenians in that quarter are able to read. Five copies of the Armenian Magazine and five of the Greek are taken by subscribers.

The Rev. George W. Wood, formerly connected with the Singapore mission from which he returned in January of last year, embarked on the 8th of March, with Mrs. Wood, at Boston, in the barque Catharine, captain Gardner, with a conditional designation to Broosa. Unforeseen circumstances on his arrival at Smyrna made it desirable that he should proceed, temporarily, to Trebizond, where Mr. Johnston stood in great need of an associate. He was at Constantinople at the latest date, on his way thither.

ERZEROOM.—Mr. and Mrs. Peabody arrived on the 27th of July, 1841. From that time till the cool weather, the city was infested with the plague. At one time there were said to be more than two hundred deaths daily by the pestilence. The victims were chiefly among the Turks.

There are about 1,000 houses of permanent Armenian residents at Erzeroom, or about 5,000 souls. In addition to these, between two and three thousand Armenians are there for purposes of trade. Three or four thousand Armenians are said to reside within three hours of the city, and as many more at a greater distance, but within a day's ride. There is frequent intercourse with Erzengan, and with Moosh and Van; and trade occasionally brings persons from Tokat, Diarbeker, and Aleppo. Mr. Jackson gives the following facts concerning the large towns, with which Erzeroom has more or less connection.



ERZEROOM.

	Distance.	Direction.	Armenian Houses.	Neighboring Arm. Villages.
Van,	70 hours.	S. E.	2,000	many.
Bitlis,	54 "	E. of S.	1,000	do.
Moosh,	40 "	S.	400	do.
Mosul,	123 "	S. E.		
Diarbeker,	90 "	S. W.		
Erzengan,	32 "	S. of W.	700	do.
Kaza Hissar,	60 "	W.	500	
Tokat,	100 "	W.		
Trebizond,	56 "			
Etchmiadzin,	60 "	E.		
Tabreez,	104 "			
Arkhitskhar,	48 "	N. E.		

Larnika.—The Rev. James L. Thompson arrived at Boston on the 2d of December, and has since been released at his own request from his connection with the Board. The Committee having relinquished the station in Cyprus, Mr. Ladd has removed to Broosa.

The free schools in the Turkish mission are six in number, containing one hundred and twenty-five pupils. There were 7,245 volumes distributed during the year 1841.

In closing the Report on this mission, the Committee quote some remarks made by the mission in a review of the year ending May 1841. They are applicable to the year now under review:

"It embraces decidedly the most interesting period in the history of the mission; and while we review it, casting, at the same time, our eye forward to the future, we are filled with mingled emotions of gratitude, anxiety and hope. The period now reported commences May, 1840. We had then begun to feel the reaction of the persecution of 1839, and that reaction has become more decided and powerful during the year. Minds have been awakened to inquiry, which, but for the banishments, the anathemas, the burning of books, and the shutting up of schools, might have been awakened only by the angel of death. Some of these awakened souls have, we trust, become renewed souls, and will be eternal monuments of our Redeemer's grace and power in making the wrath of man praise him. Some of the persecutors have confessed their error, and one of them, at least, now preaches the faith he once attempted to destroy.

"The persecution has apparently given an impulse to the distribution and careful reading of our books. We present a single fact as an illustration. While two of the brethren were at Nicomedia in June last, an individual from a neighboring village called at the khan, and applied for books, urging that his neighbors wished to know what these things were, which are every where spoken against.

"We are confident also that the spirit of freedom and of Christian boldness has been cherished among our native brethren and friends. Recent attempts to break up the mission seminary wholly failed, because neither the scholars nor their parents would obey the order of the vakeel to withdraw from all connection with us. They declared it to be a subject over which he had no right to exercise despotic power. A priest was a few days since called up by the vakeel, and ordered to remove his son from the school. He pleaded and expostulated. The vakeel said to him, 'You are

a bold man! your words are strong!' or as we should say in English idiom, 'You are an impudent fellow.' The priest calmly replied, 'You would not think so, were you not angry with me.' A jeweller who was ordered to take away a younger brother from the school replied, 'If you will furnish as good a school, I will take him away. If not, I cannot take him away, for his only object is to get an education.'

"Another aspect peculiarly marks the present year. It is the opening and extension of our field of labor. New points of interest in the interior are continually presenting themselves, which ought to be supplied with ordained missionaries or native helpers. To supply only a part of these wants our system of education needs to be more than quadrupled. Smyrna, Constantinople, Broosa, Trebizond, Erzeroom and Van ought to be centres, from whence a native agency should go out among the villages and cities where nominal Christians are to be found. We shall meet with opposition everywhere, but in spite of opposition there is in every place, a harvest to be reaped. The Lord of the harvest hath prepared it, and we call upon the American churches to gather it in, and reap fruit unto eternal life."

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, Samuel Wolcott, and Leander Thompson, *Missionaries;* C. V. A. Van Dyck, *Physician;* George C. Hurter, *Printer;* Mrs. W. M. Thompson, Mrs. Keyes, Mrs. L. Thompson, Mrs. Hurter, and Miss Betsey Tilden.—Five native helpers.

JERUSALEM.—George B. Whiting and Charles S. Sherman, *Missionaries;* Mrs. Whiting and Mrs. Sherman.—One native helper.

B'HAMDOUN, on Mount Lebanon.—Elias R. Beadle, *Missionary;* Henry A. DeForest, M. D., *Physician;* Mrs. Beadle and Mrs. DeForest.

In this country.—John F. Lanneau, *Missionary.*

(3 stations; 9 missionaries, 2 physicians, 1 printer, 9 female assistant missionaries, and 6 native helpers;—total, 27.)

Syria appears, just now, to be a central point in the great whirl of eastern politics. Mr. Smith, writing from Beyroot, under date of January 7th, thus describes the influence of this fact on the operations of the mission. It should be remembered that Mr. Smith's return to Syria was in the June previous.

"Since I was here last, an entirely new aspect has come over this part of the world. Formerly, we were noticed only by the people here and our friends at home, and labored on in quietness, the country itself being hardly thought of by the politicians of Europe. Now, in connection with the revolution brought about in my absence, Syria has become a theatre of political intrigue, and diplomatists have fixed their eyes upon our missionary operations. Importance, far more indeed than we deserve, is thus attached to the position we occupy. When any one of the different sects, whom we are endeavoring to benefit, happens for a time to be gained over by the political party that is supposed to be favorable to us, it crowds upon us, willing to receive schools and books, and attend our preaching; and for the moment a wide field seems opened before us. Perhaps to-morrow it may come under the influence of another political party, and then the door is again shut. I have no doubt that continual advance is made in influence over the people, by these different changes. For at every opening new acquaintances are made, some personal friends are gained, and the truths of

The Druze District of LEBANON
Convents are - marked thus
Scale of 12 miles
MARONITES
Lahhfit
Hauntill
El Munsif
Jebail
Nahhar Ibraheem
Mt. Shebrukh
Anc! Adonis
College of Ain Warka
Der Alma
Jeazy
Nahhar El Kelbeh or Dog R. (Anc! Lycus)
Northern Boundary of the Druzes
Nahhar Antelyeas
Nahhar El Mout
Brumana
Soldema
Cora Ayil
Coalmine
Ras Beyrout
Beyrout
Der El Kulaa
El Mansoureey
Ras El Mata
Hadet of Asnad Shidiak
Aaraia
Road to Damascus
Der Er Rugm (Syrian)
Kefr Sheema
Antelikh
Shuifit
Aleih
Ain Anoob
Bhamdoon
Behamoon
Shumlan
Strythir
Ainebb
High Spine of Lebanon
Fountain
Jezr El Kady
Barook
Der El Kamar
Seat of Govern!
Beed-din and Palace of the Emir Beshir
Baakleen
El Mekh-ch-re and Palace of Sheik Besh!
Beadron
Khan of Naby Yoonas
Mountain Pass
Tomb of Naby Aleeb
Castle Nee-ha
Joan of Lady Stanhope
El-Our-Wi-Fly
Der Mishmoosh
Nah-har
SIDON
Wady Kefr Jerra
Kefr Feytoos
Wady Darb Es-Sheh
Litany or R. Leontes (Callirhoe) Nah-har
Eukea or Plain of Buttaee.
PART OF THE MEDITERRANEAN

the gospel are made known to many who never heard them before. When our way is again hedged up, nothing of all this may appear for a time; for the feudal principle is so strong, that the common people dare not walk in any other than the path marked out by their nobles. Yet, though they dare not express their private opinions, they still have them: and when a favorable juncture occurs, our friends appear again, and we perhaps find the seed we had sown has sprung up and attained to a considerable growth. Moreover, the sects are so numerous, that some are always more or less open to us, and we have always enough to do; and we labor on, doing what good we can to individuals, and gaining, so far as we are able, personal friends, knowing that these changes are changes in the leaders, for their own personal ends, while the opinions of the people remain at heart but little altered. Yet there is an evil, a great evil, in being thus beaten about by these political surges, and we try to avoid them all in our power, and seek the stillest water we can find. Yet our minds are never free from anxiety, looking out for what may come next. And besides this, we are excessively troubled to give our friends at home proper and correct accounts of our labors and prospects. One of the brethren, in giving reasons for not writing home more full accounts, characteristically remarked, that he could not get the world here to stand still long enough to describe it. So it is—we write home now an account of our labors and prospects, with propositions for funds and men to do this or that; and before our letter reaches the United States, some revolution has taken place, which materially alters our plans and prospects, and we want to do something very different from the thing proposed."

The only wise course for the mission and the Board is, to keep entirely aloof from all connection with the parties in these and all other political movements, and from all participation in their plans and measures. However impossible it may be to look upon them with indifference, yet, as laborers in the work of christian missions, belonging to a kingdom that is not of this world, whose objects are spiritual, and whose weapons are not carnal, we should stand aloof from them. When indeed one is in the midst of events, and knows the relations of things better than the immediate actors, and sees how he can turn the stream to suit his own wishes and the apparent interests of his mission, the temptation is great; but the wisdom that comes from above, cries "forbear." Our responsibilities, at least in foreign lands, are limited to our vocation as heralds of the cross, to the simple inculcation of gospel truth among those who can be persuaded to hear us.

Yet as occurrences in the great civil world of every kind have more or less bearing, in the providence of God, upon our work, it is proper that we should notice them.

The war from without, which swept along the coast of Syria in the autumn of 1840 and transferred that country from the dominion of Mohammed Ali to that of the Sultan, was followed, in the next year, by a civil war, in which the Maronites and Druzes of Mount Lebanon contended for the ascendancy. This war resulted, about the first of November, 1841, in the complete triumph of the Druzes over the Maronite Patriarch. It was a war of the Druzes, professedly and really against the Papists, they having provoked

it; and when Maronites and Greek catholics have been disarmed, the Greeks in the same village have had arms given them. Meanwhile Mount Lebanon was covered with ruins.

Mr. Smith, writing on the 28th of April last in the name of the mission, takes a calm and discriminating view of the advances made by the Druzes towards the mission and the christian religion, down to the termination of this civil war, and of the relations in which the mission stood at that time towards the mountain population.

"We have reviewed the history of our intercourse with that people, and the various aspects of the advances they have made towards us and our religion, in order to arrive at an enlightened and safe opinion in reference to a measure of such importance. The facts thus brought under review and our opinions respecting them, we have thought it our duty to communicate to you. We shall aim to present them in the same cautious and discriminating manner in which we have endeavored to look at them ourselves; not for the purpose of impression upon others, but in order to form for ourselves a safe and correct judgment.

"1. The first advances of the Druzes towards us, of which we took much notice, was in the winter of 1835-6. They were then threatened with the military conscription, which, under the Egyptian government, was such a terror to all in Syria who professed Mohammedanism. Hitherto, though in their hearts despising that religion, they had professed it for the sake of protection. But now they found their christian neighbors better off than themselves, they being in no danger of impressment into the army. This temporal advantage of Christianity commended it to their favor, and from time to time numbers presented themselves to us with an urgent request for baptism. Their application, indeed, was for a full introduction to the doctrines and rites of Christianity, and was accompanied with a professed readiness to comply with all its duties. The secular motives which urged them were not concealed from us, nor did we fail to make them known to you. Yet we did not feel obliged by them to exclude such inquirers from our houses. On the contrary, in the exercise of that charity which hopeth all things, we trusted that among them might be found some sincerely anxious for their salvation. Especially did faith in the promises of God require us to use the means, in the hope that he would not withhold his blessing. We were the more encouraged by the fact that the number of applicants increased, after it was fully made known that we had it not in our power to afford the protection sought. It was then that the greatest number, both of the nobility and of the common people, flocked to us. They came, making no application and expressing no hope for protection, though we did not conceal from ourselves the fact that they doubtless expected their temporal condition to be in some way improved by a profession of Christianity. Thus this first aspect of the Druze movement, originating in a desire for individual protection, had a decidedly religious character.

"2. In another aspect of it, it was connected with a desire for national protection. The Druzes originally owned and governed the part of the mountains in which they live. But some seventeen or eighteen years ago, their power was broken, and they have since occupied a subordinate position, oppressed by a christian ruler, obliged to yield the precedence to the Maronite people, and suffering severely in many of their dearest rights. In these circumstances, a particular family, in point of rank belonging to the second grade of nobility, and in point of character and intelligence second to none in the sect, conceived the idea of securing some sort of protection from England for the whole community. This design came to our knowl-

edge near the beginning of the movement for individual protection already described. That was confined chiefly to the uninitiated, the leaders in this were from the initiated. The one who first proposed it was of that class. In carrying it forward he was indefatigable, not only laboring to commend it to his countrymen, but he travelled also as far as Constantinople and Malta, in pursuit of it. He is now no more; but we shall not soon forget the gentleness of his deportment and warmth of his friendship in private, and the unaffected dignity of his countenance and person, as he took his place in our congregations on the Sabbath. He was the most interesting Druze we have known. This part of the Druze movement had also a religious aspect; for it was only upon a proposed profession of the protestant religion that they based their expectation of protection from England. It was this that made it of interest to us as missionaries. For they knew that we were neither political agents nor Englishmen; yet as teachers of the protestant religion, it was natural that our acquaintance should be sought, and our instructions received. Thus we found ourselves in such a peculiar connection with the sect, that in our journeys among them, the initiated were the first to receive us, and our stopping places were their sacred temples. There was also connected with this part of the movement a desire for schools, which was diligently fostered by the family already alluded to.

"3. A third aspect of the movement among the Druzes was connected with a desire to regain their political ascendancy. The general revolution in Syria, by which the government was transferred from Mohammed Ali to the Sultan, brought about a great change also in the internal affairs of Lebanon. The governor of the mountains, whose power had reduced them so low, was banished, and their great sheikhs, some of whom had been in exile for seventeen or eighteen years, returned and resumed their authority as feudal lords of the sect. These were strangers to the movement, which in the meantime had taken place among their people in favor of protestantism. Yet the idea of English protection was seized with avidity; and in connection with it, they were willing to countenance schools, both among the common people and the nobility. That they would, in this connection, manifest the same favorable inclinations towards our religion, as their countrymen had done, it was natural for us to expect. But we are obliged to say, that in our intercourse with them, during the past summer, we saw nothing of it. And throughout the sect, either because the necessity of protection in which it originated had ceased, or from a spirit of conformity to the will of their leaders, which, with the Druzes, is very strong, the disposition to inquire on the subject of religion very much decreased. The desire for schools, however, was evidently stronger and more extended than ever before, both among nobility and common people. Yet this, we at length perceived, was rather countenanced by the high sheikhs in others, than entertained heartily by themselves. In a word, it became evident, that protection of trade and schools was not the great thing they desired from the English. And when they became satisfied that no aid was to come from that quarter to assist them in regaining their political ascendancy, they took their own independent measures to accomplish the object. And at length, to secure themselves in the position to which the war that followed raised them, they applied to the Turks for that for which they had looked to the English in vain. Two or three of our schools were broken up in consequence, and Mohammedan teachers scattered among the people. But this political ruse of the high sheikhs, we have reason to believe, had not the approbation of the more sensible of the people. And they have now their reward. For the favor shown them by the Turks proves to have been only a bait held out to catch them; and they have been caught. Almost every one of them is now under arrest at Beyroot.

"Such is a brief history of our intercourse with the Druzes. In reference to it, we need only add, in justice to the Druzes, that in every instance

where their disposition to cultivate friendly relations with us has been checked, it has been owing to imminent danger of oppression and persecution."

Let us now look at our present position.

"1. By the recent civil war, the power of the Maronite patriarch, which has always presented the greatest obstacle to our labors, of any thing in the country, has been, at least for the present, destroyed. That he will regain some of it, we do not doubt. But it seems hardly possible that he should rise to the position from which he has fallen, and possess again the power to persecute as he has done.

"2. The power of the high sheikhs, whose intrigues and political designs have of late interrupted, in a great measure, our labors in the mountains, has apparently fallen. And thus we are left again to have direct intercourse with the same class of the people that in former years have so earnestly sought our friendship.

"3. Among them our acquaintance has now become very widely extended. And this acquaintance is of such a nature that we are universally looked upon as friends; so that wherever we go, we have free access to them.

"4. This access is to a people with whom the choice of religion is voluntary. The Druzes are the only sect in the country, among whom birth does not bring the obligations of membership. Their covenant of admission requires that the candidate be in possession of soundness of mind and body, and that it be adopted with an entire freedom of will; or else it is not valid. The consequence is, that more than half of the community have never adopted the profession, and are, strictly speaking, members of no sect.

"5. An impulse in favor of schools has now been extensively given, and in favorable circumstances, we could doubtless establish them in very many places.

"Among such a people thus situated, we should consider ourselves justified in establishing a station, even did no religious inquiry exist among them. How much of this there is now, we are unable to say; recent events have to a great extent concealed it from us. Yet, though it be now dormant, we are not without hope that it may be awakened, and under proper instruction, lead to a saving knowledge of the truth.

"Still, we do not conceal from ourselves, nor would we from you, the existence of obstacles which may hinder the success of the contemplated station, and perhaps even prevent its establishment.

"1. The present unsettled state of the mountains may lead to disturbances which will render a residence there wholly unsafe. Since the arrest of the sheikhs, the Turkish authorities have taken such a course, that their designs remain wholly unknown. And what will be the result of the present position of things, we feel entirely unable to conjecture.

"2. The jealousy of the Turkish authorities may present a serious obstacle. They are now excessively jealous of foreign intrigues. And after all that has happened, the pasha who governs the mountains might easily suspect our operations of political designs, and arrest them at the outset. Yet we hope, by seizing a proper opportunity for entering upon our labors, and by adopting such principles to guide us, as shall direct us clear of all just grounds of complaint, to escape such an evil. At any rate, in view of the present attitude of the Druzes, and the expectations that have been raised at home, we could not do otherwise than make arrangements to labor among them, even at the risk of detaining at Beyroot through the year, the brethren set apart for that field."

The fact is not to be denied, that the circumstances of this mission, at the present time, are such as to be very trying to the

faith of the Board and of the mission itself. Some of the younger missionaries write under feelings of great discouragement and apprehension, in respect to the course of events in Syria and the results of their labors. In addition to the perpetual change, to which every thing around seems subjected, the grand evil that will necessarily embarrass the system of raising up a native ministry and bringing it into active usefulness, has become painfully apparent in this mission. The Committee refer to the mercenary influence of giving employment and support extensively to those who become converts. This is an evil which it will require the exercise of great wisdom and piety in all the missions to prevent from resulting in disastrous consequences. There was probably some error in this respect, in the early period of the Syrian mission, arising from inexperience, which the grace of God may enable the missionaries to guard against hereafter.

Another difficulty, involving considerations of the deepest interest, is thus stated by a member of the mission, in a recent letter. He says, "It is our duty to imitate the example of the apostles, preach the gospel to our fellow men wherever we have opportunity, and endeavor to bring them to an acquaintance with the truth, and to a renunciation of their errors and sins; and for the rest, to have faith in God, and commit all temporal results to Him. This seems to me the true missionary platform. But before applying its doctrines to this field, let us look for a moment at the amazing difference between our position and that of the apostles. They bore the brunt of every persecution. The boast of the apostle was—'I more, in labors, in stripes, in prisons, in deaths.' The disciples were animated to cheerful endurance by the example of their leader and teacher, and their warm sympathies clustered around him in his greater perils and trials. With us, the case is directly reversed. We are protected, we are supported. Our converts must bear the burden alone. And shall we, secure in the possession of comforts, to which the poor people around us in their prosperous days would not aspire—shall we call on them to suffer and starve, by identifying their faith with ours? The sympathies of men must flow in a different channel, before we meet with a response to such an appeal." Though the conclusion to which this writer comes, is by no means sustained by the experience of some other missions not very differently situated, the suggestions which he makes demand the prayerful attention of missionaries and of the churches.

Meanwhile missionaries and their directors and patrons are gaining useful experience. They are learning the will of God in respect to the manner of doing his work. The only rule we can follow, is to do the will of God, from year to year, as we learn it from his word and providence. This we have aimed to do,

though doubtless with many shortcomings, and with errors both in theory and practice, for which we should humble ourselves before him.

The providential interpositions in behalf of this mission within the two years past, should animate our faith. How remarkable the preservation of the houses, printing establishment, library, furniture, and other property of the mission, in their exposed situation during the bombardment of Beyroot in the autumn of 1840! At that time, too, how full of hope was the Maronite patriarch, that he should domineer over the whole of Lebanon, and expel our mission from the country! His intrigues had drawn from the Turkish government a declaration to our Minister resident, that the American missionaries would not be protected by the Porte, and from the Minister a declaration, under a mistaken apprehension of the extent of his official duty, that he had no power to protect them; and for a time also, it seemed as if a great protestant power, deceived by papal influence, was bent on building up the Maronites at the expense of the Druzes. This latter evil was, in the providence of God, of but short duration; but the mission was never more evidently in danger, than after the termination of the war of the allied powers. It seemed as if the patriarch was then to carry all before him. Just then the Druzes, impelled by desperation, rose in arms and broke down his power; and meanwhile, as it is understood, our own government instructed its Minister resident at the Port to extend the same protection to missionaries as to merchants and travellers. "It is better to trust in the Lord than to put confidence in princes." What he designs to permit in future, it is not for us to know at present, but it would be ungrateful to indulge in unbelieving fears.

Mr. Thomson has forwarded statistical information concerning Syria, which his opportunities and means for collecting facts of this sort have probably rendered as correct as the case will permit. Leaving out of view the district of Adona, which does not properly belong to Syria, he estimates the entire population at a million and a quarter; to which perhaps a hundred thousand wandering Arabs should be added.

Moslems,	565,000
Antioch or Orthodox Greeks,	240,000
Maronites,	180,000
Greek Papists,	40,000
Druzes,	100,000
Jews,	30,000
Matawalies,	25,000
Ansaireea or Ismayeleea,	200,000
Armenians and other sects,	20,000
	1,400,000

The Moslems are found every where, excepting Lebanon and the large mountainous region of the Ansaireea. The orthodox Greeks exist also in every part of the country. The Druzes occupy Lebanon, particularly the southern part of it, and Anti-Lebanon; also a district in the Haouran, another in the pashalic of Aleppo, and a few thousands reside in Damascus and the vicinity. The Ansaireea occupy the large and fertile region north of Tripoli, and spread over mountain and plain all the way round the head of the sea to the plain of Adona. The Maronites reside in Lebanon, about two thousand in Aleppo, a few in Damascus, and a few in other places. The Greek Papists are confined chiefly to Aleppo, Damascus, Beyroot, Sidon, and villages in Lebanon. There are, however, a few in the Haouran. The Armenians reside chiefly in Jerusalem and within the pashalic of Aleppo. They increase along the northern frontier of Syria. The Jews reside in Jerusalem, Hebron, Tiberias, Damascus, and Aleppo, with small communities in some other cities. The Matawalies are Shiites, or disciples of Ali. That sect is here quite insignificant for numbers compared with the other Moslem sect, the Sonnites, or followers of Omar.

An extended view of Aleppo as a field for missionary labors, was given in the Missionary Herald for June last. The station commenced there by Mr. Beadle, has been discontinued. The mission at one time proposed having a station at Bethlehem, but for various reasons the Committee have doubted the expediency of the measure. Even Jerusalem does not appear to be a sphere of great usefulness at present. Ten small schools are supported by the mission, containing 245 males and 42 females; in all, 287. Nine of these schools are connected with the station at Beyroot; the other is at Jerusalem. In the families of the missionaries, there are eleven female boarding pupils. The seminary at Beyroot has twenty-two boarding scholars, and as many more day scholars—forty-four in all. There is to be a preparatory school.

The printing in the year 1841, amounted to 636,000 pages, nearly half of which were portions of the sacred Scriptures. The books and tracts distributed exceeded nine thousand; and nearly eight thousand of these were distributed at Beyroot. Less than five hundred were circulated from Jerusalem. The number of pilgrims was unusually small. The printing office was opened about the 1st of July, 1841, after having been closed since March 20, 1831. The printing from the beginning, amounts to 3,087,000 pages.

The mission, in the report they make for the year 1841, say all that is necessary in relation to their preaching and the state of their native church.

"Our English service at the American consulate, has been more numerously attended than during any previous year of the mission. Part of the time the presence of many of the British officers and soldiers rendered our place of worship quite crowded, and imparted an unusual interest to our small congregation. The Arabic service has met with various interruptions during the year, partly from the very disturbed state of the country; partly from the long quarantine on account of the plague; and partly from the absence of all the mission during the summer, while prosecuting our labors among the Druzes. We may safely say that the past has been a year of unparalleled distress and distraction of mind, both to the mission and to the poor people of this country. It is a cause of deep lamentation, though not at all surprising, that the public mind has been almost wholly engrossed by political and social calamities. The same causes must produce the same results in all countries; and while we mourn over this sad desolation, we see nothing in it that ought to discourage our hearts. When permitted to continue our public worship for any length of time, the attendance has been good, and the attention to the preached word very gratifying. We feel constrained, however, to mourn the absence to a great degree, of that influence of the Holy Ghost, which renders the preached gospel a savor of life unto life. Such a result, at the close of a year, demands a strict and solemn review, and a close examination into the cause of the absence of spiritual influences. We ought not and dare not rest satisfied in such a languishing state, and we feel called upon to bring all the tithes into the store-house of the Lord and prove him, if he will not pour out such a blessing that there shall be no room to receive it.

"We have recently set apart one of our number to hold the relation of pastor to our small church. It is not intended by this arrangement to relieve the other members of the mission from the ever pressing obligation to preach the gospel in season and out of season; but merely to secure thereby that special pastoral care for our small flock, which they greatly need. Our church has suffered much in the general confusion and disorganization of the country. The love of some has waxed cold, and some have been fatally entangled, we fear, in the snares of the devil. Over such we are called to mourn, and for their restoration it is our duty to labor and pray day and night. May we prove good and faithful shepherds, watching for souls as those who must give account; making straight paths for our feet, lest that which is lame be turned out of the way, but rather that it be healed; looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled. We would also urge upon all our friends to pray for the literal peace of our Zion. While civil war, with all its train of calamities, rages around us, every good work must languish. It is the hour of darkness and Satan's opportunity to lead unwary souls in the paths of spiritual death. Iniquity comes in like a flood. May the Lord lift up a standard against it."

Doct. and Mrs. DeForest arrived at Beyroot in the latter part of the month of March. They went by way of Paris, where Doct. DeForest, at his own private expense, availed himself of the medical advantages afforded by the hospitals in that city.

The mission has been subjected to some afflictive bereavements. The death of Mr. Hebard, at Malta, was mentioned in the last Report. On the 26th of October, Mrs. Wolcott was removed by death, after a painful illness of three days. The last speech that was audible on her tongue was, that Jesus was the only portion of her soul. Another, the wife of the Rev. Eli Smith, was removed by a longer sickness on the 27th of May, a year and one month after

entering on her missionary labors. Her closing scene was of a very interesting character, and one of her last efforts was to assure her afflicted husband, that she did not regret having come to Syria, even though it were but to die. It should be added, that neither of these deaths was attributable to the climate, or to any thing peculiar to the missionary life. Mr. and Mrs. Bird, owing to the continued indisposition of the latter, have asked and received a release from their connection with the Board.

By the mail, which brought tidings of the death of Mrs. Smith, the Committee were informed that the Turks had imprisoned the principal Druze sheikhs, while Albanion troops were daily arriving at Beyroot, destined, as it was supposed, to fall upon and disarm the mountaineers. On all hands there were suspense and anxiety. The intercourse of the missionaries with the Druzes was almost entirely suspended, and a dark cloud seemed, for the time, to be hanging over that unhappy country.

MISSION TO THE NESTORIANS OF PERSIA.

Ooroomiah.—Albert L. Holladay, James L. Merrick, Willard Jones, William R Stocking, and Austin H. Wright, M. D., *Missionaries;* Edward Breath, *Printer;* Mrs. Holladay, Mrs. Merrick, Mrs. Jones, and Mrs. Stocking.—Twelve native helpers.

In this country.—Justin Perkins, *Missionary*, and Mrs. Perkins.

(1 station; 6 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 12 native helpers;—total, 24.)

In a mission so secluded from the world as that among the Nestorians who reside along the eastern base of the Koordish mountains, we ought not to expect much variety of stirring incident. Moreover the communications the past year from the mission have been less abundant than usual, owing to the absence of the oldest member during the greater part of the year. Mr. and Mrs. Perkins, finding a sea voyage necessary for the recovery of her health, left Ooroomiah July 5, 1841, and arrived at New York on the 11th of January, just in time to be present at the special meeting of the Board in that city. The passage from Smyrna was 109 days, and much solicitude was felt for their safety before their arrival. They were accompanied by Mar Yohannan, whose desire to see this country was so great, that he could not be dissuaded from coming. None of the missions of the Board being authorized to afford facilities for travelling in such cases, the bishop met his expenses as far as our shores, from his own private resources. Since then, for the most part, they have been defrayed by the Board. As the early friend and constant helper of our brethren who are residing among his people, and as a representative of one of the most interesting branches of the ancient church of Christ—interesting as well for its past missionary enterprize, as for its present

comparative purity in rites and doctrines,—he has been received with fraternal and Christian feeling by the Board and by this religious community, and his visits to different parts of the country, in company with Mr. Perkins, have been the source of pleasure and usefulness.

The missionaries at Ooroomiah continue to labor harmoniously with the ecclesiastics. Their opportunities for preaching are more numerous than they have strength to meet. Accordingly Mr. Stocking, being evidently called of the Lord 'to take part in this ministry,' was ordained by the clerical members of the mission, on the 31st of March, 1841. The missionaries say:

"The ordination services were performed in the Nestorian church (St. Mary's) in this city, to the use of which we were welcomed by the Nestorian bishops. The occasion was rendered peculiarly interesting by the presence and serious attention of a crowded Nestorian audience, who, at the close, advanced individually and kissed Mr. Stocking's hand, as a recognition of the validity of his consecration; while the venerable mar Elias kissed his head, as a token that he also welcomed him as one worthy and duly authorized to break the bread of life to his people."

The fact that the Nestorians cheerfully permitted the ordination to take place in one of their churches, and manifested so much interest in it, is an evidence how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people. Of this fact we have also had very gratifying evidence in the bishop of that church, who is at present among us.

A single extract from Mr. Stocking's journal presents the necessity there is for the faithful exhibition of the fundamental doctrines of the gospel among the Nestorians:

"On my way to Geog Tapa for preaching, I gave priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the missionaries to enlighten and Christianize that people. He replied that there was much, both in practice and doctrine, in their church, calculated to hinder the gospel of Christ. And I will make known to you some things that have occurred of late. 'At the last Thursday evening meeting,' he remarked, 'you preached on justification by faith, and attached no real merit to works in procuring pardon and salvation. From that time till now,' said he, 'we have had many warm discussions among ourselves on the views you presented. Some said you was aiming a blow at our melpanas (teachers,) for they have taught that prayers for the dead are efficacious, that almsgiving and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were scriptural; that every thing was proved by the Scriptures; and that they were sufficient. On my declaring this, the bishops and the others became angry with me, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They then threatened writing to the patriarch to have me excommunicated from the church.' The priest remarked further, that he had withstood their views, quoting the Bible in favor of the truth. He then observed that they had not begun to understand the Bible till about two years

since; that very much in their books was decidedly against it. He then enumerated several things, as invocation to the saints, prayers and sacrifices for the dead, and some other things founded on the teachings of men and ignorance of the word of God."

The members of the Board and the churches will have need to remember this mission and the kindred mission in the mountains in their prayers, that grace and wisdom may be given to avoid those serious evils, alluded to in the Report on the Syrian mission, which are inseparable from the only method yet discovered for rearing an efficient native ministry for preaching the gospel. Taking into view the selfish, mercenary nature of man, even when sanctified in part, and the little restraint that is put on these principles in Asiatic society, how great the risk in countenancing the hope of employment and reward among the ecclesiastics; and yet how impossible to accomplish our object without doing this! The danger and difficulty will be greatly increased, of course, should another and rival sect enter this field, and especially one that would not be scrupulous in counteracting our influence. The Lord forbid that any should do this, who bear the name of Protestants.

The mission has seven places for stated preaching. The seminary has 46 pupils, of whom 18 are females. The free schools are 20 in number, in as many villages, all taught by priests or deacons. They contain 470 pupils, of whom 40 are girls. The whole number in the schools is therefore 516.

Sixteen hundred volumes were printed in the year 1841, and 3,600 tracts. The pages were 510,400. As the press arrived as late as Nov. 17, 1840, this is probably the whole amount of printing at the close of last year. The Committee have employed Mr. Hallock to cut a new fount of Syriac type, under the superintendence of Mr. Perkins. It is to be conformed to the most approved written character, as was the Arabic type cut in Smyrna, and to be somewhat smaller than the one now in use by the mission, which was procured in London.

The plain of Ooroomiah is one of the most fertile and beautiful spots in the world. But its luxuriant vegetation subjects the inhabitants to fevers and opthalmia at certain seasons. To escape the influence of the malaria, the missionaries built sleeping chambers on the tops of their flat-roofed houses. But this precaution not being effectual, though it was useful to some in the mission, a desirable spot for residence in the hot summer months was obtained in the elevated village of Syr, about five or six miles from the city of Ooroomiah. Here rooms were built sufficient for two families, which, as a defence against any sudden incursion of the Koords, were surrounded by a strong stone wall. The effect of a

removal to Syr in the unhealthy season, has been found very salutary.

The Committee stated in the last Report, that they had decided against continuing a distinct mission for the Mohammedans of Persia, and that Mr. Merrick had been authorized to join the Nestorian mission at Ooroomiah. He has borne the sacrifice of feeling involved in this measure in a Christian manner. The Mohammedans will naturally continue to claim some part of his attention. The manuscript copy of Mr. Merrick's "Life and Religion of Mohammed" has been received by the Committee, but the pecuniary state of the times will prevent the booksellers from undertaking its present publication.

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Thomas Laurie, *Missionaries;* Asahel Grant, M. D., *Physician;* Mrs. Hinsdale and Mrs. Laurie.

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

Messrs. Hinsdale and Mitchell left Beyroot, with their wives, in an Austrian brig on the 24th of April, 1841, and arrived at Alexandretta on the 30th. Thence they proceeded to Aleppo, and arrived on the 8th. They did not leave Aleppo till the 28th, and adventuring so late in the season across Mesopotamia, considerable anxiety was felt on their behalf by their friends who were more experienced in traversing these countries. The route, however, has been one of the great highways of nations from the earliest times, and is still.

"About three hours from Aleppo," says Mr. Hinsdale, "we passed several mud villages, in appearance resembling a collection of hay stacks in America, the upper story being conical and about the size that our farmers make their stacks of hay. We halted on the banks of the Kowaik. Here we were joined by a company of pilgrims, twenty-five or thirty in number, who were returning from a visit to the 'Holy City,' and were our fellow travellers as far as Diarbekir. Some of them were travelling on foot, others who were able to procure them, riding horses, mules, or donkeys. Aged women, whose strength seemed nearly exhausted, were returning from a tour of four or five months, doubtless congratulating themselves that they had purchased a clear title to eternal life by visiting the scenes of our Savior's sufferings, and paying their adorations to those consecrated places."

They went by way of Orfah, (which is the name now given to the far-famed Edessa,) Diarbekir, and Mardin; and appear to have been singularly favored, during most of the way, in freedom from exhausting heats and exciting alarms. Mr. Hinsdale says their health was good until they reached Mardin, about midway

between Diarbekir and Mosul. He says, too, that the weather was very comfortable till after they passed that place—cool enough for comfort at the time of day they travelled, usually making it necessary to wear overcoats for two or three hours in the morning. While at Aleppo, Mr. Mitchell had a slight attack of fever and ague; but after a few days, he was so far restored, that it was thought the journey would be beneficial; and, after being on the way two or three days, he appeared perfectly well, and continued so till the 19th of June, after passing Mardin. Then being overtaken with a shower, he had a slight chill, which was repeated three days afterward. On the 25th, without any apparent disease, he lost the use of his reason, and from that time, without pain, he drooped away like the withering of a plant, until two o'clock on the morning of June 27th, when he died. The sudden and early death of Mr. Mitchell was not owing to fatigue; for the journey was comparatively an easy one, and there was no undue haste in prosecuting it. It was not owing to the heat of the climate. Nor was it owing to a want of acquaintance with travelling in those parts, or medical advice. At Aleppo they had the attention of a good physician, and on the journey had the assistance of a fellow traveller, who, in addition to considerable medical knowledge, had the advantage of having travelled extensively for seven or eight years in Western Asia and Africa. It was rather one of God's inscrutable providential dispensations, by which he would teach his people that their strength and their hope are in him.

Grief and fatigue occasioned Mrs. Mitchell to be taken suddenly ill three days after the decease of her husband. She was carried in a palankeen to Mosul, three days distant, where, on the 12th of July, less than a week after her arrival, she died. Mr. and Mrs. Hinsdale suffered by the watching and fatigue to which they were called in administering to their dying associates. Indeed the arrival of Doct. Grant at Mosul, on the 25th of August, was eminently seasonable in relation to Mr. Hinsdale, as he was then suffering from a dangerous relapse of fever.

It was stated in the last Report, that Doct. Grant left this country on the 1st of April, 1841, on his return, going by way of England. He hoped to overtake Messrs. Hinsdale and Mitchell, but hearing at Constantinople that they would probably be detained at Aleppo; he determined to go by way of Trebizond and Erzeroom. He reached Erzeroom on the 12th of June. Going thence on the 22d by way of Van, which he entered July 1st, he took the shortest route to the country of the Independent Nestorians. On the 8th he was at Julamerk, where he was received with no less apparent cordiality than in former times. The journal of this his third visit to this singular region and people, may be found in the Missionary Herald for June and July.

Mosul must at present be regarded as a temporary out-station of the mission to the Independent Nestorians. It is so situated that it may be necessary to regard it as common ground for the mission of the Board to the Nestorians, and that of our Episcopal brethren to the Jacobites.

In November, when Mr. Hinsdale had recovered strength so far as to be able to travel, he and Doct. Grant made a short tour among the Yezidee and Nestorian villages lying nearest to Mosul. The journal of this tour is in the Missionary Herald for August.

These brethren unite in calling for an increase of their number. There will be many privations and hardships, and some personal dangers; but what other reason can be assigned why we should stand aloof from the Nestorians? The country, too, is swarming with papal emissaries, who have serious designs upon the Nestorian people, and shall we have less courage and enterprize than they? The Rev. Thomas Laurie and wife embarked for this mission in the barque Susan Jane, capt. Fletcher, on the 29th of July. They are expected to go by way of Samsoon and Tokat, and the Committee hope they may reach Mosul in the autumn.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries;* Mrs. Hume.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

The stations in the mission to the Mahrattas being so remote from each other, it was inconvenient and expensive for the missionaries to meet for business. The Committee have therefore divided the mission into two—called the *Bombay* and *Ahmednuggur* missions. The former has the printing establishment under its care, and the latter the seminary. The two missions date their separate existence from the 1st of January last.

The printing during the year 1841 in Mahratta, amounted to 50,500 copies and 2,644,000 pages. The number of distinct pages of matter was more than a thousand. The amount of Mahratta printing from the beginning, including that of 1838, in which year 1,470,300 pages were printed, is therefore 32,139,987 pages. Mr. Webster, the printer, has been recalled by the Committee, and has reached this country with his family.

The schools at the Bombay station are ten in number, besides a family boarding-school, and contain about 400 pupils. The natives call frequently for tracts. When the missionaries go into the city they are generally listened to with respect, and find some willing to hear their message. The native congregation numbers

about 250. Two were admitted to the Bombay mission church during the year 1841. The health of both Mr. and Mrs. Graves is feeble. Mr. Graves's adult hearers are from ten to thirty or forty. He has received two members into his church, but had experienced severe trial in the conduct of some of the members.

In a tour, which Mr. Hume performed in the Southern Concan, the Jews came to visit him in considerable numbers, asking for different portions of the Scriptures not in their possession. He says:

"They are an interesting part of the community, ever disposed to greet the missionary and to receive his tracts and Scriptures. They told us that before the missionaries came and distributed the Bible among them, they were much like their heathen neighbors; but that now they have put away all heathenish practices. It is the prevailing opinion that the Israelites in this region are descended from the ten tribes. They do not acknowledge the name of Jews. They call themselves Beni Israel, that is, the children of Israel. The name Judah is not in use among them."

The following table of Mahratta books and tracts in use by the mission has been received by the Committee the past year, The books are thirty-six in number, and are bound in twelve volumes:

Translated Title.	Authors, Translators, etc.
First Lessons,	Mr. Garrett.
First Book for Children,	Mr. Hall and Dr. Stevenson.
Catechism,	Messrs. Nichols and Hall.
Catechism on the Lord's Prayer, &c.,	Mr. Munger.
Useful Instruction,	Mr. Bardwell.
Intellectual Arithmetic,	Mr. Ballantine.
Arithmetic,	Mr. Abbott.
Geography,	Mr. Hall, enlarged by Mr. Allen.
A help in acquiring the Eng. Language,	Mr. Hall.
Easy Lessons, with Dictionary,	Mr. Burgess.
History of our Savior,	Mr. Allen.
Child's Book on the Soul, 1st part,	Mr. Stone.
" " " 2d part,	Mr. Munger.
Summary of the Scriptures,	Mr. Allen, originally Mr. Newell.
On the Worship of God,	Messrs. Hall and Allen.
Three Worlds,	Mr. Hall.
Good Tidings,	Mr. Newell.
Prayer (for children),	Mr. Allen.
Compendium of the Bible,	Mr. Allen, (an abridgement of the 'Summary, &c.)
Scripture Doctrines,	Mr. Allen.
History of Joseph and his Brethren,	Mr. Bardwell.
The Trial of false Gods, &c.,	Mr. Nichols.
Child at Home,	Mr. Abbott.
History of our Blessed Savior,	Mr. Bardwell.
Miracles, " "	do.
Sermon on the Mount,	do.
Discourses of our Blessed Savior,	do.
Parables, " " "	do.

Translated Title.	Authors, Translators, etc.
Ten Commandments, &c.,	Mr. Hall and Mr. Graves.
Life of Babajee,	Mr. Read.
Address to the Jews,	Mr. Graves.
Wrath to Come,	Mr. Hall.
Wisdom's Ways,	Mr. Munger.
Tract to Mothers,	Mrs. Abbott.
Forms of Worship,	do.
Hymns for Public Worship,	Mr. Graves

AHMEDNUGGUR MISSION.

Ahmednuggur.—Henry Ballantine and Ebenezer Burgess, *Missionaries;* Amos Abbott, *Teacher;* Mrs. Ballantine, Mrs. Burgess, Mrs. Abbott, and Miss Cynthia Farrar.—Two native helpers.

Seroor, on the great road from Ahmednuggur to Poona, 28 miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French.—One native helper.

Jalna.—One native helper.

In this country.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(3 stations; 4 missionaries, 1 teacher, 6 female assistant missionaries, and 4 native helpers;—total, 15.)

This mission has its field in the Deccan. Jalna is in the territory of the Nizam, one of the 'protected states,' under the government of a Mohammedan prince. Mr. and Mrs. Munger, who resided at this station, are now in this country, with the approval of the Committee, on account of the protracted ill health of Mrs. Munger. They arrived June 9th. There is some doubt in the mind of the Committee about the expediency of the Board's having a *mission* (for such it ought soon to become, in case the station is continued) in the Nizam's country. At present the station is looked after by a native helper, and is occasionally visited by a missionary from Ahmednuggur. While performing tours in the autumn of 1840, Mr. Munger distributed 4,675 copies of Scriptures and tracts, containing nearly 200,000 pages.

Seroor is a new station, situated on the great road from Ahmednuggur to Poona, twenty-eight miles from the former place and forty from the latter. Its population is about 6,500. The brahmins have less influence there, than in many other places. Mr. French removed his family to Seroor on the 21st of May, 1841, and regards his prospects as favorable. There are villages large and small in the neighborhood. The mission church at Ahmednuggur, at the close of 1841, consisted of fourteen members. Two had died in the faith during the year, and six had been received on profession—one the wife of Haripunt, the first brahmin convert at Ahmednuggur, herself originally a brahminee. The average congregation at this station, is 250.

The seminary contains 76 pupils and the boarding-school for

girls 37; and there are six free schools for boys containing 240 pupils, and three for girls containing 58. There is also a preparatory school containing 25. So that the whole number of pupils at the Ahmednuggur station, is 436.

On the great point,—the reception which is given to their message,—the brethren remark as follows:

"The people generally have listened to the gospel message with more interest than we have usually seen exhibited. The knowledge of Christianity which they already possess, and especially their knowledge of some individuals who have become Christians, lead them to give a more attentive ear to the missionary and to understand his instructions better, than would otherwise be the case. There is too a growing feeling on the part of those who desire to oppose Christianity, that they cannot gainsay or resist the arguments in favor of it; and they prefer to remain silent, rather than engage in vain efforts to support the absurdities of Hindooism by argument. They accordingly shrink from open collision with the missionary, and allow the common people to listen quietly to his instructions. This is a great point gained: for nothing is more discouraging to one endeavoring to make known the truth, than to see all his efforts completely frustrated by the oppositfon or raillery of one or two wicked brahmins. Such things often occur; and at such times if ever, the missionary feels his own weakness and need of Almighty aid. He then sees the power of that depravity which nothing but the Spirit of God can remove. He finds himself in the same situation in which the Savior was often placed, in his discussions with the Pharisees and bigoted Jews, who would not come to him that they might have life—who would not believe. We are glad to say, however, that such things occur more rarely now than heretofore; and those who do begin to oppose or rail soon retire from the field, as if conscious that even with such weapons they cannot maintain their unrighteous cause. This remark applies particularly to places repeatedly visited."

They add:

"We are now beginning to derive great assistance from our native converts in preaching the gospel in the neighboring villages—and whenever we have occasion to make tours. On a tour one or two of them always accompany us, and their efforts to bring the people together, and to impart instruction to them, render our own labors very much more profitable, than if we went alone. Not only so, we often send out two of them together to villages in the vicinity, to spend a day or two in making known the truth and in distributing religious books, and they often return with cheering accounts of the success of their efforts."

Again:

"In December last one of our number spent a few days in a neighboring village with his family, and there every day while he remained, he had a daily congregation of mahars to listen to the truth. They met in the evening after returning from their work, and seemed happy to sit an hour and listen to the preaching of the gospel. They would frequently ask questions as to particular points, showing a desire to know the truth; sometimes these questions would be as to the propriety of some of their customs and observances, and when any thing wrong was pointed out to them, they appeared interested to hear and free to confess whatever was shown to be improper.

The women also came in great numbers to the tent to receive instruction from the wife of the missionary. When it became necessary for us to leave them, they expressed a desire that we should come often and teach them more about these things. We hope to be able to adopt this plan more than we have done; to occupy a village for some days, having as much intercourse with the people of the village as possible, and making excursions to the small villages in its vicinity as may be convenient; and repeating these visits to particular places as often as circumstances will allow. One of our number should be constantly engaged in this work, and when the season is favorable for travelling, we think that only one or at most but two of us should remain at Ahmednuggur, while the others should be scattering the seed of the word in the adjacent villages.

"In view of the field thus open to us and of the encouraging prospects presented for laboring in it, in view too of the native help raised up in the providence of God for our assistance, we cherish strong hopes of being able to pursue the work of preaching the word to a much greater extent, and with much more success, than ever before. With our present native helpers, three missionaries can now labor in this field to very much greater advantage than when we had but one. Operations here we can commit to their charge when we leave the station, and at the same time we can take one or two with us to assist in proclaiming the gospel.. Could we have two or three missionaries sent to strengthen us, we could find abundance for them to do. Indeed we see not how we can fully occupy this field without this amount of help."

The Mahars are thought to be the original inhabitants of the country. Like the hill tribes, who are confessedly aborigines, they have not the obstacles in the way of their becoming Christians, which the religion of the brahmims throws in the way of the higher castes. One extract more will be made from the report of the Ahmednuggur station:

"Besides the brahmins there is no class of Hindoos which affords so many religious teachers, or gooroos, in this region, as the mahars. There are some noted mahar gooroos in this vicinity, who boast of thousands of disciples; while among the koorabees, or other higher castes, until you come to the brahmins, you find a gooroo but seldom. Many of these mahar gooroos are opposers of idolatry, and, discarding the Hindoo system of incarnations and the belief in the efficacy of pilgrimages and other Hindoo rites to secure salvation, maintain the doctrine of one invisible God, who alone is to be worshipped, and whose favor is to be obtained by inward meditation upon his character and perfections. Many mahars, on hearing us preach, have exclaimed that this was just the doctrine taught them by their own religious teachers; and it is only when we tell them of the Savior of the world, that they perceive the discrepancy of their system and ours; and even this does not appear to excite in them that opposition which it does in preaching to other classes of Hindoos."

The facts mentioned in the following quotation from a letter by Mr. Munger, may yet have considerable historical interest. He says:

"A gentleman at Jabbalpoor, 120 miles northeast of Nagpoor, is getting out from Germany some young men for the purpose of commencing labors, after the manner of the Moravians, in behalf of the tribe inhabiting the

hills in that vicinity. He is about commencing such a station near the source of the Narbudda river. This kind of missionary labor is gaining some repute in this country. There is a company of Germans, eighteen or twenty in number, under the direction of a Mr. Start, by whom they are mainly supported, laboring at Hajee-poor, near Patna, and vicinity. Of course, a large proportion of these are artisans. These are tokens of good for India."

MADRAS MISSION.

ROYAPOORUM, a northern suburb of Madras.—Samuel Hutchings, *Missionary*, and Mrs. Hutchings.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.

(3 stations; 3 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 3 native helpers;—total, 11.)

Doct. Scudder, finding no essential improvement of his health by a residence on the Neilgherry Hills where he spent a portion of the year, left Madras, with the advice of his mission and also of Docts. Birch and Sanderson, for the United States, in April last, and arrived in New York with his family in August. About the time of Doct. Scudder's departure, Mr. Hutchings, with the approbation of the Ceylon mission, removed to Madras for a period not exceeding two years, for the purpose of assisting the mission, and of carrying a Tamul and English dictionary through the press.

Mr. Hutchings took charge of the station at Royapoorum, and Mr. Winslow removed his residence to Chintadrepettah. At this latter station a beginning has been made in forming a female boarding school for girls of good caste. The school is in its infancy. Seven or eight pupils from good families have been connected with it, but only three can be considered as permanent members. The number of free schools connected with the mission is fifteen, containing 495 pupils, of which fifteen are girls.

The press has been in constant operation during the year. The whole number of pages printed in the Tamul language is 19,430,467; included in this aggregate are 8,000,000 pages of scripture, and 11,000,000 pages of tracts. The whole amount of printing in this mission from the beginning, is 53,180,467 pages.

Connected with the printing and binding department and the type foundery at Madras, there are sixty-five individuals in the employment of the mission.

Besides the receipts for January, which were included in the accounts of last year, the press has cleared to the mission by work done for different societies and individuals, $3,107 50.

The mission has four places of stated preaching, and two native assistants. The aggregate of the congregations at two of these places, is 550.

"I do not know," says Mr. Winslow, "of a more promising place in India for *preaching the gospel*, than Madras now offers. If there were a dozen missionaries able to preach in the native language, and they had as many, or twice as many, little chapels in places favorable for the natives to congregate, and occupied them alternately, or otherwise as they might agree, but *frequently*, each of them say two or two or three times a week, I believe they would have full congregations in most places at suitable times, and that, by the grace of God, there would ere long be a *shaking* in this great city. I never preached to better congregations of natives than I now do, or (except when there was a special *revival*) with more encouragement."

A piece of land has been purchased at Royapoorum as an eligible place for a chapel, and a subscription of about $1,500 has been obtained to aid in its erection. The building is to be sixty feet in length and twenty-six feet wide, with a small belfry at the front end. The corner stone was laid on the 3d of March, 1842, and in April following the walls were raised about two thirds of the height, and were in progress. Mr. Winslow, after his return from a tour in Bangalore, of which mention was made in the last Report, established an evening meeting at Royapoorum, in a bungalow on the premises of a very respectable native merchant, who had recently united with the church. The persecution which this meeting awakened, is thus described in the annual report of the mission for 1841:

"The Romanists immediately began to annoy us, and sent letters threatening our lives. They threw stones, both in time of meeting and at other times, at the family; set up a noisy meeting in the adjoining house, and disturbed us by offensive smelling lights and fire-works, as well as by the noise of bells and various instruments; and when this was stopped by the police authorities, they burnt the bungalow with the furniture it contained. All this persecution tried Ondatcheypillay very much; but I have reason to hope it was for the good of his soul. He has of late seemed quite in earnest in religion, as also his wife, who had formerly been a Romanist, and is one of those now admitted to our church. The schoolmaster, admitted from heathenism, has had some persecution to bear; but I hope may be enabled to persevere in following Christ. Five children were baptized."

At the communion in September, 1841, fifteen natives and one European woman were admitted to the church upon the profession of their faith. On this occasion, "a very respectable and comparatively large native congregation were assembled, consisting of heathens, Romanists, and some nominal Christians, who for two and a half hours were silent and attentive, while attending to the preaching of God's word and the ordinances of his house. With three occasional native communicants, there were in all at the table, twenty-six." At the communion in March, 1842, six

other adult natives were admitted to the church; making in all twenty-one natives received on the profession of their faith at the two communion seasons of September and March. The church now consists of twenty-eight members.

The only department of labor which remains for the Committee to notice, is thus described in the Report of the mission for 1841:

"Before Doct. Scudder left for the Hills, in April, he spent some weeks in tract and scripture distribution in Madras, on a plan similar to that pursued by him in the country, that of inviting the people to a central place, in different parts of the town, and of spending several hours a day in conversing with them and selecting those to whom distribution should be made. In this manner a large number of the 'Blind Way,' a stitched volume of tracts, and many portions of the Scriptures in Tamul and Teloogoo, were distributed. Mr. W. gave some little aid in this, after his return from Bangalore in February, and he has also from Sabbath to Sabbath and week to week distributed in a similar manner, after preaching, whether at the station or in a school-room, these and similar books, with two or three thousand Tamul almanacs. In this way, although the distributions have been much less than when Doct. Scudder was able to spend three or four months in tours abroad for this express purpose, yet a great amount of truth has been sent forth on the printed page, during even the last year."

The following facts from the communications of Mr. Winslow are worthy of record, both as matters of history, and because of their bearing upon the success of Christianity in Southern India. Under date of August 21, 1841, he says:

"Strict orders have come from the Court of Directors and from the Supreme Government, for the withdrawal of all connection of the local government with the idolatry of the natives. Of course, some of the disgraceful scenes which we have been forced to witness, heretofore, will now cease. One great impediment to the spread of Christianity is removed."

April 22d, 1842, he adds:

"It is said that the supreme government at Calcutta, since the arrival of the new governor-general, are consulting on the expediency of introducing the Bible into the government schools, and that the design is favored by the directors at home. If so, and if Christianity is gradually taught in all the schools patronised by government, a great change will soon be manifest throughout the country. The schools are already in a great measure giving a lead to public opinion."

The mission close their annual report for the year with the following statement:

"The encouragements were never greater for our going forward, and attempting to carry out the original plan of the mission, not only as to the press, but as to education and preaching. We need only men and [illegible] and faith and prayer. The field is every where inviting. Yet at this [illegible] we are greatly weakened. May the Lord send us help from the sanc[illegible]

and strengthen us out of Zion. May he excite the beloved and favored churches of our native land to more self-denying zeal for the honor of the Savior among the degraded heathens, Mohammedans, Romanists, and Protestants who have a name to live but are dead, that they may be instrumental in turning many to righteousness and from the power of Satan unto God."

MADURA MISSION.

MADURA.—Ferdinand D. W. Ward, *Missionary;* John Steele, M. D., *Physician;* Mrs. Ward and Mrs. Steele.—Four native helpers.

MADURA FORT.—Robert O. Dwight, *Missionary*, and Mrs. Dwight.—Five native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—John J. Lawrence and Nathaniel M. Crane, *Missionaries;* Mrs. Lawrence and Mrs. Crane.—One native preacher and seven native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Clarendon F. Muzzy, *Missionary*, and Mrs. Muzzy.—Three native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

TERUMUNGALUM, twelve miles southwest of Madura.—William Tracy, *Missionary*, and Mrs. Tracy.—Five native helpers.

(6 stations; 7 missionaries and 1 physician, 8 female assistant missionaries, 1 native preacher, and 27 native helpers;—total, 44.)

If we suppose a line drawn from the city of Madras across the peninsula of Southern India, to Cannanore, on the opposite coast of Malabar, the portion thus cut off in the South, including the island of Ceylon, will embrace the tract of country in which the Tamul language prevails. This language is spoken by almost every tribe in the various provinces of this immense tract. The missions established by the Board within the limits of the Tamul language are the Madras, the Madura, and the Ceylon missions.

The Madura mission embraces the four districts of Madura, Dindigul, Sevagunga and Ramnad. These districts, which together are called the "Madura Collectorate," contain an average population of 287,061, making a total of 1,148,244 souls. This whole section of country is, in "the strictest sense open to the reception of christian truth and christian teachers." Nothing but the want of pecuniary means and proper laborers prevents the establishment of schools and christian institutions in almost every town, village or hamlet in the district. Mr. Ward, writing in behalf of the mission as late as January, 1842, says, "There is hardly a town or village of any consequence, from which we have not received formal requests, I had almost said entreaties, to send among them a teacher." Six large towns are mentioned, where ordained missionaries should be stationed without delay. Each of these towns is surrounded by villages from fifty to one hundred

in number. In these crowded villages not a christian teacher resides. The heathen schools which exist in most of them, would pass at once into the hands of the missionaries, if such were there to receive and support them. In a map of the Madura mission, drawn from the most authentic sources and forwarded to the Committee from the mission, not less than forty places are put down, each of which is eligible for a station of from two to three families.

Nor is the Madura district alone open to the missionary. In a joint letter of April 1, 1841, the mission say, a population surrounds us, who speak one language equalling more than one half of the United States. The whole field is open from one end of the land to the other. In city, town and country, the living minister will find the way prepared before him to preach the tidings of the Savior's love, and to distribute all the tracts and bibles which the American churches will furnish." With so "wide and effectual a door" open before them, the missionaries have repeatedly, during the year, uttered a loud call for help. On this point the Committee permit them to speak for themselves.

"The experience of five years has so augmented our knowledge of the destitution and real necessities of the district, and brought to light so many facilities for successful missionary operations, that if we have erred, it has been in too long silence, in too long neglecting to give you statistics, which would at one view lead you to see the necessity and importance of a large reinforcement to the mission.

"We see before us the city of Tanjore, containing, it is said, a population of fifty thousand souls, and within its walls there has for many years resided no missionary to tell of the glad tidings to the perishing, many of whose parents were once blessed with the presence and preaching of the devoted Swartz. The population of the district of Tanjore is 1,128,730. In that kingdom, so fertile that it has been called the Garden of India, there is but one missionary to 225,000 souls. Could the American church look upon that fair land, 'where only man is vile,' she would weep tears of compassion and send forth a great multitude to reap a glorious harvest. Contiguous to it is the district of Trichinopoly, containing 554,730 souls. From thence urgent appeals for missionaries have been repeated, but we have as often been under the painful necessity of saying we cannot send now. These appeals have been from public bodies, from villages, and head men. The only apparent obstacle, which has caused some of us heretofore to feel that it was inexpedient to occupy that field, is now removed by the hand of God. The district is ninety-six miles in breadth by sixty-four in width, and contains a population nearly equal to South Carolina. Gladly would we have complied with the request of the 'delegates' for 1840, had it been in our power. You will see our inability to comply with either their resolutions or the anxious solicitations of the people, from the following facts. Our present field of labor comprises the whole of Madura collectorate, containing the districts of Madura, Dindigul, Sevagunga, and Ramnad, together with Nuttam, now included in Madura. These four districts contain an average population of 287,061. Total amount 1,148,247; which, together with a small part of Tinnevelly, occupied by Rev. Messrs. Tracy and Muzzy, equals, according to the census of 1830, the population of the four states of Maine, New Hampshire, Vermont and Connecticut. The avera[illegible]

number of people to each missionary is 143,530, almost equalling, according to the census as given in Mrs. Winslow's Memoirs (the present census I have not yet seen,) the whole population accessible to our sister mission at Jaffna, with whose feelings and desires, not only the delegates, but each member of the Jaffna mission concurs, when they urgently appeal for a reinforcement of nine missionaries, which would give them thirteen laborers in the field and two in the seminary. Taking into account the three English missionaries, Jaffna would then have one man to each 8,434 inhabitants. Who that knows the toilsomeness of missionary labor will say this is too much? Though we think it not too much, we will not venture to ask it for this wide, waiting, and promising field. One man to each 8,434 would swell our appeal to 134 missionaries in this one collectorate. If such are our necessities, you will not think it strange that we have no man to spare for other parts of the country not less populous or promising. While we each have allotted to us over 140,000 souls among whom to labor, where is the man competent for the task already given him. Let it be remembered that this was once the seat and centre of Tamul literature, and of a Tamul world, according to Malta Brun, containing ten millions of souls. But this calculation is thought by some to be too high. Be it high or low, we present a field before the American churches, which, for facility in labor, extent of operation, and promise of success, is surpassed by none. We present it for her prayerful consideration. Would that I could present it in such a light that she could see it as it is.

"Does the church wish for new fields to be presented to their view in order to be excited to renewed vigor. If so, we will present as many such as she will send sons to occupy for years to come. Could she look upon these benighted millions hastening to the judgment, we confidently trust she would arise and resolve with united hearts, We will send the gospel; yea, by the hand of our own beloved pastors, who have broken to us the bread of life, will we send it; these will we send, and they shall be followed by the sons and daughters of the church, until India shall need no more to come from far to say, 'Know the Lord.' In view of our anticipated seminary, for which we have long had boys preparing, and many of whom are ready and waiting to enter; of the extent and facilities offered for the free and unobstructed labor of missionaries; of the many and repeated invitations from heathen and catholics for missionaries; and of the destitution of millions whom we cannot reach because of the fewness of our number, we cannot do less than ask for the remaining twenty of the twenty-seven missionaries requested in the appeal of 1835. May we not hope for that number? If not, we would joyfully receive as many as God in his providence may lead you to send.

"Believing that there is not on the surface of our globe, among unevangelized men, a spot where the labor of the christian husbandman is more needed than that which we are called upon to cultivate; and knowing that no obstructions here exist, except those which it is the object and aim of Christianity to remove, we send you this strong cry, Send us men! Crowds are thronging the way to death—eternal death! What are eight persons among 1,000,000 idolaters? Oh, do not turn a deaf ear to our call.

"It is also to be borne in mind that our mission is beginning to take rank and to exert an influence in this part of India. We are accordingly called upon to bear our part in the examination and revision of the Scriptures, in the preparation of books and tracts, and in such like pursuits, all of which require no little time and careful study and strength. We think that we speak advisedly, when we say that every member of the mission has as much to do at present as he ought to have in charge. Our hands are full, and yet we see much directly at hand to which we strongly desire to give our attention, while all around us the heathen are pressing on unprepared to eternity, and we are without the ability to instruct them as to the true way

to heaven. Are we not borne out in our request, that you send us as soon as possible, three ordained missionaries?

"And now we leave the subject with you, and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found; they are appointed; they have sailed. Do this, and in the behalf of the perishing we will thank you."

The call for twenty missionaries in the first of these extracts, and the still more earnest call at least for three in the last, were equally in vain. The Committee have not been able to add a single individual to the mission during the year. In the mean time the mission has been reduced in its numbers and weakened by disease. The Rev. Daniel Poor, one of the earliest missionaries of the Board, who has resided in the Tamul country for twenty-five years, and who since March, 1836, has been connected with the Madura mission, has during the last year returned to Ceylon.

Mr. and Mrs. Muzzy, who were mentioned in the last Report as residing on the Neilgherry Hills, on account of Mrs. Muzzy's health, were unable to return to the mission until the middle of December. Mrs. Muzzy's health, however, seems in a good degree restored by this residence of fourteen months on the Hills. The Committee are happy to acknowledge the kind attentions of Doct. Birch, surgeon in the Hon. Company's service at Ootacamund, and also of Doct. Sanderson, the assistant surgeon, bestowed repeatedly and with great cheerfulness upon those missionaries of the Board, who through failure of their health have been obliged to resort to the Neilgherries. The restoration of Mrs. Muzzy's health is to be ascribed, with the blessing of God, to the valuable services of these gentlemen, bestowed for a long time, and with a generous refusal of any compensation.

Doct. Steele, though gradually sinking under the progress of his disease, was able to perform his professional duties, besides acting as depositary and treasurer of the mission, until near the close of the year. He became, however, so weak and debilitated in December, that he found it necessary to be relieved from all care and responsibility connected with the mission.

The removal of Mr. Poor from Madura created a necessity for other changes in the location of the remaining members of the mission. Mr. Dwight, of Dindigul, took the place of Mr. Poor, and removed to Madura in August, 1841. The distance of Dindigul from any station rendered it inexpedient for a single family to reside there alone. Accordingly, after the departure of Mr. Dwight to Madura, it was found necessary in October for Mr. and

Mrs. Crane to remove from Terupuvanum to Dindigul. The arrangement was made in the painful prospect of leaving the large and flourishing station occupied by Mr. Crane, entirely destitute. By a kind Providence, Mr. Muzzy returned at the close of the year and took his residence at the vacant station. These changes have necessarily somewhat impaired the strength of the mission, though no one department of labor has been abandoned during the year. The statistics of the school department present a small reduction from the last Report in most of the items. That the general result, however, is so nearly equal to the number of scholars then reported, is owing chiefly to the very commendable spirit manifested by the school teachers at several of the stations, and their willingness to make personal sacrifices to sustain the schools. It became evident to the mission at their annual meeting, that the appropriation for the year would absolutely forbid them proceeding further on the existing scale of operations, and that a curtailment in some department of their labors was inevitable. A reduction in the number of schools, painful as the measure was, seemed absolutely necessary. With this conviction the missionaries returned to their respective stations. The alternative which in two instances was submitted to the native teachers, and the course so honorable to themselves, which the teachers pursued in this emergency, are facts in the history of the mission which the Committee cannot withhold.

"As may well be supposed, we returned to our stations with heavy hearts and sad countenances. What shall I do? seemed to be the serious inquiry of each one, as he approached the people of his charge. Must I drop some of my schools? and which shall it be? The boarding school I must not dismiss. This day school I cannot spare. That one is too important to be dispensed with. The third secures to me the friendship of an important village and a large audience whenever I visit the place. The teacher of the fourth is an influential man in his village, favorably disposed, and a co-operator in mission work. Thus in regard to each school, might be given a good reason why it should not be dismissed. But dismissed some of them must be; necessity called for a reduction of their number. The feelings with which we made known this painful truth to our teachers can be more easily imagined than described. Though painful the process, the result has acquainted us with a pleasing fact respecting the teachers' attachment to us. On informing them that I had less, by about one fourth, to expend for schools, than I had last year, I put the question for their consideration and decision, whether I should drop some of the schools, or whether they should all be continued, and the money be divided among them according to the value of their respective schools. They immediately and unanimously exclaimed, 'You must not discharge us; we will take what you have to give.' It is difficult to understand how some of them can support their families on so small a monthly allowance as they now receive."

The other instance alluded to is contained in the journal of Mr. Ward:

"I told the teachers in brief what of course seemed inevitable, and left them to consider the subject for a few days, requesting them to meet again at my room on the following Tuesday.

"Teachers assembled as requested. I met them with a sad heart. We commenced with prayer that the God of wisdom would teach us what to do in this painful exigency. I then told them frankly how the case stood. Here, I said, are so many rupees—about half the amount I had last year. What shall I do? If each one of you says, I want all I am entitled to, I must dismiss at once at least four schools. I will leave you for a few moments to talk over the matter, and when I come in you can tell me what is your decision. I left them and went into the other room. Having returned in about half an hour, I inquired of the oldest man what conclusion, if any, they had arrived at. He replied parabolically thus: 'If a father has ten sons, and unfortunately loses half his property, will his sons allow him to turn away five of their number to starve, while the rest are supported in comfort? No! These sons will consent to live on less and to have the parent divide the amount equally among them. This is our decision. We are each willing to live on rice congee, rather than have any of our number dismissed.' The conclusion, I need not say, afforded me sincere gratification. Instead, therefore, of a breaking up, as I anticipated, the ten commence the year in a manner that does credit, I cannot but think, to their better feelings, though painful to my own; for the amount that each will receive is quite insufficient to meet the expenses of even a Tamul family. My hope is that the pressure will not long continue, and that means will come to hand from some quarter to relieve our wants. Little do friends in America know the value of a dollar, when we give only seventy-five cents for teaching a school of from thirty to thirty-five boys for a month! Oh it is painful to accept such an offer, for no one can make the requirement."

The following summary give the results of the year in this department of labor: one native preacher; 27 native helpers; one English day school containing about 100 pupils; four boarding schools for males with 112 pupils; three boarding schools for females with 46 pupils, and eighty-two free schools with 3,047 pupils. About forty females are mentioned in connection with the free schools, making with those at the two boarding schools, a total of 86 female pupils. The whole number of scholars connected with these various schools is 3,304. The mission already feels the need of a seminary. Many of the lads in the boarding schools might at once, and profitably, be brought together as the nucleus of such an institution.

Direct religious instruction forms a very prominent feature in the character of these schools. At Madura, the studies pursued in the common schools have, with the exception of geography, been purely religious. The masters and monitors meet twice in the month at the house of the missionary for religious instruction. In his report for the year, Mr. Ward says, "Pupils and teachers have acquired a large amount of divine knowledge. I would fain hope and earnestly pray that it may be productive of good to their immortal spirits." In the boarding school at Terupuvanum, the New Testament is the standing reading book, which they have read through, translating from English into Tamul and from Tamul

into English. At Dindigul, during three days in the week, the majority of the children in the free schools are taught from the Bible and catechism by religious teachers. The number of boys in these schools who have read the Scriptures and gone through the catechisms and decalogue, is 197. Mr. Cherry, at Sevagunga, says in his last report:

"The flourishing condition of the native free schools and the progress of teachers and scholars in divine knowledge, are sources of much encouragement. The monitors during the past year have attended daily two hours at the mission house for the study of religious truth."

Of the girls' school at Sevagunga, Mr. Cherry says, in his report, "We regard this school as one of the most pleasing features in our missionary operations at Sevagunga. The natives who visit it are amazed and wonder, but do not oppose. Two years since no Tamulian in these parts would have believed it possible."

The following facts, from a communication of Mr. Tracy, show to what extent the leaven of Christianity may be spread among the people by means of the schools:

"A number of the boys, who live at a distance of five or six days' journey, had daily morning and evening prayers, both going and returning. Of the three boys who were admitted to the church, I have heard, not from themselves only, but from other very good authority, pleasing reports both of their faithfulness and patience in making known the word of eternal life. One of them, on reaching his native village, which is filled with Roman Catholics, commenced immediately visiting every house in succession, and conversing with the inmates on the concerns of their souls. Many, he said, heard him gladly; while some ridiculed, and others said the gods they worshipped were Periappen, Chinappen, and Dievetai, that is, Peter and Paul, and the mother of God. When reproved for working on the Sabbath, some of the people warmly defended the practice, but others admitted that it was wicked and contrary to the word of God. The other two boys went daily into the streets and bazaars, distributing books and conversing with all who would listen. They were often surrounded by hundreds of people. Sometimes the brahmins opposed and ridiculed. Sometimes rude boys pushed them about, but others heard them patiently and gladly, and thus in some cases for hours at a time they read and spoke to the people.

"From all that I can learn, the visit of these boys to their various places of residence has, I trust, been productive of good. Many have heard the glad tidings of salvation; some have been excited to inquire what these things mean; what this gospel is, which can make even children so earnest in seeking the salvation, not of their friends only, but of those also who ridicule and hate them; and who will say that the Holy Spirit cannot make even the imperfect efforts of these youth mighty to the conversion of souls?"

The preceding extract also shows the value of another department of labor pursued vigorously within the limits of the Madura mission, though by no means peculiar to this mission. Tours by the missionary, and more especially by the native assistants, are made among the people, and in the neighboring towns, for the pur-

pose of addressing them on the subject of religion, and of distributing portions of the Scriptures and religious tracts.

In this department of labor the reports of the mission are not full, and the Committee cannot give accurate statistics. At each of the stations, however, there is an increasing demand for religious books, and opportunities for distribution are abundant. At Terumungalum, the native assistants, whose duties would allow, have gone out daily into the surrounding villages, to make known the truths of the gospel. The number of tracts distributed at this station during the year is 11,470, of portions of Scripture 1,322. The distribution at Sevagunga has been—tracts, 11,148; gospels, 740; religious books for schools, 475; making a total of 12,363.

An extract from a letter of Mr. Tracy will show the frequent demands for this species of labor, furnished by the circumstances of society:

"Twice a year, in November and January, these feasts possess peculiar attractions. Last November the number of persons present was computed at not much less than 200,000; and in January of this year about half that number were assembled. On the return of the people from the former festival, four of my native assistants and catechists were constantly employed from day-break till night, in conversing with the passing crowds, and giving books to those who were able to profit by them. At no time during the day were there, I think, less than 150 or 200 persons listening to the truths of the gospel. Others came directly to myself to make their requests and hear what I had to say. Some of these cases, as well as many others since, have awakened much interest in my own mind, but they are too numerous to particularize."

On the 21st of February, 1841, a church was organized at Sevagunga. Messrs. Ward and Crane officiated in the exercises of the occasion. The church contains twelve members, nine of whom were admitted by letter, and three on profession of their faith. "It was an occasion of deep interest, an era in the history of that mission station, and indeed of that populous town. One of the individuals admitted on profession of his faith, was a teacher in one of the free schools." The immediate consequences of this step—and the trials and sacrifices which most converts from heathenism in Southern India have to encounter, by making a profession of Christianity, are similar to these,—are thus described by Mr. Cherry:

"About three hours after he had received the ordinance of baptism, he was literally cut off from all the rights and privileges of caste, orders were issued to the washerman not to wash his clothes, to the barber not to cut his hair, and thus to all whose services he might require. No lenity could be shown to one who had brought such deep and lasting disgrace on himself and his caste by uniting with Christianity. His father's family have suffered not a little on his account. A brother, who held employment under

the rajah, was immediately discharged, and no one would permit his parents to come to their houses for fire, no one would extend to them any kindness whatever. On Monday morning following he went as usual to his school, but a man was set to prevent his passing the door. His school has not been in existence a day since he dared publicly profess his faith in Christ. He has at times felt much depression in consequence of these and like trials, but as yet he gives a promise through grace of remaining steadfast."

The station at Terupuvanum is very much in need of a church building. All the meetings are held on the verandah of the mission house, which is attended with great inconvenience both to the family and to the congregation. The audience is of course compelled to change from one side of the house to the other to suit the "sunshine, wind and rain."

At Terumungalum a temporary bungalow has been erected as a place in which to hold the public exercises of the Sabbath. "It is fifty-three feet by twenty-nine. The roof, which is of grass, is supported upon pillars of brick and chunam, and the intervals between the pillars are filled up with walls of unburnt brick and mud."

Various religious exercises, preaching and catechetical, are held at each of the stations on the Sabbath. The congregations are composed of the pupils of the different schools, the adults connected with the mission, and such hearers as, from their connection with the scholars, or by a spirit of inquiry, are induced to attend. The congregations vary from 40 to 400 or 500. The Committee are unable to give the accurate results for the year.

These efforts have not been wholly without the blessing of God. In some of the boarding-schools the state of religious feeling has been such as to give much encouragement to the missionaries. From the boarding-school at Terumungalum, three of the larger boys have been admitted to the church. At Sevagunga three also made a profession of the faith on the occasion of the formation of the church at that station. At Dindigul five adults, all heads of families, have been admitted to the church during the year.

This mission, although among the more recent missions established by the Board in Southern India, is fast becoming an efficient and influential mission. Already is it exerting a spirit of inquiry in the minds of the natives, and disseminating light in a region, which more, perhaps, than any other part of the heathen world, is open to the introduction of Christianity. Its establishment is most timely, not only for those salutary changes which are taking place in the opinions, prejudices and habits of the heathen, but also because it occurs at an important crisis in the affairs of the government. The colonial government in India have heretofore had the regulation and control of certain revenue, arising from a

tax upon pilgrims visiting the sacred places, and also from certain funds connected with the temples. The control and disbursement of the monies thus raised, has afforded an official countenance and support to idolatry. Efforts have long been in progress to terminate this connection of the Government with the idolatrous system of the natives. How far these efforts are likely to prove successful in the Madura district, and the result which, in the estimation of the heathen themselves, will follow from the new regulations of the government, may be learned from the following extract from a letter of Mr. Tracy, dated Oct. 1, 1841:

"Another circumstance of great moment to the cause of Christianity, is the recent dissolving of government connection with idolatry. During the past month all the temples, if the people speak the truth, in this district, Terumungalum, had been given up by government into the hands of the people. What the ultimate effect of this measure will be cannot for a moment be doubted. Indeed the people themselves have no hesitation in saying that the temples will go to ruin. Soon after the promulgation of the order to dissolve all connection with idolatry, I received a visit from a brahmin, whom on former occasions I have found much opposed to Christianity. In the course of conversation I mentioned the rumor that the government were about giving up to the people the care of the temples, and asked if he could tell me any thing about it? He replied, he was very sorry to say it was too true. Why? I asked. "Because," said he, "the government took very good care of the temples, but now they will go to ruin. The government ought not to resign this charge of the sacred places." But, said I, the government have often been charged with approving of heathenism because they had charge of the temples, and there was some show of reason for such a charge. Now they have taken proper measures to show that the charge was unfounded. As it would be wrong for the government to compel any to become Christians, so it would be wrong for them to support heathenism. If the people love their own religion, they will support it: if they do not love it, then let it go to ruin. "Ah," said he, "there is the difficulty; the people do not love their religion for its own sake; scarce a single brahmin could be found in the country, who would do any thing from real love to his religion. It is a desire to make a living, which influences them all. Here, in Madura, the temple is under the care of four men, two of whom are among the highest rank of brahmins. Now commit the funds of the temple to their hands, and those funds will quickly disappear. Each one will appropriate something to his own use, till in a short time all will be gone. And the same is true of the other temples." Well, I replied, if this be the case, why should the people support a religion they do not love? Let every man choose for himself: let all become Christians, if they will. That they will finally become so I cannot doubt, for the word of God declares that the heathen are given to the Lord Jesus Christ for his inheritance, and not one jot or tittle of that word has ever yet failed. "Yes," said he, "I suppose that will be the end of it."

In accordance with the sentiments of the preceding extracts, the Bishop of Madras, in a letter dated the 7th of Dec. 1841, has expressed the opinion that the funds by which the temples are kept in repair will be misappropriated and plundered by the natives into whose hands they have passed, and consequently that the pagodas will soon fall to the ground.

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*, and Mrs. Poor.—Ten native helpers.

BATTICOTTA.—Benjamin C. Meigs, Richard Cope, and Robert Wyman, *Missionaries;* Nathan Ward, M. D., *Physician;* Mrs. Cope, Mrs. Wyman, and Mrs. Ward.—One native preacher, twelve native helpers, two of whom are tutors and four are teachers in the seminary.

ODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Spaulding, and Miss Elisa Agnew, *Teacher.*—Twelve native helpers.

MANEPY.—Samuel G. Whittelsey and John C. Smith, *Missionaries;* Eastman S. Minor, *Printer;* Mrs. Whittelsey, Mrs. Minor.—Eight native helpers.

PANDITERIPO.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Eight native helpers.

CHAVAGACHERRY and VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Six native helpers.

In this country.—Henry R. Hoisington, *Missionary*, and Mrs. Hoisington.

(6 stations and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 47 native helpers;—total, 70.)

Some important changes have taken place in the location and labors of the missionaries during the year. Rev. Henry R. Hoisington, principal of the mission seminary at Batticotta, whose labors have for two or three years been interrupted by protracted ill health, left Ceylon, with the approbation of the mission, on the 3d of July, 1841, and, after spending some months at Madras, arrived at the United States on the 3d of June. Mr. and Mrs. Eckard spent a part of the summer and autumn of 1841 on the continent on account of the health of Mrs. Eckard.

In consequence of the absence of Doct. Scudder from Madras, the Ceylon mission, in January of the present year, consented to the temporary removal of Mr. Hutchings to that mission, for the purpose of superintending the printing of a Tamul and English dictionary, and to aid the Madras mission so far as his services might be available; an arrangement, which the Committee have since approved. Mr. and Mrs. Hutchings left Jaffna for Madras on the 10th of April.

Mr. Meigs, who, at the last annual meeting, was waiting for an opportunity to return to Ceylon, embarked at Boston in the ship Brenda, capt. Ward, on the 17th of October, in company with a reinforcement for the mission, consisting of Messrs. Samuel Whittelsey, Robert Wyman, John C. Smith, and their wives. They arrived at Ceylon about the first of April, all in good health except Mrs. Smith, who must have carried with her from this country the seeds of a fatal disease. Mrs. Smith lingered about a month after her arrival, and died at Batticotta of pulmonary consumption on the 9th of May last. In a letter dated May 11th, announcing her death, Mr. Minor says, "Her end was peace, and we have the

sweet assurance that death is to her eternal gain. The name of Jesus was precious to her in her dying moments; 'precious sovereign, precious Savior,' were some of her last words."

By a mutual arrangement between the Madura and Ceylon missions, the Rev. Daniel Poor, who was transferred to the Madura mission in March 1836, has rejoined the mission in Ceylon. After an absence of five years, he recommenced his labors at Tillipally on the 14th of September 1841, being one month and one day short of twenty-five years from the time of his first settlement there. Mr. Poor thus describes his first missionary arrangements and labors after his return:

"On looking around in pursuit of the people of my charge, I found that to a great extent, instead of the fathers have come up the children; and that many, both old and young, with whom I had formerly had contests on the subject of the great salvation, had been called to their account.

"To apprize the people, in a formal manner, of my return to Tillipally, and to remind them of the weighty message I have to deliver to one and to all in the name of my Lord and Master, I dictated a circular letter, addressed to the inhabitants of the parish, inviting them to meet me statedly at the church on the Sabbath, when I should read and expound the word of God, and confer with them freely on many subjects which it is important for them to know. In this circular they were referred to the 2d and 55th chapters of Isaiah, the 2d Psalm, and other portions of Scripture, setting forth the object of my coming among them, and the urgent claims which the subject has upon their immediate attention. This letter was written simultaneously on the Ola by the native assistants, who were directed to different villages for the purpose of reading the letter, which bore my signature, and also the portions of Scripture explanatory of my message. For several weeks the meetings for hearing the reports of the assistants were lively and interesting. They made good use, it would seem, of the peculiarity in the manner of their visiting the people. Many who manifested no wish to see the catechists coming among them, were much interested on being informed that they had a letter to read, addressed to the Tillipanians by the missionary."

The school system connected with the Ceylon mission, consists of one seminary, located at Batticotta, and containing 207 pupils; nine English day schools for males, in which are 501 scholars; two boarding-schools for females, in which there are 118 scholars; and sixty-five free schools, containing an aggregate of 1,693 male, and 902 female pupils. In addition to these there are five out-stations, at which there are six schools, containing 120 scholars, and continued through the whole or a part of the year. The grand total of scholars in all the schools of the Ceylon mission is 3,541; of these 3,096 belong to the free schools, and about 1,000 are females.

The Seminary at Batticotta is at present under the care of Messrs. Cope and Ward. The native tutors and teachers whose names were mentioned in the last Report, continued to give instruction in the seminary. There is also a theological class of

eight. Of the pupils in the seminary, ninety-one are members of the church. Two important regulations have been adopted during the year. 1. That the pupils now belonging to the seminary be hereafter required to furnish their own clothing; and 2. That every youth, who hereafter shall enter the seminary, shall be required to give security for the payment of his board during the whole seminary course.

Concerning these measures, Mr. Minor says, under date of Oct. 14, 1841, "Sufficient time has not yet elapsed to indicate the full effect of these measures. It is putting down a stake that marks progress." Messrs. Ward and Cope, at the later date of December 13th, remark as follows:

"The measure was well received by the community, and the new class was admitted on this plan. A bond is taken to secure the payment of board after the youth shall have completed his course of study. The Seminarists were told that these steps were taken not because the benevolence of the churches had ceased to place funds at our disposal, to provide for them, but from a belief that the time had come when they ought to begin to help themselves; that the people were able to pay for their education, and that we were consulting their own interest in requiring them to begin; and that it was our wish and for their good that the institution be placed on such a footing, that though foreign aid were cut off, they might still enjoy the benefits of a Christian seminary. We are mistaken if this change is not to prove advantageous to the best and dearest interest of the institution and mission."

These measures in regard to the seminary afford pleasing evidence that the mission is making progress, that it has secured in some good degree the confidence of the people, that prejudices are giving way, and that education, even in schools where the most direct and pointed measures are used for the conversion of the children, is held in much higher estimation than in former years. At the commencement of the mission, pupils could not be induced to reside upon the premises, even when their expenses were borne, without some additional reward. An important measure has also been adopted in regard to the native free schools, viz. the employment of teachers who have been educated in the seminary at Batticotta. Mr. Spaulding expresses his views of the importance of this measure, July 24th, 1841:

"We have strong hopes that in this way we may be able to dispense with most of the old heathen teachers, and introduce those who have been educated, and who belong to our church. In this way too we hope to be able more satisfactorily to introduce the rudiments of arithmetic, geography, etc. Although these schools are now passing through the reforming state, still our prospects of raising their character are encouraging."

One of the strongest indications that missionary labors in Ceylon are effecting salutary changes in the opinions of the people, is

seen in the higher estimation in which female education is now held, and in the comparative ease with which female pupils are obtained for the schools.

Mr. Poor, upon his arrival at Tillipally, resolved to grant no applications for schools except upon certain conditions; one of which was that the inhabitants of the village, for which the school was requested, should send at least twenty-five girls to the school. Applications in accordance with these conditions soon exceeded the resources of the station. Mr. Hutchings has also succeeded in establishing a school at Manepy, for female children of persons of high caste, "who have hitherto regarded it as disgraceful for girls to learn, and who would not consent to have them learn with other children." This school contains thirty-two scholars. Ten of the free schools at Tillipally are exclusively for girls, and six are under the instruction of native females. Two of the schools for girls at Oodooville also are taught by native females.

These facts evince an extraordinary change in public sentiment. They show with what certainty the work of undermining the idolatrous systems of the people, is going on. Mr. Spaulding writing from Oodooville in April last, says, "The number who have been educated in our boarding-schools, and who have been married to Christian husbands, is sixty-five. Of these, five now rest from their labors, and are, I trust, with Jesus. Of the remaining sixty, three are with the Church missionaries, three with the Wesleyans, three with the Madura mission, three at Madras. Most of these are employed in teaching, and some of them with success. Those connected with our mission are variously employed. As far as I am acquainted with the facts, they are to be commended for their good behavior, and for the manner in which they train their children." It is certainly remarkable that the females who have embraced the christian religion in Jaffna, so uniformly adorn their profession.

The missionaries speak decidedly and with encouragement respecting this department of their labors. Mr. Poor, after the observations and experience of a quarter of a century, expresses the opinion, "that a system of native free schools furnishes probably the happiest combination of influences for doing good to soul and body, that can possibly be desired by the missionary. It is far more acceptable to the people of this country, than the same amount of expenditure even for medical purposes."

The printing done by the four presses at Manepy, during the year 1841, was 17,473,200 pages. Included in this are 5,979,000 pages of Scripture, 7,473,200 pages of tracts, and 2,328,000 pages of the Tamul Dictionary, making a total of 15,780,200 pages in the Tamul language. The whole amount of printing of all kinds from the beginning, as stated in the last returns from the mis-

sion, by which the former reports are corrected, is 95,887,158 pages.

The work done at the bindery during the year under review amounts to 72,546 volumes.

A Tamul dictionary, commenced by Mr. Knight before his death, and continued by native assistants, under the supervision of Mr. Spaulding, was issued from the press in April last. This work contains 674 pages, with an appendix of seventy additional pages.

"It should be stated," says Mr. Spaulding, "to the credit of our native assistants, Nathaniel, Dwight, and Homer, that there was never before a dictionary in the Tamul language, in alphabetical order. I am frank to say that it is worthy of the patronage of any man, or body of men, who would do the greatest good with the least money, to the literature of the Tamul people. It is the first complete dictionary given to a literary and somewhat polished nation of eight or ten millions."

The Tamul and English dictionary, commenced also by Mr. Knight, and at his death committed to Mr. Hutchings, is now in a course of publication under the supervision of Mr. Hutchings at Madras. The temporary removal of Mr. Hutchings from Ceylon to the Madras mission, has already been noticed. In addition to these, an English and Tamul dictionary is nearly completed by Mr. Spaulding.

"By these three dictionaries," Mr. Spaulding remarks, "the Tamul language is not only in a great measure settled in respect to orthography and definition, but brought within the reach of the Tamul and English student in our villages and seminaries, and of those engaged in translations of the Bible, book-makers and preachers."

In the several native churches connected with the Ceylon mission, there are 335 members. Of these ninety-one are members of the seminary at Batticotta, eighteen are pupils of the female seminary at Oodooville, and two belong to the female seminary at Varany, making a total of 111 church members, receiving the best advantages for education that the mission affords. The Committee are able to report no striking indications of the special presence of God with the mission during the year. On the contrary the attention of the missionaries has been painfully called to the gradual decay of spiritual life in the church, which has resulted, doubtless, from the reduction of their number, and the consequent diminution of their strength. The necessary abandonment of some stations to the almost unaided labors of native assistants, threw upon these assistants a responsibility which they were not fully qualified to sustain as Christians or as scholars. The removal of some of the older missionaries by sickness, and to the other missions, the various and accumulated labors which were thus thrown upon a reduced number, and more especially the partial acquaintance of the

younger missionaries with the language, the customs, the modes of thought, and consequently with the trials and difficulties of the native members, prevented that constant pastoral watch and christian sympathy, which even in the best churches at home are regarded as essential to progress in spiritual growth and sanctification. In such circumstances, it is not surprising that converts from heathenism should manifest a gradual increase of worldly mindedness, and indifference to their religious duties. The mission at Ceylon have set themselves seriously to the correction of these evils as they have appeared in the church during the past year. A faithful course was first pursued with the native preachers. Two of them were suspended from their office, the case of a third was postponed, and a fourth was permitted to pursue his labors with a serious admonition. These measures were followed by seasons of fasting and prayer. The missionaries have also during the year assisted each other at several of the stations in a series of religious meetings. Messrs. Cope and Ward, under date of Dec. 13, 1841, give the results of such meetings with the students in the seminary at Batticotta. "The wavering appear to be confirmed in the faith, there seems to be a clearer apprehension of the doctrines of the gospel, and there is a greatly increased interest in religious exercises; the Sabbath is better observed, and the prayer rooms are frequented in an unwonted manner. Whether any have been converted, we do not pretend to judge. We wait to see the fruit in this respect. There are from fifty to seventy-five who wish to be regarded as candidates for church membership."

Mr. Eckard, writing from Panditeripo, May 7, 1842, says:

"After the rains had ceased, evening meetings for preaching were held at several of our stations, in the churches. Mr. Poor assisted me at two successive night meetings held in the church here. I think that these two congregations were the largest that I have seen since I left America. Two excommunicated church members manifest regret for their conduct. Several of the school boys are very attentive to religious instruction."

The journals of the missionaries afford evidence that opportunities for bringing Christian truth into contact with the minds of the people have almost immeasurably increased during the last twenty-five years. Mr. Poor gives the following statement of his Sabbath and week day meetings, and his methods of preaching to the people in his visits, in a letter dated Tillipally, March 31, 1842:

"From the 14th of November last my course of preaching on the Sabbath has been as follows: At nine o'clock, A. M., for boys' schools, attended by the pupils, monitors, and schoolmasters; the number of attendants on an average, is something more than five hundred. At half past ten, A. M., for adults, attended by church members of both sexes, domestics, schoolteachers, English school children, and as many of the fathers of the children as can be induced to attend by special invitation in the course of the

week. This congregation varies from seventy-five to one hundred and twenty. At four o'clock, P. M., a service is held exclusively for females, attended by school children, teachers, mothers of the children, and other women. This congregation varies from three hundred and fifty to four hundred. A Sabbath school is held morning and afternoon with the school children one hour previously to the service. The number belonging to these three congregations may be estimated in round numbers at one thousand, nine-tenths of whom are ordinarily present. This statement is applicable to the Sabbath attendance at the station, till within the last fortnight. With a view to the more extensive preaching of the word, and to meet the case of six of the more distant female schools, we have commenced a service on Sabbath afternoon in those villages, to be conducted by the native assistants at the same time that I hold a service in the church for the female schools that are near. At these several places there has been hitherto an encouraging attendance of adult females with the children. This will probably be the case till the novelty of the service is gone, when there will be a falling off, unless the Spirit be poured out from on high and floods upon the desolate places. It is distinctly understood that these meetings are exclusively for females. This is a new feature in my mission labors, and one that promises something important to the progress of divine truth among the people. In the foregoing remarks, I have briefly noticed our preaching engagements on the Sabbath.

"To accomplish as much as possible, and with the least amount of time and strength, in the way of impressing the truth of the gospel upon the minds of the school children, all the boys connected with the schools of the station assemble at the church on Tuesday morning, for the two-fold object of being instructed and examined in their monthly lessons, and of being familiarly addressed on the subject of the great salvation. As this is parade day, on which occasion the number of children present is noticed, there is usually a better attendance than is ordinarily to be found at the school bungalows. On this occasion the spacious church at Tillipally is put fully in requisition. The scholars are arranged in order, being seated upon mats, and spend about two hours in attending to their ordinary studies. My attention is usually directed to a particular school or to the members of a particular class from all the schools; or to those particulars that most need supervision. The children are then brought together as a congregation for a religious service. This is sometimes conducted by the native assistants in rotation, but more frequently by myself. Soon after the children are dismissed, a meeting is held with the schoolmasters and catechists for business and instruction. On Friday morning the female schools assemble at the church, and pursue a course similar to that pursued by the boys on Tuesday. A portion of the girls, weekly, are brought under a more rigid examination than the boys; it being in reference to a system of small rewards of clothing, awarded them for a specified progress within the term of six months. At four o'clock, P. M., of the same day, the weekly church meeting is held. This is a season for taking counsel on the affairs of our little Zion, and of looking to the Lord for assistance.

"On Wednesday the monitors from the boys' schools, about twenty in number, spend six hours at the station, under a course of instruction in reference to what they are required to teach in the schools, and also to their own improvement as candidates for the office of schoolmasters in time to come. They are taught by one of the school superintendents, who has opportunity of noticing their doings at the schools. On the evening of this day, Wednesday, the weekly missionary prayer-meeting is held, alternately at Manepy, Oodooville, and Tillipally. The pleasure of seeing white faces, and of holding free intercourse with our fellow-laborers, presents a strong motive for a punctual attendance. This meeting should be put quite as much to the score of the social and self-indulgent, as to religious exercises. The variety of developements at our several stations furnishes inexhausti-

ble topics for conversation with each other, and for petition before the Lord.

"The first Monday in the month is devoted to the monthly missionary prayer-meeting. This meeting, I am happy to find, is continued with the same spirit and interest with which it was commenced in olden time.

"In the afternoon of the last Monday in the month, two meetings are held at the station simultaneously; the one a mothers' meeting, and the other a meeting for baptized children. Thursday is a day for miscellaneous business. An arrangement has recently been made for having a short religious service on Thursday, at four o'clock, P. M., in every school-room, to be conducted by the schoolmasters, (most of whom are church members,) by the catechists, and myself; all pursuing a prescribed course of instruction on the occasion. Saturday is devoted to preparation for the services of the Sabbath."

The more than 3,000 children and youth already collected in the mission schools under the patronage of the Board in Ceylon, present a mass of mind which cannot be contemplated with indifference, nor influenced without great and permanent results. These youth are soon to be active, and some of them prominent members in society. They will not be idolaters from conviction. But what is to be their character, and what their future influence in the land? This single inquiry presents in its true light their present importance, as a class to whom the gospel is preached. The following statements of two native catechists made in their report to Mr. Hutchings, as late as April of the present year, are quoted as native testimony to the gradual influence of the mission, and the salutary changes which have been brought about in the religious sentiments and habits of the people:

"Formerly when we preached the gospel, distributed tracts, and exhorted the people, they became very angry, and would not receive the books or our advice. Now in these days, the people show a great wish to receive books and they read them. When they cannot understand the meaning, they ask us. The first class, such as Brahmins, religious mendicants, and the learned, before they received the Scriptures, boasted on account of their high standing, and the truth of their religion; but after a light shone in their minds by reading the Scriptures which we gave, their minds are struck that the Christian religion is true, and that their gods and their ceremonies are of no use. But when speaking with them about the Christian religion, some are silent through shame, and cast their eyes down because they cannot find any argument to oppose. The second class confess that their works, worship, and faith on their gods are nonsense, but that they cannot walk according to the Bible, for the Bible teaches us not to make any difference in regard to caste, and though they should attempt to walk as our religion requires, they are prevented by the reproach of their superiors as well as inferiors. The third class acknowledge that they have sinned against God, and are wicked, and that God alone can forgive them. The fourth class, when they compare the Old and New Testaments, find many things against each other, and also ask many vain questions, such as how did sin come among the angels, when God, angels, and heaven are holy. When we hear such questions, we advise them not to tempt God, because He is the Creator, and we are his creatures,—therefore, we have no right to ask any such questions."

Another catechist remarks:

"I have the satisfaction of reporting to you the advantages to the people from reading the tracts and Scriptures. Civilization advances in the district of Jaffna, though but slowly, through the light of the gospel. A great many changes have taken place in their religious notions, since the missionaries arrived. The word of God seems more and more to find acceptance with the people. I often meet with the following question from many, 'Why has God given such a bad mind to man?' This question stands firm among the heathen when I speak of their sinful state, and of the necessity to redeem them from their sins; but still many feel in their minds, and confess that they have sinned against their heavenly master. I am very glad to state, that almost all, even the Brahmins, do feel the Christian religion to be the only religion which will lead men right, and that their religion will never blot out their bad works."

MISSION TO SIAM.

BANGKOK, (the seat of government,) TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries;* Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, and Miss Mary E. Pierce, *Teacher.*

In this country.—Mrs. M. H. N. Benham.

(2 stations; 7 missionaries and 7 female assistant missionaries;—total, 14.)

Mr. Johnson, whose departure from Boston on his return to Siam, was mentioned in the last Report, arrived about the middle of May, 1841. Seven weeks after his arrival he was called to mourn the death of Mrs. Johnson, who died on the 1st of July. Although cut off before entering upon her work, she expressed great satisfaction in having devoted herself to the cause of missions.

Mrs. Benham, widow of the late Rev. N. S. Benham, with the advice of the mission, left Siam on the 21st of October, 1841, on account of her health, and arrived in this country on the 23d of May following.

A large proportion of the population of Siam is Chinese. These are supposed to number not less than 500,000, and in the estimation of the mission present a field of labor perhaps even more encouraging than the Siamese themselves. The labors of the missionaries are divided between these two portions of the inhabitants.

The government of Siam, which is purely heathen, has thus far manifested no opposition to the mission. On this subject the missionaries say:

"No other mission of the American Board, in its relation to the civil government, occupies a position more critical and interesting than this. At the era of its establishment, it was a matter of great uncertainty, whether the preaching of the gospel would be tolerated in this kingdom. Those of us who first came hither, had but little expectation of the press being allowed

to operate here under some years. But hitherto God has watched over us and suffered not one individual, from the king on his throne to the humblest of his subjects, seriously to disturb us in our plans for evangelizing this nation. Indeed in the eyes of the king himself, and in that of numbers of the highest and most powerful of his princes and nobles, God has granted us such a degree of favor, as we could not reasonably have expected. We apprehend they cannot now be ignorant of our wish to establish in their dominions a system of religion the most diverse from their own, and which, in case of its triumph, must demolish their splendid temples, or convert them to the worship of the true God, abolish their numerous and powerful priesthood, and change the entire aspect of society."

In the Siamese department, Mr. Robinson has translated the books of Genesis, Daniel, and the Gospel of Matthew. The Gospels of Mark, Luke and John, the Acts of the Apostles, the Epistle to the Colossians, and the three Epistles of John, had been previously translated. Only the Gospel of Mark and the Acts of the Apostles have as yet been printed. The mission has also begun to print and put in circulation a series of juvenile tracts, which they hope will be extensively useful among the Siamese youth. These works, with the fourth part of the Old Testament history and the reprinting of tracts already out of print, have occupied the press during the year. The whole number of octavo pages and of tracts, and portions of scripture printed during the past year, is 1,430,000; the whole number of pages from the beginning, is 4,652,960.

Attempts have been made to establish boarding schools both for Siamese and Chinese children; but among the former with very limited success. There are only three schools in connection with the mission, which contain seventeen pupils, most of whom are Chinese. The prospect is favorable, that by suitable efforts and encouragement, any number of boys, equal to the resources of the mission, may be collected into schools from the Chinese portion of the population. Upon the comparative prospects of obtaining scholars among the Siamese and the Chinese, Mr. Peet writes as follows:

"The wats or temples furnish another item in the civil relations of the Siamese which baffle the efforts of missionaries laboring among them to a great extent. These are institutions established and patronized by the king himself, for educating the male population and perpetuating the national religion. The priests and the boys under their instruction are daily fed by the people. The wats are visited regularly once a year by his majesty, and supplied by his munificence with cloth for the priests, money, and all other necessary articles. Thus Siam is made to abound more with free schools than any other people with which I am acquainted, and these schools are accessible to the little boy, the youth, the man of mature strength, and to the aged sire. In view of the above statements, you will readily see why it is, that the members of both missions belonging to that department, have as yet utterly failed to establish a permanent school among the Siamese. It has not been owing to a want of effort or zeal on the part of those concerned, but to the force of circumstances.

"What now are the facts respecting the Chinese? I trust you will excuse me, if I here introduce the results of my own humble efforts, since they are referred to for the purpose of illustrating the main proposition. After devoting my time pretty exclusively to the study of the Chinese language and the distribution of tracts, for some ten months from the time of our arrival here, I suggested to the brethren my desire to establish a Chinese boarding school for boys, which met with their entire approbation. In less than six weeks we had a school established containing from ten to twelve scholars. The location was an out-house to a Chinese temple, as I had no school room as yet connected with our premises. It was, however, understood, that I intended fitting a room under my house, and having a permanent boarding school; but as yet the school was only a day school."

The missionaries have aimed to disseminate truth among the people by the distribution of religious tracts and portions of scripture. They have distributed during the year 26,788 copies.

The wats or temples already alluded to, afford a very favorable opening for this kind of labor. Mr. Caswell says, Oct. 1, 1841:

"The number of priests, including those of both orders, residing at the wats in Bangkok and its suburbs, I think cannot be less than 10,000. There are two wats which, as my teacher says, have each 500 priests of the highest rank and as many of the lower. The great body of these priests are young men. Indeed, if we should call a Siamese wat a seminary or university, perhaps as clear an idea of its nature would be imparted as by any description. These young men are expecting, after spending a few years in the wats, to graduate and enter upon the active business of life. At present they have little to do, and time often hangs heavily upon them. An interesting story, if within their reach, will scarcely fail to be read. The fathers, too, and brothers of the boys to whom these books are given, will also read. The aged priests also, who are much reverenced by all classes of people, and who never visit the missionaries, will in this way be reached. There are none at the wats who treat me with so much respect as the aged priests. And let it be noticed also that we reach these priests in a way least calculated to excite their opposition, and with truth as well adapted to their minds as any that could be presented to them.

"By distributing books at the wats we shall reach a large number of the children of the nobles and princes of the kingdom. The wats seem to be a kind of stepping stone to preferment. At least it is thought necessary that all noblemen's sons should go through the two grades of the priesthood before they are qualified for office."

Writing again on the 1st of April, Mr. Caswell describes other facilities for the extensive distribution of books and tracts, and his somewhat novel method of operations:

"I have commenced systematic distribution of tracts among the boats that come from the country. I go out in a small boat, sitting Turk fashion, with a box of books before me, having two men to manage the boat. I go to some common resort of boats, and usually distribute from seventy-five to a hundred books, to from twenty-five to thirty boats before returning. More commonly but one tract is given to a person. The giving of a tract is usually accompanied with a few words of explanation, instruction or exhortation; but the nature of the work is such as forbids any extended address, even though my knowledge of the language were such as to admit of it.

"During the last month I have distributed a few tracts before sunrise

nearly every day. My main object in this morning excursion is exercise by rowing the boat. By going out every morning I can, besides attaining this object, supply those boats with tracts which stop near the mission premises.

"Boats coming from the country may be arranged in three classes: 1. Small junks, sometimes with one mast, but commonly with two. These come from towns on the gulf, and contain from twelve to twenty-five men. 2. Trading boats from inland towns. These, I should judge, are from thirty to thirty-five feet in length, and are covered with a wattling of bamboo split fine, snugly woven, and lined so as to shed rain. These boats seem to be the property of the most substantial farmers of the country. They commonly contain one family, sometimes two, with the produce which they bring to sell. They are propelled by oars and setting poles. 3. A smaller class of boats, containing not families, but from two to four or five men. These have come to Bangkok, not for trade, but to do what they call 'royal work.' By law all males in Siam are required to labor every fourth month for the king. This is equivalent to taxation in other countries.

"These three classes of boats afford a most interesting and important field of labor. By them the gospel may be conveyed to every part of the kingdom. Probably there is no other kingdom on earth, as large as Siam, where the people of all classes so generally visit the capitol. This field is now open. I know of nothing to hinder the giving of tracts to any boat visiting Bangkok. I have distributed tracts before the palace of the prah klang, before that of Chou-Fah, and before that of the king, and have never met with the slightest opposition. There is not only no hindrance of a governmental nature; there is none or next to none from the exercise of influence of any kind. In most countries the priests feel called upon to oppose the introduction of a new religion, and do actually constitute a strong barrier to the progress of the gospel. But here it is not so. There is no class of people more importunate in begging for books than are the priests; and this too in public and on all occasions.

"During the months of February and March, I have distributed 1,209 tracts to 349 boats which came from abroad, besides more than 200 to boats belonging in Bangkok. These 349 boats were from forty-six different places."

Mr. Robinson has held religious exercises on the Sabbath at the floating house, to a congregation composed chiefly of individuals in the employment of the mission. A few others, however, have usually been present. Doct. Bradley has continued to preach at the tract house on the Sabbath, and three times during the week. At the close of the year a chapel was nearly completed on the mission premises, affording a convenient place for schools and the worship of God. On the 23d of August, Mr. Caswell commenced a method of preaching, which he thus describes:

"At ten o'clock in the morning took a seat under the verandah of my house, for the purpose of preaching the gospel to any who might turn aside to listen. My teacher was stationed in one of the basement rooms near me, and was directed to notice all the mistakes I might make in speaking, that he might afterwards correct them. I selected the hour from ten to eleven, with the hope, that, as that is a time when men would be most likely to be engaged in business, my auditories would be small. I wished they might be so, that I might hold familiar and protracted conversation with individuals. My hopes, however, have been disappointed. Commonly, in a short time after taking my seat, I have from twenty to thirty hearers, and not

unfrequently as many as forty. My common course has been to distribute tracts, only at the end of each half hour.

"At all times a considerable portion of my audience consists of Chinese. A majority of them, I presume, understand Siamese, and possibly a majority were born in this country. I keep Chinese tracts on hand to give to those who can read. During the five weeks which have elapsed since commencing this exercise, it has been omitted but two days.

Towards the close of the year, the attention given to preaching, and the desire manifested by some to know and embrace the truth, encouraged the hope that the missionaries were about to witness happy results of their labors.

That these hopes have not been fully realized, appears from the following extract from the joint letter of the mission for 1841:

"Two or three months since, there appeared to be an unusual seriousness among the young men employed in the printing department, and among others employed in our families. It continued for some weeks, and we cannot doubt but the Spirit of the Lord was moving on their minds. At the tract house also there was apparently an unusual attention to the word of God. Of those employed by the mission, four or five expressed hope in Christ, and declared their determination to devote themselves to his service. Four were finally examined and propounded for admission into the church recently organized. But when the time arrived for baptism and full admission to christian privileges, they shrunk from making a solemn, public profession of the christian religion. Probably the fear of persecution had much influence in deterring them from this public avowal of Christ as their God and Savior. To be the first among millions of devoted idolaters to renounced the established religion of this country and publicly profess a new and opposite faith, in ignorance of the consequences to their dearest temporal interests and their lives, requires no little moral courage and confidence in God. Some of them may perhaps be Christians, though we do not now see that evidence of the genuineness of their piety which we could desire. Their conduct has been to us no small trial. We need wisdom to guide us."

Respecting the results of their labors and their encouragements, the mission has written as follows:

"Eternity alone can disclose to us the results of tract distribution in Siam during the past and former years. We have abundant evidence that through the medium of tracts some knowledge of divine truth has been very widely dispersed among the dark-minded millions by whom we are surrounded; and that through them the public mind has been in some measure awakened to the gospel. We hope they may, through the divine blessing, be one important means of preparing the way for the ultimate triumph of the gospel over a cunningly devised and long and firmly established system of idolatry, to which the hearts of all classes of this people yet continue strongly wedded, however much the understanding of numbers may be enlightened to see its folly.

"The encouragements to missionary labor here, both among the Siamese and Chinese, were never greater than at the present time. We cannot but feel that even now God is performing a great work here in connection with the labors, example, and sufferings of his servants for his name's sake, a work preparatory to the future displays of his power and grace in the conversion of multitudes of souls. In due time we shall reap if we faint not.

Among the Chinese in Siam there is a peculiarly encouraging field of christian effort. Their children, comparatively speaking, are highly accessible to christian influence. There is little reason to doubt but most of the Chinese schools in this city might be brought under christian influence and religious instruction, both during the week and on the Sabbath, by paying the salaries of their teachers, in whole or in part, averaging probably about six dollars a month. Could we preach in Chinese with ease and fluency, there is much reason to believe that respectable congregations might ere long be collected."

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, D. D., David Abeel, D. D., Peter Parker, M. D., and Dyer Ball, M. D., *Missionaries;* Mrs. Parker and Mrs. Ball.

MACAO.—Samuel Wells Williams, *Printer.*

In this country.—Ira Tracy, *Missionary*, and Mrs. Tracy.

(2 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

Doct. Parker embarked at Boston, with his wife, on his return to China, June 13th. He was generously furnished with a gratuitous passage by the owners of the barque Mary Ellen, Captain Henry. Though the war between Great Britain and China still continues, his return was rendered proper by the fact, that there are now perhaps more and better opportunities for missionary labor than at any former period since the commencement of the mission. Doct. Ball, also, of the Singapore mission, having gone to Macao with his family for the benefit of Mrs. Ball's health, has been authorized to remain in China; and Mr. Tracy, of the same mission, should his health enable him to resume his labors among the heathen, may be expected to go to China rather than Singapore.

The communications from the mission during the past year, though giving much information concerning the course of events in the Chinese empire, furnish but little subject matter for this Report. The brethren have been diligently employed as usual. The Chrestomathy has been completed, and published in 730 royal octavo pages; adding materially to the small stock of helps in acquiring the language. Mr. Williams has also nearly completed a small volume of "Easy Lessons" in the language, and Dr. Bridgman has made considerable progress in collecting materials for a grammar. Dr. Abeel visited Singapore and Borneo during the year, and was absent from April to December. In February last he proceeded up the Chinese coast to Amoy, which had fallen into the hands of the British forces, to see what openings for missionary efforts there might be in that quarter. He was accompanied by Doct. Boone, of the American Episcopal mission, and took with him a small quantity of books and tracts. About the same time Mr. Williams visited Hong Kong, for a simi-

lar purpose. This place has come into existence since the commencement of the war, and it is impossible yet to know what will be its future importance. Subsequently to Mr. Williams' visit, the English government kindly gave the mission a site at Hong Kong for building. The Committee have heard of Dr. Abeel's arrival at Amoy, with improved health. This place is said to have been one of the strongest ports in Fuhkeen.

Atih, the Chinese young man whom Dr. Bridgman has so long been endeavoring to prepare, through the grace of God, for a translator of the Scriptures, spent the last winter with his affectionate and assiduous teacher; but the Chinese officers are endeavoring to obtain his services, as the commissioner Lin had done.

It was thought that the time had nearly arrived for opening a Chinese school in connection with the mission. Writing from Macao, one of the older missionaries says:

"We hold it as certain, that at Hongkong, or at other places, probably at more than one place, the British will continue to enjoy and to give full protection, secure from the influence of Chinese officers. At such places the establishment of schools will be practicable. Here in Macao the Chinese will not at present interfere with our operations, and it may continue to be thus in future. There are in the empire so many species of religion, that the government may by and by see fit to allow every man to worship according to his own pleasure. Full toleration will come sooner or later. For training up of priests, the Papists have a very well endowed and well regulated college here, and others in other parts of the country. We too must, and God helping us, we will have ours also, for the chief part of the labor of evangelization must be done by natives. These are to be trained, and the earlier they are trained the better."

The school of the "Morrison Education Society," under the care of Mr. Brown, is successful beyond any thing of the kind hitherto attempted in China. It has eighteen pupils, and may be enlarged according to its means of support.

Writing on the 1st of January, the missionaries thus advert to the prospect that the Lord is preparing the way for the more free introduction of the gospel into China:

"The near approach of the appointed time for the promulgation of the gospel in China, we think, was never so clearly indicated by the signs of the times as at present. We seem to be on the eve of a new era, when the barrier against ingress to this empire must fall. Those who have ruled here for near two centuries, and who always have been more or less inimical to the religion of Jesus, must soon either grant free intercourse, or allow the reins of government to be wrested from their hands. At Hongkong, Amoy, Chusan, Chinhai, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed."

One thing at least is certain. In the providence of God, powerful causes are in operation to humble the proud and contemptuous spirit of the Chinese nation, and at the same time to give

them more correct apprehensions of the intelligence and civilization of other nations; and it should be our prayer that this great nation may speedily be blest with the influences of the divine word and spirit.

INDIAN ARCHIPELAGO.

SINGAPORE MISSION.

SINGAPORE.—Alfred North, *Printer*, and Mrs. North.

In this country.—Joseph S. Travelli, *Missionary*, and Mrs. Travelli.

(1 station; 1 missionary, 1 printer, and 2 female assistant missionaries; total, 4.)

Mr. North is still at Singapore and has charge of the seminary for boys. This institution is so interesting in itself, that all who know any thing about it think it ought in some way to be kept in existence. It is doubtful how far the services of the pupils can be relied on as native teachers hereafter; but the Committee trust the school will be kept in operation, even should the Board retire wholly from this field. In the relinquishment of the station, they are endeavoring to prevent any sacrifice of good already accomplished.

MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries;* Mrs. Doty, Mrs. Youngblood, Mrs. Thomson and Mrs. Pohlman.

Absent from the mission.—Albert Nevius, *Missionary*, and Mrs. Nevius; and Miss A. C. Condit.

On the outward voyage.—William H. Steele, *Missionary*.

(1 station; 6 missionaries, 6 female assistant missionaries;—total, 12.)

The last Report stated that Mr. Nevius and his family were at Singapore, on account of the health of Mrs. Nevius. They subsequently removed to Penang, on the hills of which they found a cooler atmosphere. They were there at the close of the year, and then decided, under medical advice, to go to the Neilgherry Hills, in a Bombay vessel which would land them at Calicut on the Malabar coast, from whence the land carriage is shortest and least expensive. The Committee had sent out advice to Mr. Nevius to return directly home, as there was so little prospect of his rejoining his mission; but the advice does not appear to have reached him in season.

Mr. Pohlman arrived at Pontianak on the 5th of August, from Batavia; and Mr. Doty on the 27th, from Sambas. Early last autumn the colonial authorities at Batavia forbid Mr.

Thomson any longer the performance of missionary duties at that place, and manifested a disposition to restrict the labors of the missionaries of the Board rigidly to Borneo. He accordingly made immediate arrangements for removing to Pontianak. Prior to this unexpected movement, however, on the part of the government, the Committee had come to the conclusion that it was advisable for Mr. Thomson to proceed to Borneo, and had written him to that effect. The coincidence of these two events could have left no doubt on the mind of the missionary, as to the will of Providence concerning him.

Messrs. Stryker and Van Doren arrived at Batavia on the 18th of March. The former soon passed through the process of acclimation, and had the promise of excellent health; but meanwhile it became evident that neither Mr. nor Mrs. Van Doren had the physical constitution requisite for that part of the world. It is probable that this fact could not have been known otherwise than by actual trial. In compliance with decided medical advice, they have returned to this country, and their connection with the Board has, at their own request, been dissolved.

Mr. Stryker had been nearly a year in Batavia, when Capt. Codman, of the ship Sarah Parker, offered him a free passage to Singapore, on his way to Borneo. The government gave consent, and he gladly embarked, in good apparent health. A letter from the Rev. William H. Medhurst, dated Batavia, April 19th, communicates the painful fact to the Committee, that Mr. Stryker died just as the vessel reached Singapore. This is all that is yet known concerning this afflictive dispensation of Divine Providence. Mr. Medhurst thinks the exertions necessary to get away on short notice, may have laid the foundation of a fever.

The Rev. William H. Steele, destined to this mission, embarked at Boston for Batavia, in the ship Bazar, Captain Kilham, May 28th.

The mission is now concentrated in the district of Pontianak, agreeably to the views of the Committee stated in the last Report. There is a Malay day school of about fifteen pupils, half of whom are girls. Out of this little school, the mission hope to obtain pupils for a Chinese boarding school. The mission intended also to establish a boarding school for Malay and Dyak children.

On Sabbath morning a religious service is held for adult Chinese, and the attendance has been encouraging. This service was conducted by Messrs. Doty and Pohlman. Mr. Youngblood holds meetings in Malay on Sabbath afternoons, which is attended by the Malays in the employ of the mission and by a part of the children of the school. Nor do the brethren despise this "day of small things." On the arrival of Messrs. Thomson and Stryker, they expected to attempt the establishment of a station among

the Dyaks of the interior. They had reason, however, to apprehend some objection to this on the part of the local Dutch authorities; but the Committee can hardly believe there will be any serious opposition to this measure.

It is time that we understood our relations with the government of Netherlands India. The Committee are persuaded that it is not best to prosecute the mission in Borneo much longer, under the restrictions and uncertainties to which it has hitherto been subjected. The requisition upon the missionaries to spend their first year at Batavia, is unreasonable and of no good tendency. It is of itself, probably, a sufficient reason for retiring from Netherlands India, if it is to be persisted in. Should we by any means be restricted to the sea coast of Borneo, that would also be a weighty reason for removal to some more friendly field. As a means of getting all practicable information, and at the same time of doing what might be possible for conciliating the confidence and friendly co-operation of the good people and government of Holland, the Committee resolved upon sending an agent to that country, in concurrence with the Board of Foreign Missions of the Reformed Dutch Church, and upon the nomination of that body, they offered the mission to the Rev. Isaac Ferris, D. D., a member of this Board. Dr. Ferris accepted the appointment, and, going by way of Havre, reached Rotterdam about the first of June. He was received with great kindness and respect by Mr. Ledeboer, the Secretary of the Netherlands Missionary Society, and by the Board of Directors of that institution. He found that Society not a little embarrassed by a late restriction of the government, requiring them to send to Netherlands India only native Dutch missionaries, of whom few were to be obtained. A committee had been appointed to go to the seat of government at the Hague, and if possible effect the removal of this restriction; and the Directors, on being made acquainted by Dr. Ferris with the merits of his case, instructed that committee to seek also the removal of the restrictions imposed on the missionaries sent from the Reformed Dutch Church of the United States. There is no doubt but that committee pleaded the cause of their American brethren, as well as their own, with ability and faithfulness; but the result of their appeal to the government was unfavorable in every respect. Dr. Ferris had been requested by the committee of the Netherlands Society to leave the matter entirely to them, in the first instance. He now went to the Hague, and had himself an interview with the Minister for the Colonies, who received him with great affability, and expressed the most friendly regard for the American branch of the Dutch Church, and entire confidence in its missionaries; but stated that the exclusion of all foreigners from the interior of their possessions, in the Indian

Archipelago, was a principle of settled state policy; and so far as the civil policy of the government was concerned, the members of the Reformed Dutch Church and the missionaries from the same must be regarded as foreigners. Our missionaries would still be restricted to Borneo, and required to spend some time in Batavia before going thither. The Minister however assured Dr. Ferris, that directions should be forwarded to the colonial authorities to give all countenance and facilities to our mission in Borneo, both on the coast and in the interior; and the Directors of the Netherlands Missionary Society have sent an earnest request to this country that this mission may not be discontinued; and they pledge themselves to the continued use of all proper means for bringing their government to the adoption of a more liberal policy.

Though the mission of Dr. Ferris has not had the effect to relieve our brethren in Borneo from their embarrassments, it has accomplished all that the nature of the case rendered possible, and more than was expected. At any rate, it has made certain the facts by means of which we may learn the will of God with respect to our duty. This was in itself an object worthy of the embassy. In some collateral objects of his mission, Dr. Ferris was entirely and very happily successful. He is supposed now to be on his return.*

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

Island of Hawaii.

Kailua.—Asa Thurston, *Missionary;* Seth L. Andrews, M. D., *Physician;* Mrs. Thurston and Mrs. Andrews.

Kealakekua.—Cochran Forbes and Mark Ives, *Missionaries;* Mrs. Forbes and Mrs. Ives.

Kau.—John D. Paris, *Missionary*, and Mrs. Paris.

Waimea.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

Hilo.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

Kohala.—Elias Bond, *Missionary*, and Mrs. Bond.

Island of Maui.

Lahaina.—Dwight Baldwin, M. D., *Missionary;* Mrs. Baldwin and Mrs. McDonald.

Lahainaluna.—Ephraim W. Clark and Sheldon Dibble, *Missionaries;* Mrs. Clark and Mrs. Dibble.

Wailuku.—Edmund Bailey, *Teacher;* Mrs. Bailey, and Miss Maria C. Ogden, *Teacher.*

Hana.—Daniel T. Conde, *Missionary;* William H, Rice, *Teacher;* Mrs. Conde and Mrs. Rice.

* See Appendix.

ISLAND OF MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary;* Mrs. Hitchcock, and Miss Lydia Brown, *Teacher.*

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries;* Gerrit P. Judd, M. D., *Physician;* Levi Chamberlain, *Secular Superintendent;* Amos S. Cooke and Horton O. Knapp, *Teachers;* Edmund O. Hall and Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary,* Mrs. Dole, and Miss Maria M. Smith, *Teacher.*

EWA.—Artemas Bishop, *Missionary,* and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary;* Edwin Locke, *Teacher;* Mrs. Emerson and Mrs. Locke.

KANEOHE.—Benjamin W. Parker, *Missionary,* and Mrs. Parker.

ISLAND OF KAUI.

WAIMEA.—Samuel Whitney, *Missionary,* and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary,* and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* Mrs. Alexander and Mrs. Johnson.

Station unknown.—Asa D. Smith, *Missionary,* and Mrs. Smith.

On their way to the Islands.—George B. Rowell, *Missionary;* James W. Smith, M. D., *Physician;* Mrs. Rowell and Mrs. Smith.

In this country.—Hiram Bingham, *Missionary;* Samuel N. Castle, *Secular Superintendent;* Mrs. Bingham.

(19 stations; 24 missionaries—one a physician, 3 physicians, 2 secular superintendents, 6 teachers, 2 printers, 1 bookbinder, and 40 female assistant missionaries;—total, 78.)

The statistical portions of the Report on this mission relate to the year ending May, 1841. The dates of communications from members of the mission come down to the early part of the present year.

Mrs. Munn was removed from the mission by death on the 25th of August, 1841. Her disease was consumption, and she departed in peace. Her bereaved husband has since returned, with impaired health, to this country, bringing his children with him, and is not expected to resume his missionary labors. He came in the ship Wm. Gray, on the 20th of April. Mr. Bliss and family and Mr. Castle, came in the same vessel. Mr. and Mrs. Bliss have since asked and received a dismission. Mr. Castle is expecting to return to the islands by the first opportunity. Mrs. Thurston embarked on her return, with her two youngest children, in the ship Victoria, Captain Spring, on the 10th of March. The Rev. Jonathan S. Green has at his own request been released from his connection with the Board. Mr. and Mrs. Bingham may be expected to resume their missionary labors during the ensuing year.

The ship Gloucester, with Messrs. Dole, Bond, Paris and Rice, and their wives, arrived at Honolulu, May 21, 1841. Messrs. Paris and Rice had been designated to the Oregon mission. The mission was then holding its annual meeting at Honolulu, and, in view of difficulties at that time existing in the way of prosecuting missionary labors in the Oregon country, together with the urgent call for more laborers at the Sandwich Islands, those two brethren were advised not to proceed farther till they should receive instructions from the Committee. The Committee have since authorized them to remain in connection with the Sandwich Islands mission. The Rev. George B. Rowell and James W. Smith, M. D., with their wives, destined to the islands, embarked at Boston, May 2d, on board the brig Sarah and Abigail, Captain Doane, bound for Honolulu. The mission asks for a farther increase of its number, in view of the active foe that is coming in upon them from the papal church.

On the 5th of May, 1841, the native church suffered a severe bereavement in the death of Kapiolani, at Kealakeakua, on Hawaii. Mr. Forbes, her pastor, thus speaks of her whom he calls a "beloved friend and mother in Christ:"

"This nation has lost one of its brightest ornaments, and speaking thus I disparage no one. Her life was a continual evidence of the elevating and purifying effects of the gospel. She was confessedly the most decided Christian, the most civilized in her manners, and the most thoroughly read in her Bible, of all the chiefs this nation ever had; and it is saying no more than truth to assert that her equal, in those respects, is not left in the nation. There may be those who had more external polish of manner, but none who combined her excellencies. She is gone to her rest, and we at this station will feel her lost the most. We cannot see how it can be repaired."

Another bereavement was experienced on the 15th of January last, when Hoapili-wahine, widow of the well known Hoapili, so long governor of Maui, was called to her rest at the age of 65. These two led the way in the introduction of the practice of christian marriage into the islands. Her loss will be deeply felt on the island of Maui.

The civil and social condition of the islands is gradually improving. Mr. Richards has been much favored in his sphere of labor. A constitution has been framed by the government, and considerable progress made in a system of laws. Their effect in moulding the habits of the people, however, even with the powerful aid of the gospel and its institutions, must of course be gradual. But it is a great thing for a nation to have good laws, and still more to realize their obligation and value. Mr. Johnson, writing from Kauai under date of February, 1841, gives some account of the laws relating to common schools:

"In each village containing fifteen or more children, of a suitable age to attend school, the parents shall meet and choose three of their number as a

school committee. This committee shall obtain a teacher. In case the children are less than fifteen, they are to unite with a village near. The teacher is to be paid as follows: In all places where good land can be obtained, a piece wild or uncultivated shall be selected. It shall be cultivated in the following manner: three days of the king, three days of the head-man, and three days of the common people, shall be given to the teacher; making nine days' labor of all the people in each district, per year. Besides this, each boy over eight years of age shall work six hours per week on the land of the teacher.

"In places where land cannot be obtained, the law authorizes the committee to assess such a tax on the people as they shall judge fit.

"A school-agent is appointed on all the larger islands, paid by government, whose duty it shall be to visit the schools, and counsel the committee, the teachers and children. Over these is a head agent or superintendent, to collect information and report the state of the schools to the government each year.

"Suffice it to say, that the law is so framed that no child between the ages of four and fourteen can absent himself from school; and all between fourteen and eighteen, who desire it, can attend school, without being called to the work of the king or head-men. On the whole I think the laws good, and adapted to do much towards securing peace and prosperity to the nation."

It is understood that some improvements in those laws were contemplated, but precisely of what nature the Committee do not know.

Education. The following is a tabular view of the *Common Schools* on the islands:

STATIONS.	Schools.	Teachers.	Pupils.	Readers.	Writers.	Arithmetic.	Geography.
HAWAII:							
Hilo,	60	120	2,500				
Waimea,	22	22	1,000	560	250	560	100
Kohala,	32	50	1,100	302	85	223	
Kailua,	16	26	1,070	296	55	269	55
Kealakekua,	34	34	1,837	522	80	356	50
MAUI:							
Hana,	29	29	1,477	523			
Wailuku,	39	60	2,214	750		604	
Lahaina,	16	35	1,120	584	156	363	209
Kaanapali,	6	6	274				
MOLOKAI,	9	10	1,030	372	27	148	55
OAHU:							
Kaneohe,	9	9	300				
Honolulu, 1st par.,	13	15	850	327	60	235	124
" 2d par.,	4	9	470	200			
Ewa,	16	13	550				
Waialua,	13	14	757	339	145	257	67
KAUAI:							
Waioli,	14	18	467	200	53	178	44
Lihue,	6	6	281	138			
Koloa,	4	5	226	93	50	51	
Waimea,	15	15	502	308	200	300	85
Total,	357	505	18,034	5,514	961	3,546	789

The number of the common schools is therefore 357, and of the pupils 18,034. The mission in the annual letter of June, 1841, speak of the schools in connection with the laws for their improvement, which were promulgated at the close of 1840:

"The station and common schools, as a general fact, were in a languishing condition the former part of the last year. While the rewards of their toil were becoming more and more sure to Hawaiians in almost every other department of useful industry, teachers, as a class, saw no corresponding increase of their resources. In fact, many of them found their means of support becoming precarious, just about in proportion as those of their employers increased. They could not be expected to regard this state of things with indifference. It was known that the government had, for more than a year, had before them the project of a law for the encouragement of education. The better and more intelligent class of the people were ready to second the will of the government on the subject. The thing, however, moved slowly. The friends of education waited for the chiefs to take the lead. The teachers feared that nothing would be done. Many of them became discouraged and left their work. At Honolulu, however, and at some other places, the station schools have flourished through the year. Five months have now elapsed since laws to encourage schools for children went into operation. Though they have, as a general fact, been but very partially enforced, their effect has been considerable."

To give a just idea of the schools, it is perhaps necessary to quote the remarks of Mr. Lyons, who writes from Waimea, Hawaii, September 13th:

"The remark that schools have gone into successful operation should be understood with proper limitations. Should a stranger enter them and cast his eye around upon pupils and accommodations, his conclusion might be that schools could not be very successfully taught there. The pupils, for the most part, wear nothing but a kapa, which perhaps does not cover more than half of their bodies. The school-house is a grass building, rude, and uninviting, having, as a general thing, no floor but that of dry grass, no seats, no tables, no school apparatus. The scholars sit in wild disorder, one is talking, another laughing, another reading with a loud voice, some are running and climbing about the house, and others crying, while the teacher's authority is but little regarded. He uses the rod occasionally, but with so much indiscretion as to drive the scholars from the school, and excite commotion among parents. Let it not be understood that all the schools and school-houses are of this description. In some there is a difference. The scholars are better clothed, the house is furnished with a seat or two, a rough table, a map of the world, a few slates, a black-board, a few printed cards, a calabash, in which to deposite books; the floor also is covered with mats, and there is considerable order among the pupils. It will be perceived that still something is learned. When, however, it is reported that there are so many writers, let it be understood that the writing is performed principally on slates. For the schools are not furnished with paper, or ink, or quills, nor the teacher with a penknife. Indeed most of the present teachers would not know how to use a knife if they had one. These articles cannot be procured in this region. They could be obtained at Honolulu. But then the people have nothing with which to purchase them. What articles they have of this description are principally obtained from the missionary. He would gladly give them more were it in his power."

In October last, a lovely scene was presented in the immediate vicinity of Honolulu, which, with its attendant circumstances, is thus described by Mr. Smith:

"About the middle of October we devoted three days to the examination of five district schools in this parish, embracing about five hundred children. The brethren in the first parish examined their schools at the same time. Encouragement having previously been given to the children and their parents, that at the close of the examination they should be indulged in a social feast; and provision having been made to this effect, the schools in both parishes, embracing about fourteen hundred children, and each school with its standard, marched four abreast, two of the first parish, and two of the second. The king and chiefs, followed by a band of music, led the procession. They marched about one mile and a quarter up into the valley of Panoa, and there they seated themselves in little companies upon the ground and partook of the bounties of a kind Providence. The governor had prepared a table in European style, in the school-house, for the king and chiefs, and foreign residents and strangers who might be present on the occasion. After dinner the king and Kekauluohi addressed the children and youth, and expressed much joy that they were permitted to meet them under such interesting circumstances. And they exhorted them to persevere and obtain a good education in the morning of life. John Ii, the general superintendent of the schools on Oahu, followed with a few pertinent and eloquent remarks, after which they all returned quietly to their several homes."

There are six *Boarding Schools*, viz:

	PUPILS.
At Hilo, on Hawaii, for boys,	50
" Hilo, for girls,	20
" Waialua, on Oahu, for boys,	11
" Honolulu, for the young chiefs,	11
" Wailuku, on Maui, the Female Seminary,	60
" Lahainaluna, on Maui, the Missionary Seminary,	50
Total,	202

The boarding school for boys at Hilo sent seventeen to the mission seminary during the year. Twenty of the boys are members of the church in regular standing. The girl's school at the same place continues to be supplied with food by the voluntary contributions of the people. Thirteen of the girls are members of the church. The school at Waialua is a self-supporting institution. Three hours of the day are devoted to study and recitation, and five to manual labor. The school is under the direction of a board of trustees. The prosperity of the school for the young chiefs, under the care of Mr. and Mrs. Cooke, has exceeded the most sanguine expectations of the mission. The government of the school is paternal in its influence, and the improvement of the scholars most obvious. Their lessons have all been in the English language, and have been reading, spelling, writing, arithmetic, geography, drawing, English composition, and singing. The pu-

pils are young. The pupils in the Female Seminary at Wailuku attend to reading, writing, mental and written arithmetic, geography, sacred and civil, exhibition of Popery, Gallaudet's "Book on the Soul," and "Natural Theology." In April of last year, they sustained a public examination in these several branches with credit to themselves and to the institution.

The number of pupils in the Mission Seminary during the year ending April 1841, was 84. Of this number three died, two were dismissed, and twenty-nine graduated at the examination in April. The school was more flourishing in this period than for several previous years. The branches taught were writing, geography, topographical and descriptive, Keith on the globes, mental and written arithmetic, geometry, trigonometry, surveying, navigation, algebra, sacred geography, sacred history and chronology, natural theology, church history, and moral philosophy.

Arrangements have been made for establishing a school at Punahou, a few miles from Honolulu, under the charge of Mr. and Mrs. Dole, and Miss Smith, where the missionaries may place their own children for education.

Meeting-houses and School-houses. The stone church at Kealakekua has been finished. It is 127 feet by 57, and plastered within. Three grass meeting-houses have been built during the year at out-stations. Progress has been made in collecting materials for a stone meeting-house at Waialua. The walls of the large stone meeting-house for the First Church at Honolulu were nearly completed in June of last year. At Waioli a frame meeting-house has been built; it is 70 feet by 35, and plastered inside and out.

It would be injustice to the native church at Kealakekua and to its pastor, if the Committee were not to quote Mr. Forbes's account of the manner in which the meeting-house at that station was erected. The voluntary submission to such an almost incredible amount of toil in collecting the materials and erecting a house of worship, would not have been were there not a strong attachment to the privileges of the sanctuary among the people. Mr. Forbes says, under date of July 22, 1841:

"By the blessing of God we now have a comfortable and decent place of worship, erected solely by voluntary effort, and principally by the church members. We hope soon to have the tones of the Sabbath bell instead of the din of the conch, which has hitherto been our only signal for meetings. Our kind friends of Reading, Pennsylvania, have furnished us with a bell gratis, but we have not yet got it up. The building is 120 feet by 57 on the inside, laid up in stone and lime, with side walls twelve feet high, and lathed and plastered overhead in the form of a hollow half hexagon. The whole cost of the building cannot be easily computed. But I think we could not have erected it for less than $6,000, had every thing been paid for. In the first place, every stone had to be carried by the church members on their shoulders about one eighth of a mile to the building. This was gratuitous labor. Our lime had then to be obtained in the following manner:

the coral was taken from the sea; and as there are no reefs here, it was procured at the bottom in from ten to twenty feet water, by diving down, detaching a piece, and if large, ascending to take breath, then descending again with the rope, which they make fast and draw up the mass. In this way the canoe was laden and then rowed ashore, and the coral piled on the beach. Thus all the lime stone was procured—about thirty-six cubic fathoms in all. It was then to be burned. For this purpose they had to procure more than forty cords of wood, every stick of which was carried from the mountain, from one to two miles, on the shoulders of the church members. After the wood was got and the lime burned, it still had to be taken from the beach up to the building, about one quarter of a mile. This was done by the women in calabashes, each one filling her calabash with lime, and carrying it on her shoulder to the building; in all about 700 barrels of lime. In like manner they carried full as much sand, and about an equal quantity of water, making in all about 2,000 barrels of sand, lime and water, carried solely by the women in calabashes. This labor of the female church members was entirely gratuitous, besides many contributions in other ways. Then the plates, beams, sills, rafters and posts, which support the work overhead, joists, laths, etc., were still to be got. This fell to the men, of course; and as we had no cattle to drag large sticks, such things not being owned by any person who is a member of my church, the male church members divided themselves off into companies, according to the size of the stick to be dragged down; and taking with them ropes, each company selected their stick, going up to the mountain by daylight. The posts and beams required from about forty to sixty men for each stick. Generally they got down the stick by dark, after much toil, over beds of lava and ravines. The distance was from six to ten miles. In this way all our timbers were obtained. Sometimes I went with them myself to encourage them, and found that by the time we reached the place where the timbers were, we had performed quite a fatiguing morning's journey, besides being benumbed with the cold and thoroughly wet with the dew on the fern and underwood through which we had to make our way.

"To pay the workmen who laid up the walls and did the carpenter work, the members of the church each subscribed according to his ability, some ten dollars, some five, and some two, and some one. This they paid in whatever they could that the workmen would take. Some paid in hogs, some in fish, some in potatoes, some in turkeys, fowls, and goats, some in tapas, malos, etc., and a few in cloth and money. This, together with the subscriptions of my own family, and of Mr. Ives, and thirty dollars from Mr. Gulick, in addition to boxes from our friends in America which we devoted to the church, to the value of $100 in all, and $10 cash from Mr. Lowenstern, an Austrian traveller, $15 from Captain Ricketson, one barrel flour and one piece cloth from Captain Brown, enabled us to pay off the workmen within about $100, which small debt the church are trying to pay off.

"Thus we have a comfortable house of worship, the fruit of the people's own industry and voluntary effort, and are about to put up a base for a belfrey to hang the bell, which has just come out in the Gloucester. I ought, perhaps, to state that, during the progress of our building, the members of the church contributed at monthly concerts to the amount of $240, in various articles, such as tapas, malos, etc., which was divided monthly among the school teachers, who at that time had no provision made by government for their support. The usual monthly contributions at our concerts averaged about fifteen dollars, from the females alone. That of the men was devoted to the building. It has been to me a vast burden of care and anxiety during the two years of its erection. I have had to superintend the whole process, and many times to lay out and correct the work with my own hands; and many a hard hour's labor have I spent on it in various ways."

The manner in which the wood is drawn from the mountains, is described by Mr. Coan, in speaking of an effort made by his people, at a later period, to erect a new house of worship at Hilo. The distance which the timber had to be drawn, in this case, was from four to six miles.

"One stick only can be drawn in a day, by a given company of from 40 to 80 persons, according to the size and length of the stick. In order to stimulate and encourage the people in this great work, (for it is truly a great and heavy work to them,) I have often gone with them to the forest, laid hold of the rope, and dragged timber with them from morning to night. On such occasions we usually, on our arrival at the timber to be drawn, unite in prayer, and then, fastening to the stick, proceed with our work. Dragging timber in this way is exceedingly wearisome, especially if there be not, as is often the case, a full complement of hands. But what is wanted in numbers is sometimes supplied in the tact and management of the natives, some of whom are expert in rallying, stimulating, and cheering their comrades by sallies of wit, irony, and, if the expression be allowable, of good natured sarcasm. Their manner of drawing is quite orderly and systematic. In the first place they choose one of their number for a leader. This done, the leader proceeds immediately to use his vocal organs, by commanding all others to put theirs at rest. He then arranges the men on each side the rope, like artillerists at the drag-rope. Every man is commanded to grasp the rope firmly with both hands, straighten it, and squat down inclined a little forward. The leader then passes from rear to front and from front to rear, reviewing the line, and seeing whether every hand grasps the rope. All is now still as the grave for a moment, when the commander or marshal of the day, roars out in a stentorian voice, draw! draw! Each one then rises, bending forward; every muscle is tense, and away dashes the timber through thicket and mud, over lava and streamlet, under burning sun, or amidst drenching rain, as the case may be. No conversation is allowed, except by the marshal, who seems to feel it his privilege, during his incumbency, to make noise enough for all the rest. About once in half a mile all stop to rest, and then proceed again. If the company become languid or lazy, which is apt to be the case after an hour or two, choosing to walk erect and to hold the rope loosely, then the brilliant marshal has a thousand smart things to say to arouse their zeal and provoke their muscular energies. I will give you one sententious phrase: 'Bow the head, blister the hands, sweat.' If the marshal finds his voice exhausted before noon, which is often the case, then he resigns, either voluntarily or through the modest hint of a friend, and another is chosen to fill his place. All is done in good nature."

Six school-houses have been erected, during the year, at Kailua, and twenty-five at Hana, and at the station on Molokai, a school house has been built 80 feet by 18.

Printing.—The following works were printed in the Hawaiian language during the year ending April 1, 1841:

At Honolulu:	*Size.*	*Pages.*	*Copies.*	*Total Pages.*
Kanoka Hou, (New Testament,) unfinished,	12	252	10,000	2,520,000
Palapala Hemolele, (Bible) unfinished,	8	216	10,000	2,160,000
Palapala Hemolele, (Bible) unfinished,	4	216	500	108,000
Kumu Mua, (First Book),	16	32	10,000	320,000
Covers for Helu Kamalii, (Arithmetic),	24	2	10,000	20,000
Hoike Pope, (Tract on Popery,)	12	24	10,000	240,000
Ke Ano o Ke Akua, (Attributes of God,)	12	12	10,000	120,000
He Mau Niman, (84 Questions,)	12	12	2,500	30,000
Na Haiao, (Sermons,) unfinished,	12	264	5,000	1,320,000
Ai o ka La, (Daily Food for 1841,)	24	48	14,000	672,000
Helunaau, (Intellectual Arith.) unfinished,	24	24	12,000	288,000
Kumu Kanawaii, (Laws of Hawaii,)	12	68	12,000	816,000
School Law,	12	8	350	2,800
Law concerning Distillation,	12	1	300	300
Proclamation,	12	1	50	50
Hulikanaka, (Moral Science,) unfinished,	12	12	2,000	24,000
Mane Lani, (Heavenly Manna,)	24	72	15,000	1,080,000
Total,		1,264	123,700	9,721,150
At Lahainaluna:				
Bible Class Book,	12	40	500	20,000
Geographical Questions,	4	12	1,000	12,000
Circular of Female Seminary,			300	1,200
Laws,			350	550
Sermons,	12	83	200	16,600
Hoike Akua, (Nat. Theology,)	12	178	500	89,000
Algebra,	8	96	1,000	96,000
Logarithms,	8	16	1,000	16,000
Moral Philosophy,	12	48	2,000	96,000
Geographical Questions,	16	16	1,000	16,000
Cover for the above,	16	2	1,000	2,000
Catalogue of the School,	12	4	200	800
" " " at Wailuku,	12	4	200	800
Lama Hawaii, 2 Nos.	fo.	8	500	4,000
Dying Testimony of Christians and Infidels,	12	36	500	21,000
Keith on the Prophecies,	12	12	500	6,000
Study of the Globes,	16	3	200	600
Church Covenant,	16	1	500	500
Church History,	12	144	2,000	288,000
Total,		703	13,450	667,050

The whole number of continuous pages in the above tables, is 1,967; of copies, 137,150; and the grand total of pages in Hawaiian printed during the year is 10,408,200. This is more than double the amount of printing in the preceding year. The amount of printing in the native language from the beginning is 109,604,273 pages.

The binding of Hawaiian books at Honolulu, within the year, amounted to 74,515 volumes.

Churches.—The following tabular view of the churches for the year ending at the annual meeting of the mission in May of last year, is taken from the annual letter of the mission:

	STATIONS.	*Whole number admitted to the church.*	*Admitted last year.*	*Total deceased.*	*Deceased last year.*	*Suspended last year.*	*Remain suspended.*	*Excommunicated last year.*	*Total excommunicated.*	*Remain excom.*	*In regular standing.*	*Total children baptized.*	*Baptized last year.*	*Marriages last year.*	*Average congregation on the Sabbath.*
Hawaii.	Hilo,	7617	154	584	316	670	533		43	20	6402	2474	108	144	1500
	Waimea,	5366	40	317	140	697	600	1189	2790	2123	1977	793	35	103	300
	Kohala,	873	15	69	28	375	403	10	57	39	677	356	14	103	
	Kailua,	915	175	48	7	258	119		2		746	649	134	52	1500
	Kelakekua,	1228	337	48	22	191	41	52	78	71	1080	531	167	97	1400
Maui.	Hana,	205	88	4	2	6	3	3	6	5	237	100	40	70	
	Wailuku,	870	179	44	26	16	9	12			777	366	120	128	1500
	Lahaina,	599	86	70	13	7	13	3	16	16	513	463	102	93	1500
	Lahainaluna														
	Kaanapali,	36	36	1	1						55	42	42	26	500
Molokai, - -		371	32	18	6	14	10		9	7	342	170		49	750
Oahu.	Kaneohe,	198		11	4	5	5	3	7	7	195	82	5	7	700
	Honolulu, 1,	1167	92	97	14	60	34	10	28	26	1031	511	71	80	2000
	" 2,	1274	115	77	32	88	45	33	88	68	1094	253	33	130	1500
	Ewa,	1058	89	58	25	13	12	21	91	80	919	311	35	56	1500
	Waialua,	556	4	18	10	56	36	49	82	77	416	382	16	44	600
Kauai.	Waioli,	85	16	5	1	5	4		4	2	90	38	3	42	500
	Lihue,	1	1					2	2	2	57	8		15	300
	Koloa,	167	5	16	2	29	4	4	19	14	129	88	11	37	700
	Waimea,	220	9		5	1	1		5	4	166	102	7	38	1000
		22806	1473	1485	654	2491	1892	1391	3327	2561	16893	7721	943	1314	

It appears from this table, that 22,806 natives have been received into the Christian church since the mission was commenced in the year 1820, and that 1,473 were received the past year. Why does not the mention of this last named number strike our minds more forcibly? The number now in regular standing is 16,893. It will be proper to quote the remarks which the mission make in connection with this tabular view.

"Among this people, whose minds are scarce yet free from the mists of superstition in which they were educated, much stability of character is not to be expected. It is not, therefore, strange to us that many backslide from their profession so soon as they have lost their first excitement. Although our churches have not been so signally blessed the past year as in the two previous ones, still we have not been left without evidence of God's gracious presence among us, convincing and converting sinners. The novelty of our revival has passed away, and with it that peculiar excitement arising from novelty; and now more solid and arduous labors fill the hands of the pastor. Our labors are now demanded more as pastors among our church members, to guide, watch over, and instruct them, and less as evangelists to gather into the churches from the highways and hedges. The result of the high excitement in the islands is nothing more than we anticipated. In almost every case, where large accessions have been made to our numbers, proportionably large defections have occurred. It was to be

expected that, where such vast numbers were gathered into the churches, much chaff would be found among the wheat. Yet the work stands confessedly a glorious work of God, and a bright era in the history of this nation. The spirit of benevolence, we think, advances among this people; but of course is very immature as yet. You will see in our minutes some notice of what the people have done the past year. The table of statistics will inform you of the numbers added to our churches during the year, and will be some guide, though not a perfect one, in forming an opinion of their present state."

The revival in the church at Kailua, under the pastoral care of Mr. Thurston, was in progress at the close of the last year—the fourth or fifth year of its continuance.

The number of cases of church discipline at some of the stations, will naturally attract attention. The last Report contained observations on this subject. The Board is referred also to remarks upon it by Mr. Thurston and Mr. Forbes, in the Missionary Herald for April. It should be borne in mind that some of the missionaries, considering the character of the native converts, and their habits and exposures, have thought it necessary to subject their members to censure for faults and practices, which it might not be proper to treat so severely in a people of different character and situation. The members of these churches have not been thoroughly instructed from childhood in Christian doctrines and morals, like those admitted to churches in Christian lands.

Contributions.—The people are trained to habits of liberality, as far as may be. The amount of contributions at nine of the stations, partly in money and partly in labor and native productions, exceeded 4,000 dollars; and a considerable amount of the labor and productions contributed, was not valued. And we are to consider the poverty of the people. Probably the people on the sterile surface of Kona and Kau present an extreme case of destitution; but we may easily draw a general inference from Mr. Forbes's account of the condition of the people, who made the prodigious effort, already described, to build the meeting-house at Kealakekua.

"We must keep in mind that there are not forty families in the church, whose whole wardrobe and household furniture taken together would amount to more than twenty dollars. The whole property of a family in this region usually consists of a canoe,* worth from ten to thirty dollars, a hog or two, a grass house, worth from ten to forty dollars, (more houses are worth ten dollars, than can be found worth forty,) a few mats, in value perhaps worth three or four dollars; a few calabashes, say worth two dollars; a shirt apiece for each male and sometimes one pair of pantaloons; one loose dress for

* I do not mean that every family possesses a canoe, perhaps about one family in three possesses a canoe of some kind. In some villages more than half have canoes, though few of them are worth ten dollars.

each female,* with a few tapas to sleep in. They rarely have seats in their houses, and still more rarely any dishes or pots, except one wooden dish for the whole family. Their mats form seats, tables, and often beds. Axes are very rare. A few of them have fish-nets, and but here and there one. Thus you have an inventory of property, of pretty universal, and, I believe, correct application to the mass of the people on this island. I do not now recollect more than ten common people about us, in a population of 4,000, who own a horse apiece. Others may have horses in their care, which belong to some chief and therefore are not at the disposal of the natives. A few of them own goats. Perhaps there are twenty persons in the whole district of 4,000 souls, who own twenty goats apiece. This is a large estimate, for I do not believe 4,000 goats can be collected in the whole district. There is not one native blacksmith among the whole 4,000, who can purchase bellows and tools. There is no such thing owned in all the district, except by foreigners. There is not a native carpenter who owns a set of tools, to my knowledge, on this island, the population of which is 30,000, or more. Here and there one owns a saw and an adze, rarely any, however, except canoe diggers, and the tools they have usually belong to some chief, for whom they work. A few of them have doors to close the entrance to their houses. But a lock is almost as rare here as a comfortable dwelling."

The sufferings of the people from poverty, ignorance and real barbarism, are affectingly described by Mr. Lyons, whose station is in the northern part of the interior of the same island. He says:

"I often hear that an individual is sick and travel to his house; but on inquiry, the sick man is not there. He is either well and at his usual employment, or has gone with all his sickness cleaving to him, nobody knows where. More frequently, however, he has gone in search of food for his children, and this may be a mile or two distant. The sick receive but little attention from friends and relatives. They are placed perhaps in the most unpleasant part of the house, and on the poorest mat. Their bed and pillow are perhaps no softer than a board. They have no fond mother or affectionate sister or sympathising friend to sit by them to administer to their comfort. Of articles of food suitable for the sick they are entirely destitute. If they can obtain a piece of water-melon at such times, they regard it as a great luxury, as well as a good medicine. They are often left alone for hours, yea for a whole day, when their case is such as to require constant attention. When in the very agonies of death, no one perhaps is present to listen to the last dying groan, or perhaps offer a prayer for the departing soul. I often weep over the poor miserable natives, when I go out among them and behold their miserable dwelling-places, destitute of all articles of comfort, filled with filth and smoke, forbidding an entrance and even an approach. I have sometimes found a sick and apparently dying person in such a wretched hovel that I could not enter it. Hence I would be obliged to stay without and talk and pray there. Smoke and heat and filth and contractedness would not allow me to enter. It is a wonder the sick ever recover, or the well keep well so long. Let it not be understood that all houses are alike. In some there is a difference; yet all are sickening enough. I have also endeavored to heal the sick by administering medicine, and have sometimes tried to do something for their comfort in the arti-

* Perhaps one half the females are able to get a single loose dress, most of them a chemise. On an average about one half of the men can command a shirt and pantaloons.

cle of food. But it is very difficult to do any thing of this kind. Whatever is done must be done at our house. We must provide the dish, the spoon, the water, the rice, the flour, the milk, the sugar, prepare the article and send it. Then it is not certain it will be given to the sick. Others, who may have more of something else than love, may devour it. Such is heathenism."

A Hawaiian Bible Society has been formed, with the intention of having branches in different parts of the group. One had been previously formed at Lahaina, to which three hundred dollars were subscribed by the natives. Its primary object was to supply the children, who could read and were attending school, with the New Testament.

Native capacity for Improvement.—Mr. Conde bears testimony to the capacity of the natives to improve:

"Experience abundantly proves that these Hawaiians are capable of becoming neat and skilful workmen in all kinds of building, as also in drawing, engraving, and in short all the arts which are practised by the most enlightened nations. And it is truly gratifying to those who are laboring to disseminate piety and intelligence among this people, to see that many of them are beginning to awake to the cultivation of those arts which, it is hoped, will ere long enable the nation generally to construct permanent dwellings, to manufacture their own cloth, and also to engage in many other employments as a means to procure for themselves the comforts and conveniences of life. The resources of the islands are apparently very great, and the natives have only to be taught the art of developing them, in order speedily to raise this nation from their present state of poverty to the possession of all that can contribute to their elevation among the more favored nations of the earth. But especially it is gratifying to see these natives by arts of industry endeavoring to improve their temporal condition, as by so doing they will eventually be able to sustain their own civil and religious institutions, which are so essential to their best interests."

The Papists.—The mission have transmitted a brief report concerning the proceedings of the papists:

"The assiduous efforts of the papists to gain a footing here have not failed of success painful to every benevolent mind. We do not, however, regard their success among the people as by any means equal to their anticipations. Many things concur to demonstrate their disappointment and mortification at the aversion with which all the intelligent natives regard popery as such. There will be no hesitation, however, on their part in employing all the cunning and perseverance, so characteristic of Jesuits. Their motto appears to be "Death or victory." Being met on every hand with arguments from the Bible, right in the face of their proceedings, they feel it important to weaken the people's faith in it. They say to them, 'You are not yet in possession of the Bible,' and insinuate that it will be furnished by themselves. They have not yet, however, established any press in the islands, unless the press which issued the Sandwich Islands Gazette (now discontinued) was theirs.

"Their first location was in Honolulu; but so little success have they had immediately in the village, that apparently they have despaired, and are now devoting almost their whole efforts to those portions of the population

which have come less under missionary influence. In those places they are more successful, as might be expected where the people are ignorant and superstitious, and where they meet with little opposition from missionary instructions among the people. This demonstrates the great importance of our being able immediately to fill every vacancy in the islands, that the people may be enlightened, and, if possible, saved. What we do must be done soon, or the door will be closed by the papists, if within the compass of their ability.

"About twelve months ago they succeeded in obtaining a footing on Hawaii also, and located themselves at Kailua. For a few months after their arrival there they attracted much attention. All were anxious to see the pope and the kii (the priest and images;) but when they had gratified their curiosity in gazing at the images, wax candles, and the splendid vestments and genuflections of the priest, they lost their admiration of popery, so that but few in the village have as yet united with them. A number, however, from the less enlightened districts have fallen into their snare. They reported themselves as carrying all before them at Kailua, and probably thought they were; while hundreds who gave in their names as converts had no other interest than merely to see the images and splendid exhibitions which the priests professed to show their disciples. To obtain this they concerted and gave in a fictitious name, all assuming the same name. No professor of religion had any share in the deception that we know of. The great anxiety of the papists here appears to be to increase their numbers. Hence they baptize all who will join their ranks with very little regard to moral character. They exert themselves to spread their principles throughout the islands by every possible means, and the bishop left here a few months ago for Europe, as is reported to obtain a large reinforcement to their numbers.

"There are now three of them on Hawaii, besides some seculars, and three on Oahu; but none on the other islands. They are erecting a spacious stone chapel in Honolulu, and have stipulated for a thatch building to be erected at Kailua. For the latter they are to pay $1,100. Their plans are deeply laid, and their resources probably large, besides the fact that at present they are backed up by the French consul in the name of his nation. The consequence is the king and chiefs are vacillating in their proceedings. What the result will be it is not easy now to predict; but our consolation is that all things are in the hands of God, and he can make the wrath of man to praise him."

More particular notices of the efforts and progress of this delusive and dangerous heresy, the Board will find in communications from individual members of the mission, published in the Missionary Herald for the present year. (See Vol. XXXVIII., pages 95, 149, 150, 151, 153, 243, 245, 246, 247, 248, 250, 28, 285, 343, 353.) The twenty thousand dollars, so violently and unjustly extorted by Captain Laplace from the government, has not yet been restored by the king of the French.

Concluding Remarks.—The Report on this field of our labors as a Board of Missions, will be brought to a close by some interesting remarks of the missionaries, in their last general communication:

"From the liberal provision made by the government for the support of common schools we are encouraged to expect happy results. It indicates

some progress towards the people's sustaining their own institutions. These institutions cannot be considered as well established among them, so long as they depend on foreign patronage; and the churches here cannot be expected to shine in all the Christian graces, nor attain to manly vigor until their Christian principles are thus called forth into active exercise. It is, moreover, very important that the churches here sustain the gospel among themselves, in order that the funds from abroad, thus saved, may be employed in sending the gospel to those still in heathen darkness. In contemplating the number of hopeful converts who have been added to our churches, it is not strange that many have been led to think the time was near when the Board might be relieved from the burden of sustaining the mission. To us, however, it is evident, we shall need patronage from abroad for a long time to come. If sustained independently of foreign patronage, we must be supported either by the voluntary contributions of our churches and congregations, or by our own labor. As to the first method, the people are too poor and their piety too immature to allow us to expect any thing like an adequate support from their contributions; and as to getting a support by our own labor, we would remark that this, at many of our stations, would be impossible; and that such stations, without foreign help, must be abandoned: and even at the posts most favorable to success, the time and energies of a self-supporting missionary would be so fully employed in providing for his family, as to nullify his labors as pastor or teacher. This fact was deeply impressed on the minds of the delegation from this mission, who nine years ago visited the mission to the Society and Georgian Islands. It is also very strikingly illustrated at this time in the mission of the Board to Oregon; and in fact illustrations are not wholly wanting among ourselves. For as far as our skill and industry have been employed in secular pursuits in order to relieve the funds of the Board, there has been a corresponding loss of effort for the spiritual welfare of the people. We are aware that it has been urged in favor of a missionary's engaging in secular pursuits, for the purpose of supporting himself and family, that by so doing he would teach the people industry, and aid them in developing the resources of the country. But, however highly we may prize these results, objects of far higher importance now demand all our efforts. We have arrived at a crisis in our work. The wily agents of Romanism are in the field exerting all their energies and employing every stratagem to thwart our plans and hinder our cause; so that now we must leave to those who are devoted to commercial pursuits the work of developing the natural resources of the islands. They are numerous and ardently engaged in this very work; but let all our energies be employed in opposing error, by publishing the truths of the glorious gospel of our God and Savior."

Department of Indian Missions.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs;* Henry K. Copeland, *Farmer;* Kellogg Day, *Teacher;* Mrs. Hitchcock, Mrs. Copeland, Mrs. Day, Miss Stetson, Miss Moore.

FAIRFIELD.—Elizur Butler, *Missionary* and *Physician;* and Mrs. Butler: Esther Smith, *Teacher.*

PARK HILL.—Samuel A. Worcester, *Missionary;* and Mrs. Worcester: Mary Avery, *Teacher;* Nancy Thompson, Assistant; Stephen Foreman, *Native Preacher* and *Assistant Translator;* John Candy, *Native Printer.*

MOUNT ZION.—Daniel S. Butrick, *Missionary;* and Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preacher.*

William Potter, *Missionary,* and Mrs. Potter; and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician, 3 male and 13 female assistant missionaries—2 native preachers, and 1 native assistant;—total, 23.

The time for which Miss Bissell engaged in the missionary service having nearly expired, and the state of her health forbidding her to continue her labors in the girls' school at Dwight, she requested and received a release from further connection with the Board in October of last year.

Doct. R. L. Dodge and his wife, having been dismissed at their own request, left Dwight in May last.

Miss Stetson returned to Dwight with restored health in January, and resumed the labors in which she had previously spent about twenty years.

It was mentioned in the last Report, that Mr. Kellogg Day had taught the school at Dwight a few months, without a formal appointment from the Committee. As he appeared to be qualified for the work, and desirous to continue in it, he has been appointed an assistant missionary; and after a visit to his friends, he returned with Mrs. Day to the station in December.

Mr. Potter continues to labor as an agent in the northern part of Alabama and Tennessee.

The school of Miss Sawyer in Fayetteville, Arkansas, seems to be assuming a more permanent character. A few Cherokee pupils attend it, and her labors appear not to be without a favorable bear-

ing on the adjacent Cherokee community. The income of the school renders it unnecessary for her to draw on the treasury of the Board.

Concerning the churches under the care of the mission no full reports have been received. The state of religion has been unfavorable. There have been few indications of the presence of the Holy Spirit to quicken the graces of the believer, or to renew the impenitent. Still the power and grace of God have been manifested in a few instances. To the church at Dwight a full Cherokee man and his wife were received in July; and towards the close of the summer term of the school at that station there was an unusual attention to the concerns of the soul among the pupils, and some, there is reason to hope, have passed from death unto life. A daughter of Mr. Worcester and a Cherokee young woman were received to the fellowship of the church at Park Hill in April, and another young Cherokee woman was prevented by sickness from being received with them. Mr. Butrick has had the pleasure to receive four Cherokees, two men and two women, to the church at Mount Zion; all of whom, with seven children, were baptized. A new meeting-house, begun by the Cherokee church at this last station, and completed with the aid of the mission, has been erected, the largest and best, Mr. Butrick remarks, in the Cherokee country: and on it has been placed the first bell which was placed on the meeting-house at Brainerd, in the early days of the mission; and which the Brainerd church carried with them in their removal to their present country, to be again employed in summoning them to worship in the house of God.

The following table gives a view of the several churches under the care of the mission. The reports from the stations are for the year ending with the close of May, except that from Fairfield, which is brought down to the end of July.

	Added.	*Whole number.*	*Cherokees.*	*Whites*	*Blacks.*
Dwight,		39	26	12	1
Fairfield,	2	71	61	4	6
Park Hill,	2	30	17	12	1
Honey Creek,	6	45	42	1	2
Mount Zion,	4	29	27	2	
Total,	14	214	173	31	10

Five members of the churches have died; eight have been subjected to church discipline for misconduct; and three persons previously under censure have been restored. The number of members in the five churches, now in good standing, is represented as being greater, by twenty, than it was last year.

No missionary has yet been obtained for Dwight, and the interests of the church and school are suffering severely on this account.

The missionaries from the other stations preach there as their other duties will permit.

The school at Dwight embraces forty-eight or fifty girls, most of whom were boarded in the mission family. The boys' school has not been resumed; and the opinions of the mission family and of many of the more intelligent Cherokees seem to be rather unfavorable to having both sexes brought together in boarding-schools at the same station.

Schools have been taught at Fairfield, Park Hill, and Mount Zion; but in respect to their condition or the number of pupils, no reports have been received.

The school fund of the Cherokees is sufficient to support teachers and furnish books, stationary, etc., for eleven public district schools. The system is now ready to go into operation as soon as suitable teachers can be procured. The Rev. Stephen Foreman, a well educated preacher and connected with the mission of the Board, has been appointed by the Cherokee government superintendent of these schools, to hold his office two years, and in connection with three directors for each school, to be appointed by him and to hold their offices during good behavior, is to appoint the teachers, furnish the books, and have the control of the schools. The books have been selected from the best in use in New England, and forwarded.

Two intelligent Cherokees, named Epenetus and Jesse, have been licensed by the missionaries as catechists to visit among their people, pray and converse on religious subjects, and conduct meetings. They have entered on their work and promise to be useful and acceptable in it.

At the mission press the amount of printing executed has been small, embracing a thousand copies of the Cherokee Almanac for 1842, extending to thirty-six pages, an edition of the Cherokee laws, the epistles of John for the Choctaw mission, a small book for the Methodist mission to the Choctaws, and a few other small jobs.

Temperance seems to be advancing among the Cherokees. Large meetings have been held to promote the cause, and considerable numbers have pledged themselves to abstain from the use of intoxicating drinks, amounting in connection with a single meeting, to 140. It is estimated by Mr. Worcester that the practice of not fewer than 1000 Cherokees is now conformed to such a pledge. There are some indications that the public officers of the United States in that vicinity, will adopt more efficient measures than heretofore to prevent the introduction of intoxicating drinks into the Indian territories in that quarter.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; Mrs. Wright; Anna Burnham and Sarah Kerr, *Teachers*; Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington; Charles C. Copeland, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury; Harriet Arms, *Teacher*; Jonathan E. Dwight, *Native Catechist*.

GOODWATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin.

NORWALK.—Jared Olmstead, *Teacher* and *Licensed Preacher*; Mrs. Olmstead.

(5 stations—4 missionaries—1 licensed preacher—1 male and 8 female assistant missionaries—2 native catechists.—Total, 16.)

On the 6th of December Mr. Charles C. Copeland and Miss Harriet Arms embarked at Boston to proceed by way of New Orleans, to the Choctaw country, where they had been appointed to labor as teachers. Having reached the place of their destination in January, Mr. Copeland soon after took charge of the school at the Stockbridge station, and Miss Arms of that at Pine Ridge, where they have since been successfully prosecuting their labors.

During the past year the health of the mission families has generally been good, and they have been permitted to prosecute their labors with little interruption from sickness. Nor have disease and death abounded among the Choctaws themselves, as in most of the preceding years since removing to their present country. In this the missionaries gratefully acknowledge the gracious protection of their Heavenly Father.

Last winter, Mr. Olmstead, at the request of the principal men in the settlement, removed to a place which he calls Norwalk, about five miles northwest of Wheelock, and twelve east by north from Fort Towson. The location is thought to be favorable for a school.

Miss Burnham, though the oldest missionary laborer in connection with the Board, still continues her labors on Red River, about eight miles from Wheelock, where is the nearest mission family, residing from October till May, in a cabin, alone, or with an Indian girl for company, teaching her school through the week, and on the Sabbath superintending a Sabbath school and bible-class. During the remaining months of the year, when the unhealthiness of the location renders it necessary for her to reside at Wheelock, she still keeps up her Sabbath school and bible-class, riding to the place and spending the day in giving instruction and returning at night.

The Choctaw young men, named Pliny Fisk and Jonathan E. Dwight, heretofore mentioned as having acquired a substantial preparatory education at seminaries in Ohio and New Hampshire, are

prosecuting studies with reference to becoming preachers to their people; and in the mean time are assisting the missionaries in conducting religious meetings, teaching, and translating.

Churches and preaching.—Again the missionaries are permitted to report the mercy of God in giving success to their labors and in pouring out his Spirit on the Choctaw people. By the union of the churches at Bok Tuklo and Wheelock, the number of churches now under the care of the missionaries is five, one less than were reported last year. To the church at Wheelock, eleven have been added by profession during the past year, and seven by letter, and the present number is ninety-five. About twenty persons are regarded as candidates for church fellowship.

To the church at the Stockbridge station 226 have been received since its organization in 1832; of whom 74 have died, 25 have been cut off, 41 dismissed to other churches, of some others little is known, and 70 now remain. The population about this station, which was formerly dense for an Indian settlement, is now much reduced by sickness and removal to other parts of the country. No less than 274 persons have died in this settlement since the beginning of the year 1836.

During the year ending in August, 1841, ninety-three persons united with the three churches under the care of Messrs. Kingsbury and Hotchkin, which then embraced 136 members. Since that time no full report of these churches has come to hand; but on the 15th of June last, Mr. Kingsbury writes that on his last visit to the western district where two of them are situated, the meetings were more interesting than at any former period. Fourteen were admitted to the church, and about twenty were serious inquirers. Mr. Hotchkin states that on the two Sabbaths preceding the 4th of August, nineteen were received to these churches and others were candidates for admission at the next communion.

Of the results of the christian instruction imparted, Mr. Kingsbury writes:

"Already are the happy effects of the gospel visible in those neighborhoods where it has obtained an influence. Its great importance, even to the temporal interests of the nation, is now generally admitted by those who are enlightened. And when we consider the present generation as only the pioneers of the thousands and hundreds of thousands of various colors and languages, who, at no distant day, are to occupy these fertile regions, the importance of having established among them, at this early period, the institutions of the gospel will appear unspeakably great.

"There is a manifest advancement, in all respects, in this section of the Choctaw country. The people generally are rising in the scale of social, intellectual, and moral improvement. There is also a small increase of population, with a prospect of a still greater one. This remark applies particularly to those of mixed blood. There is a pretty large class, both of Choctaws and Chickasaws, principally of the full-bloods, who are stationary as

to improvement, and who are diminishing in numbers. These are strongly attached to their ancient habits, are whiskey drinkers and ball-players, seldom if ever attend on the preaching of the gospel, and manifest no interest in the cause of education."

Reports from some of the churches not having been received, the whole number of members cannot be stated. It is probably about 350.

Within the sphere of Mr. Wright's labors are three places where preaching is statedly held; within that of Mr. Byington are five; and Mr. Kingsbury, in addition to preaching at his station and at Fort Towson, makes extensive tours in the western districts settled by the Choctaws and Chickasaws, preaching and visiting the people. In reference to the importance of these labors, Mr. Kingsbury says:

"We greatly need more preaching. A first rate preaching missionary would, at this time, be a great blessing, both to the Choctaws and the white people near them. If there is not a powerful moral influence exerted here to counteract the strong current of worldliness and vice that is setting in upon this community, there is great reason to fear the consequences. Never did I feel so much the need of qualifications of a high order as a gospel minister. Oh that you could send an able and acceptable man, if it were only for a short period! And much as my labors are needed at Pine Ridge and the fort, there are at least six other places, and some of them nearly 100 miles distant, where Mr. Hotchkin or myself ought to preach once a month, and administer the Lord's supper once in three months. We are in danger of losing a large portion of one of the fairest harvest fields that has ever been spread out before us for want of suitable laborers or rather of a suitable kind of labor."

Of the same district, to which his labors are principally confined, Mr. Hotchkin writes under date of August 4th:

"We formed a temperance society here in April last, of twenty members, on the total abstinence pledge. We have now on the record more than 300 names. Among these are the chief of this district and sixteen of his principal captains. We only want three more captains to make a majority in this district. If the temperance cause should meet with no counteracting influence from the whites, we may look forward to the time when we shall see wonders wrought by the Holy Spirit. In fact, we see that already. I do not hesitate to say that there never has been, since I have been acquainted with this people, a season of so much interest, all things considered. Their crops were never better; there never was more peace and friendship; there never was less sickness; drunkenness has decreased a hundred per cent. at least. The calls for books and teachers was never louder: and we have never had more additions to our churches. On the last two Sabbaths, Mr. Kingsbury and myself baptized and admitted nineteen persons: others stand propounded for the next communion: and some newly awakened come forward at almost every meeting. We need another missionary in this district exceedingly at this time. The chief asked me last Monday, 'Cannot your Board send us a missionary to live here by me?' There is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than a hundred miles. It is

impossible for Mr. Kingsbury and myself to preach at our several places, oftener than once a month, and at some of them only once in two months."

Week Day and Sabbath Schools.—At Pine Ridge Mr. Kingsbury has commenced a small boarding-school, under the instruction of Miss Arms, which embraces twenty-two pupils, thirteen of whom are boarded in his family, and for eleven of whom he receives nearly an equivalent for the expense incurred for them. The school at Wheelock embraces thirty-nine pupils, of whom twenty-seven are girls. A class of twenty adult Choctaws also is taught by Mr. Fisk at the station; and once a fortnight he meets a class of beginners at a place five miles distant. In Miss Burnham's school on Red River are twenty pupils. A Choctaw female member of the church, three miles from Wheelock, teaches a small school. At Norwalk Mr. Olmstead's school has been attended by about fifty, of whom twenty-five are regular pupils. To Mr. Copeland's school at Stockbridge belong fifty-five pupils, about half of whom attend regularly, and twenty or more are full Choctaws. The whole number of schools is seven, embracing about 150 pupils regularly attending, exclusive of the school under the superintendence of Mr. Hotchkin at Good Water, supported principally by government funds, containing twenty-one pupils.

The number of Sabbath schools and bible-classes taught at the stations or other places by members of the mission or by intelligent Christian Choctaws, under the general superintendence of the mission, is not less than fourteen or fifteen, embracing about 350 pupils. Four or five of these are under the immediate care of Choctaw teachers.

The desire for knowledge seems to be extending and strengthening in nearly all parts of the Choctaw country, and greater efforts are made, and expenses incurred by the people to secure an education for their children, than at any former time. Temperance is also gaining ground, and the leading men in the nation are enlisting in the work of promoting it. On these topics Mr. Wright, in a recent letter, says:

"The cause of temperance has received a new impulse during the year. There are three societies in the neighborhood of Wheelock—an adult, a juvenile, and a female society. Of these societies there are not far from two hundred members.

"A mere statistical report of our schools does not show the progress that knowledge is making among the Choctaws. The desire for knowledge and improvement is extending, and many, in places remote from any school, have learned to read. The truths thus brought into contact with their minds, it is hoped, will be like the leaven hid in the three measures of meal. An instance of this kind has recently come to my knowledge. In a settlement fifty or sixty miles from Wheelock, a number have learned to read, among whom was a promising youth of sixteen or seventeen years of

age, who had heard little or no preaching. He became deeply interested in what he read. But he was soon taken sick and died. On his dying bed he enjoyed great peace of mind, and spoke much of heaven, and tenderly exhorted his father and other relatives to be ready to follow him. His exhortations have made a deep impression on his father's mind, which, it is hoped, may lead to his saving conversion. This fact shows the importance of our Choctaw books, and also, how desirable it is that suitable reading matter should be furnished for so many minds which are now beginning to thirst for knowledge."

The Choctaw government are about to establish a number of boarding-schools in different parts of their country, to be supported by their own funds, and to be controlled and managed by themselves.

The missionaries, especially Messrs. Wright and Byington, are still much interrupted in their appropriate missionary labors, by calls made upon them for medical services. The circumstances of the mission families, as well as those of the Choctaws, render it highly important that a pious and skilful physician should be attached to this mission.

The gospel of Matthew with brief notes, amounting to 198 pages, and also the epistles of John, twenty-seven pages, have been printed in the Choctaw language during the year; the former in Boston, and the latter at the Cherokee press at Park Hill. The editions comprised 1,000 copies of each, and the whole number of pages was 225,000.

Colonel Juzon, chief of the Western district, long known as a friend and promoter of education and good order, died in May of last year. His successor in office is likely to exert a similarly beneficial influence among his people.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary;* Mrs. Dunbar; Samuel Allis, *Teacher*, Mrs. Allis; George B. Gaston, *Farmer;* Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

The affairs of the Pawnees, within the last year have assumed a much more promising aspect. The present United States agent, Daniel Miller, Esq., seems disposed to discharge the duties of his office with great vigor and fidelity. To prevent the introduction of whiskey among the Indians, he is adopting effectual measures. He appears also to be adopting prompt measures for fulfilling the stipulations of the treaty with the Pawnees, furnishing them with teams, utensils, farmers, mechanics, &c., thus providing facilities and holding out inducements for them to abandon the chase and cultivate the soil. What is essential to the accomplishment of the humane intentions of the government and will be highly impor-

tant in its bearing on the character of the Indians and the success of missionary labors among them, the agent is aiming to appoint only such men as farmers, teachers, and mechanics, as are of good moral character, and will heartily co-operate with the missionaries in promoting the highest moral and social welfare of the Indians. Messrs. Gaston and Allis, heretofore assistant missionaries, have been appointed by the agent, one as a farmer and the other as a teacher, under the patronage of the government. Four or five other persons of approved character, had, when the last communications were written, either received appointments, or were expected soon to be appointed, to make up the number stipulated by the government.

The Indians seemed to be encouraged with the hope that the treaty was at length to be carried into effect, and already were congregating at the places selected for their settlements. Early in May, a portion of all the four bands, amounting to 250 or 300, had removed, among whom was the first chief of the Grand Pawnees, who is also the first chief of the tribe; the first chief of the Republican band; the third and fourth chiefs of the Tapage, the first being prevented only by sickness; and the two principal men of the Loup band. Led on by so many of their most influential men, it is hoped that, if facilities and inducements are furnished, the whole 6,000 composing the tribe, may, without great delay, become an agricultural people, under the steady influence of schools and christian instruction. To meet their wants at this important crisis, a missionary or two and a physician are urgently needed. Mr. Dunbar is quite too much pressed with other labors, in the present state of things, to admit of his devoting to the spiritual interests of the Pawnees that time and labor which they need.

Messrs. Dunbar, Allis, and Gaston have resided the past year at the place where the Indians are now assembling, and have labored, as they had opportunity, for those to whom they could gain access. Another year it is hoped that more may be done directly for their spiritual improvement.

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist*, Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, Mrs. Gray.

CLEAR WATER.—Henry H. Spalding, *Missionary*, Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 1 male and 5 female assistant missionaries;—total, 10.)

In April of last year, Mr. Smith, after having suffered no little annoyance from the savage manners of the Nez Perces around

him, finding his own health much impaired and that of Mrs. Smith alarmingly so, left his station called Kamiah on the 19th, and reached Walla Walla on the 27th of that month. There they remained till the 11th of May, when they proceeded down the Columbia river to Fort Vancouver, to avail themselves of the advice of the surgeons of the Hudson's Bay Company, at that post. By this they were led to believe that Mrs. Smith could not regain her health in a climate so variable and severe as that of the mountainous parts of the Oregon country, and amid so many exposures as she must there be subjected to. Having remained under medical treatment at Vancouver and vicinity for some months, with little benefit, they were advised to proceed to the Sandwich Islands, which they did, arriving at Honolulu the 25th of January. Under the mild and genial influence of that climate, the health of both had so far improved in the following two months that they requested the Committee to permit them to make trial of missionary labors at those islands. This they have been authorized to do.

The Rev. John D. Paris and Mr. William H. Rice and their wives, who embarked the 14th of November, 1840, proceeding by the way of the Sandwich Islands, to reinforce this mission, as mentioned in the last Report, arrived at Honolulu 21st May, 1841. In consequence of unfavorable accounts from the Oregon mission, which reached them there, and the urgent demand for additional laborers at the Islands, they were induced, with the advice of the brethren of the mission there, to proceed no further till they could receive instructions from the Committee. Taking into view the circumstances of both missions, together with the fact, that before instructions could reach them, they would have advanced far in acquiring a command of the Hawaiian language, and become well initiated into their labors, the Committee assented to their becoming permanently connected with the Sandwich Islands mission.

In February last the Committee, owing to the character of communications then recently received from the several missionaries, made a careful examination of the difficulties which seemed to be impeding the success of this mission. The communications represented the number of Indians on the waters of Snake or Lewis river, the southern branch of the Columbia, as being much smaller than had before been supposed; those falling under the influence of the three stations constituting the southern branch of the mission, not amounting to more than 3,000 or 3,500, speaking the Kayuse and Nez Perces languages, while they were scattered over a country of great extent, having their places of resort in numerous small valleys on the water courses, and separated from each other by wide tracts of barren and precipitous country.

They were also addicted to a wandering life, and under the adverse influences operating upon them, not much inclined to change their mode of life, or come with much constancy under the instructions of the missionaries. Some of the missionaries appeared to be much disheartened in their labors and expressed a strong desire to leave that field of labor. There were also indications of an unhappy disagreement among some of them relative to the manner of conducting their labors.

Under these circumstances, the Committee deemed it advisable to discontinue the southern branch of the mission, embracing the stations at Waiilatpu, near Walla Walla, and Clear Creek and Kamiah, higher up on the waters of Snake river. In carrying this into effect, it was thought best that Rev. H. H. Spalding and Mr. W. H. Gray should return to the United States, while Doct. Whitman, after disposing of the property of the stations, should join the other branch of the mission, near Fort Colville, on the main or northern branch of the Columbia. Mr. Smith, as already mentioned, had proceeded to the Sandwich Islands; and Mr. Rogers, who had labored usefully in concert with the missionaries, though not under any formal appointment from the Committee, had connected himself with the Hudson's Bay Company.

The latest communications from the Waiilatpu station were dated in November last, but contain little information respecting the several departments of missionary labor. The Indians in the vicinity of the station, instigated by a papal Indian of one of the tribes east of the mountains, had treated Doct. Whitman and Mr. Gray with a good deal of insolence and abuse, destroying some property, demanding payment for the land, timber, fuel, and water, which the missionaries used, and threatening to drive them from the country. But by moderation and firmness, on the part of the missionaries, and the seasonable and friendly interposition of Mr. McKinlay, the chief factor at Fort Walla Walla, the Indians were led to confess their folly and wickedness, and peace seemed to be fully restored.

A Papal mission sent across the mountains from St. Louis, has entered this portion of the Oregon country, and is erecting buildings preparatory to a permanent establishment.

In October last the trading establishment at Fort Walla Walla was consumed by fire.

From Clear Water Mr. Spalding writes in February last that the prospects of usefulness at that station had never been more favorable. The school had averaged more than eighty pupils, who were much interested in their studies and were making good proficiency. And while the Indians at Waiilatpu were manifesting so much hostility, a thousand or more were regularly attending on religious instruction at Clear Water during a series of meetings

continued nine or ten days. Subsequently Mr. Spalding mentions that seven Indians were examined for admission to the mission church.

From Tshimakain letters have been received with dates as late as the first of March last. The labors of the missionaries were much as heretofore; and while they were permitted to observe an obvious increase of religious knowledge among the Indians, they had no satisfactory evidence that any of them had become subjects of the renewing grace of God. In some individuals there was evinced more thoughtfulness, more power of conscience, and a softening of character. The missionaries had made a number of tours to bands of Indians residing at a distance, sometimes at their earnest request, to instruct them in the truths of the gospel.

At all the stations considerable assistance has been furnished the Indians by the missionaries in supplying agricultural implements, in preparing and planting fields, and in erecting houses. Some females have been taught to card, spin, weave and knit.

The missionaries are still making progress in acquiring a knowledge of the language of the Indians, and in preparing portions of the Scriptures and other books for the press.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Stephen R. Riggs, *Missionary;* Alexander G. Huggins, *Farmer;* Mrs. Williamson, Mrs. Riggs, Mrs. Huggins and Miss Fanny Huggins.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer;* and their wives.

(2 stations; 3 missionaries, 1 a physician, 2 male and 6 female assistant missionaries;—total, 11.)

About a year since a commissioner on the part of the United States government negotiated a treaty with the Sioux, according to the terms of which they were to cede to the United States most of that portion of their country which lies on the Mississippi river and its tributaries, reserving five reservations on the St. Peter's, the most easterly of which was not to be less than thirty miles from the junction with the Mississippi. For compensation they were to receive mills, farmers, mechanics, teachers, teams, stock, provisions, goods, medical attendance, etc., with some military posts established between them and the Ojibwas. Should this treaty be ratified, of which no information has yet been received, it will probably bring those bands residing near the Mississippi more compactly together, for at least a part of the year, and may furnish facilities and inducements for them to lead a settled and agricultural life. It will probably put a termination to the long continued state of warfare which has existed between

them and the Ojibwa bands contiguous to them. The provisions of the treaty seem to be just and humane.

The Messrs. Pond, with the bands with whom they have been laboring near the mouth of the St. Peter's, have remained during the last year in the same unsettled state in which they were the year preceding. For a part of the year many Indians were accessible, and pretty constant instruction was given; but owing to the intoxicating drinks which the Indians easily obtained, their unsettled location, and their quarrels with the Ojibwas, the missionaries labored to great disadvantage. In its bearing on their labors, the contemplated treaty is of great importance. The elder Mr. Pond has spent the last summer at Lac qui Parle. The other still acts as United States' farmer.

In the report of their station the missionaries at Lac qui Parle thankfully acknowledge the divine goodness in warding off death, preserving health to their own families, and to the Indians around them. No communicant of the church, now numbering more than forty, has died for more than two years; and of the nearly ninety baptized children, no one has died within the last year. This must be regarded as a remarkable instance of the absence of disease and mortality in an Indian population, especially in relation to the children, and is doubtless indicative of the improvement in character and manner of life which Christianity has been the chief instrument of introducing.

To the church at Lac qui Parle, forty-eight Sioux, mixed or full blood, have been received; nine of the latter, including three men and six women, have united with the people of God during the last year. One having died, three having been dismissed to other churches, and two being under discipline, the number remaining in good standing, is forty-two. It is an interesting fact, that of those received to the church, thirty-seven were heads of families, and had children, three of them being probably from sixty-five to seventy years of age, eight from forty to sixty, and twenty-six from twenty to forty. In all, ninety-four children have been baptized, of whom eighty-five were children of Sioux mothers.

During the year a house of worship has been erected by the missionaries, aided by some of the Indians, where a congregation of forty or fifty Indians assemble on the Sabbath and at other times for christian instruction and worship. The monthly concert for prayer is held in the Dakota language, and is attended by about thirty Indians. "As an evidence of the work of God's spirit on their hearts," says Doct. Williamson, "it has been very pleasant to me to hear our native members using in prayer many expressions found in the prophets and Psalms, never translated into their language, and which, consequently, they have had no

opportunity of hearing." He infers that these Indian converts must have been under the teachings of the same Spirit that guided the devotions of the ancient saints.

Of the conversion of the adult Indians, the missionaries seem to entertain more hope than they did in the earlier periods of the mission. Pride of character, fear of losing their rank and even their lives, as well as the natural opposition of the heart to the requirements of a spiritual religion, caused the men long to resist conviction, and to stand aloof from the influence of the mission, while the women, who could change their religion with less fear of reproach or persecution, more readily embraced the gospel. But even the men are beginning to act more freely, while at the same time less opposition and ridicule are encountered by them in forsaking their former mummeries and embracing the christian system. Labor is becoming somewhat less dishonorable among the men than it has heretofore been. Some now have fields of their own in which they labor; others can easily be induced to labor for the mission; while others will venture to share, to a greater extent from year to year, in the toils of their wives.

The school, depending for pupils on the number of Indian families which are within reach of it, has varied much at different seasons of the year. During one quarter the average daily attendance was eighteen, while during the next quarter it was fifty-six, and the next eight or ten. The whole number who were present during any portion of the year, was 120, of whom twenty-three could read intelligently in their own language, fifteen studied arithmetic, and twelve wrote on paper. This does not include a considerable number of adults who have heretofore learned to read and write. The school has been taught principally by Miss Huggins. Nearly as much time has been expended in teaching the females to sew, spin, weave, and perform other appropriate kinds of labor, as in teaching them to read; and in this the success has been highly gratifying, though the effort has been attended with many embarrassments.

Since the commencement of the mission, it is estimated that considerably more than 200 Indians have attended the school more or less; and that about 100 have learned to read intelligently.

Several portions of the scriptures, including more than half of the New Testament, have been translated by the missionaries into the Sioux or Dakota language, and with a small collection of hymns and some elementary books and small religious tracts, are about to be printed.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall and Leonard H. Wheeler, *Missionaries;* Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, *Teacher*, Mrs. Sproat; Abigail Spooner, *Teacher*.

Pokeguma.—William T. Boutwell, *Missionary*, Mrs. Boutwell; Frederick Ayer, *Catechist*, Mrs. Ayer.

Fon du Lac.—Edmund F. Ely, *Catechist*, and Mrs. Ely.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Of La Pointe, where is the oldest station comprised in the mission to the Ojibwas, Mr. Wheeler gives the following description. Magdalen Island is one of a group lying off a large cape extending into the southwesterly part of Lake Superior.

"La Pointe is situated on the western extremity of Magdalen Island, about three miles distant from the main land. At the end of the island, is a bay which forms a beautiful harbor, and around which live most of the inhabitants of the island. Upon the two opposite points of land that inclose the bay are the two principal settlements; the northern of which is occupied by the American Fur Company's establishment, the papal church, and further down the bay, the new meeting-house belonging to our mission. The opposite point is occupied by the mission premises, and the establishment of the other trading company.

"The permanent inhabitants of this island are mostly French and half-breeds. Quite a number of Indians reside here during the summer, assembling here from nearly all parts of their country to receive their annuities. Not a few heathen Indians will remain here permanently; among whom is the chief called Buffalo, who is head of all the Indians in this vicinity."

The Rev. Leonard H. Wheeler and Mr. W. L. James and their wives, with Miss Spooner, mentioned in the last Report as on their way to this mission, reached La Pointe on the 1st of August. Soon after their arrival, the health of Mrs. James, which was far from good while on the journey, gave indications of being so seriously impaired as to exclude all prospect of her being soon, if ever, able to perform the labors which would come upon her in the mission. It was therefore deemed expedient for them to return immediately to their friends, they having remained scarcely a month at the station.

The hostile feeling which has for many years existed between the Ojibwas and their neighbors the Sioux, has, during the last year and a half, developed itself in more frequent acts of savage warfare. The one which most deeply affected the mission was briefly adverted to in the last Report, and is described below in the language of Mr. Ayer. The settlement of Christian Indians at Pokeguma was attacked because of its contiguity to the Sioux country:

"War has desolated Pokeguma. On the morning of the 24th of May, more than a hundred Sioux fell upon our quiet settlement, and in two short

hours made it a scene of war and death. The enemy bore away the scalps of two interesting girls, one a scholar of our school. A christian Indian brother was severely wounded in the arm, and two sons of another brother were wounded, one in the head and the other in the shoulder. Two or three others were slightly wounded. The enemy left two or three of their dead behind. They did not molest us, or injure any of our property.

"Five days after this event all the Indians, including our own people, left to flee north. A few families including two of the christian Indians went directly to La Pointe. All the others went some distance up the St. Croix. None have returned, except two or three, who tarried here but a night."

Since that time no Ojibwas have resided at Pokeguma; nor is it probable they will settle there again until their quarrel with the Sioux shall be brought to a close. Of course there has been no school or regular congregation at this station. Messrs. Boutwell, Ayer and Ely have visited the scattered settlers, instructed and watched over them in their places of retreat as much as their circumstances would permit. Most of the church members, with their families, last spring selected a place of temporary residence near the western extremity of Lake Superior. Mr. Ely accompanied them. Mr. Boutwell remains at Pokeguma, in charge of the mission property, and to do what he may be able for the Indians who may linger near their former residence. If the treaty, last year negotiated with the Sioux, should be carried into effect, and they, as there provided, should be removed toward the sources of the St. Peter's river; or if a permanent peace should be established between them and the Ojibwas, Pokeguma might again become the promising settlement of christian Indians, that it was two years ago.

At La Pointe the labors of the missionaries have been prosecuted with little interruption and with promising success. Soon after the arrival of Mr. and Mrs. Wheeler, in July of last year, the latter opened a school for female children, which has been attended by from sixty to seventy girls, and varies from twenty to forty daily. The school was subsequently taken charge of by Miss Spooner. It comprises half breed and full Indian girls from protestant, papal, and heathen families. The boys' school, under the instruction of Mr. Sproat, has never been more interesting and promising, the whole number of pupils having been forty-nine, and the average, thirty-three. Mr. Wheeler and Mr. Sproat have each a class of Indian young men, whom they meet in the evening during the winter to teach reading, writing, and some other branches. Mrs. Wheeler also had a similar class composed of Indian women and girls, whom she taught to read and sing. These schools attracted a good deal of attention, and seemed to be doing good.

Of the religious services of the station, Mr. Hall thus writes:

"We have on the Sabbath two public religious exercises in the Ojibwa language, one sermon in English, and a religious meeting in the evening.

Our meetings have been attended by more persons, for several months past, than they have been heretofore, though the number is still small. The number of protestant residents here, who understand and speak the English language, is increasing. We feel it our duty to maintain religious exercises in English regularly on the Sabbath, and to give all the interest to them we are able. Our success in future with the Indians in this region, will depend much on the character of the white population which wanders up here among them.

"Our exercises in the Ojibwa language have been increasingly interesting this winter, both from the numbers and interest of those present. A part of the time I preach in the native language, and a part of the time instruction is given through an interpreter. I have devoted my time principally to preaching and translating this winter. I intend to have considerable portions of the Bible ready to print by next fall."

Of the progress of the mission and its influence, Mr. Hall says:

"Notwithstanding the troubles between the Sioux and Ojibwas, I think there has never been more encouragement to labor for the conversion of the Ojibwas, than there is at present. There has evidently been a very deep impression made upon them as a people by missionary efforts among them. I think they are much more disposed to regard missionaries as their benefactors now, than they ever were before. It is true that the great majority of them care little about becoming real Christians, nor do they appreciate the value of education; yet they see that where there have been missionaries among them, they have been in various ways benefited by them. And the Indians would be glad to have missionaries go to reside in every part of the country. It seems to me that all that is needed here is the Spirit of God to be poured out, to bring considerable numbers into the kingdom of God. The Lord gives us as much work as we all can do, and I trust we are not laboring in vain."

The church embraces five half-breeds and two full Indians. Three other half-breeds, members of Presbyterian churches, reside near the station, and commune with the church.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary and 1 female assistant missionary;—total, 2.)

As the result of the religious awakening experienced among the Indians at this station eighteen months since, and noticed in the last Report, thirteen persons have been received to the fellowship of the mission church, of whom six were baptized. Baptism has also been administered to seventeen children. Connected with the church are now fifty-five members in regular standing. While some who, for their disorderly conduct had been cut off from church privileges, have appeared to be penitent and been restored; others, by their misconduct, have subjected themselves to the censures of their brethren. Only one member of the church has died.

Meetings are well attended, and the people listen with interest to the instructions of the sanctuary. The Sabbath school embraces all the children and many of the adults. Owing, as is believed, to the diminished use of intoxicating drinks, and to a general improvement in the morals and habits, and consequently the health of the Indians, the annual number of deaths is not now half as great as it was twelve years ago. This is gratifying testimony respecting one of the remnants of a race whom the philanthropist has feared was doomed to extinction.

Since the Indians have taken the management of their school funds and schools into their own hands, education has not advanced among them. During the last year their schools have been taught but a part of the time, and without such progress in the pupils as could be desired.

Some years since this band of Indians adopted certain municipal laws and regulations, by which all their civil affairs were to be conducted. But under the operation of this system there has been a good deal of restiveness; and this effort at self-government has been but imperfectly successful. Instances of disaffection and disorder are not infrequent.

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Rockwood; Hannah T. Whitcomb, *Teacher.*

SENECA.—Asher Wright, *Missionary*, Mrs. Wright; Sophia Mudgett, *Teacher.*

CATTARAUGUS.—Asher Bliss, *Missionary*, Mrs. Bliss; Fidelia Adams, *Teacher.*

ALLEGHANY.—William Hall, *Missionary*, Mrs. Hall; Margaret N. Hall, *Teacher.*

(4 stations; 4 missionaries, 8 female assistant missionaries;—total, 12.)

During the last year the missionaries have been permitted to prosecute their labors more quietly, and with more evidence of the presence of the Holy Spirit to give them efficacy, than for some years before. There has been less of jealously and angry contention among the Indians; more confidence has been manifested in the missionaries; and the attendance on the means of grace, especially at Tuscarora and Alleghany, has been more encouraging. At the stations just named, numbers, it is believed, were convicted of sin and led to exercise repentance and faith on Christ during the last winter and spring. At Tuscarora, the special seriousness began with a visitation of the families on the reservation by the missionary in November; and at Alleghany, its first manifestation was in connection with a temperance meeting with which the new year was opened. At the former some of the more influential Indians were embraced among the converts. Five have

been received to the church. At the latter the revival was more general, including a number of heads of families, persons of all ages, and some who were almost hopelessly depraved and opposed to christian truth. Previous to the first of July, thirty had been received to the church, and others were expected to be added soon. The christian character of the church members had been greatly improved. Union and mutual love marked their conduct, and a much better state of morals was prevailing on the reservation.

On the Buffalo reservation the church, for some years past, has been subjected to a severe ordeal by the measures employed to induce the tribe to cede their lands and the strife which these have occasioned. The disorderly conduct of many has rendered it necessary to suspend them from the fellowship of the church; and some have been excommunicated. More recently the congregation has increased, the attention to the preaching of the gospel has been more encouraging, some backsliders have professed repentance, and one other person has been received to the church.

At Cattarangus there has been little apparent change in the religious state of the people during the year. None have been added to the church, while fourteen have, by their disorderly conduct, drawn upon themselves the censures of their brethren.

To the four churches thirty-six members have been added during the year. The church at Tuscarora now contains forty-seven members, that at Buffalo twenty-nine, that at Cattaraugus fifty-one, and that at Alleghany, eighty; in all, 207.

At Tuscarora there has been but one school, embracing about thirty pupils; at Seneca four schools, with one hundred and twenty-two pupils, at Cattaraugus three schools with sixty-seven pupils, and an evening school attended by twenty-three adults; and at Alleghany three schools, with sixty pupils; in all twelve schools. The average daily attendance was about 210.

Sabbath schools have been taught on all the reservations; one at Tuscarora, four at Seneca, two at Cattaraugus, and one at Alleghany; embracing together, 155 pupils, though the usual attendance was somewhat less.

The desire for education is becoming stronger and more general. Even the heathen portion, on some of the reservations, are said to be all in favor of education.

"The great line of demarcation," say the missionaries, "between the heathen and christian portions of the tribe, is fast disappearing. In the temperance cause, both portions unite harmoniously together. The strongest heathens seem to apprehend that the time is near when their old superstitions must be abandoned, and Christianity must become their national religion. The missionaries

seem to have the confidence of all classes, except a few of the most violent of the emigration party. We are not without hope that we are near the dawn of a great reformation of morals and religion, if indeed the light has not begun to break in upon our darkness.

"Many of those belonging to the heathen portion attend religious meetings more frequently than heretofore; some have already publicly renounced their superstitions; they often ask Christians to pray at the opening of their councils, and the expediency of a general change in their religion has been agitated to some extent. This state of things is probably the result partly of honest conviction and partly of worldly policy. Whatever be their motive, we should rejoice that the Lord is inclining them in any degree to open their eyes to the truths and claims of the christian religion."

At the beginning of the year it was found that intemperance was increasing. This led to meetings and discussions, and to other vigorous measures for arresting its progress, which have been more successful on all the reservations than at any former period. Great numbers have connected themselves with temperance societies and become pledged to abstain from all intoxicating drinks. This movement has of course conduced much to the promotion of industry and good order, as well as mutual good will among the Indians.

The desire for books, as well as the ability to read them, is becoming more prevalent. Encouraged by this, a small press and a supply of type and office furniture have been procured for the mission, and the work of printing commenced on the reservation near Buffalo, under the superintendence of Mr. Wright. A few numbers of a small monthly publication, containing hymns, portions of scripture, and other useful matter, translated into the Seneca language, have been printed. This, it is hoped, may become an important channel for disseminating religious and other useful knowledge among that portion of the tribe, now considerable, who can read their own language.

A treaty was negotiated with the Seneca Indians in 1838, for the cession of their lands and their removal to a country west of the state of Missouri, which, after meeting with various impediments, was proclaimed by the president of the United States in 1840. By this they were to lose all the lands embraced in their four reservations. But this treaty, for some reason or other, was not carried into effect; and during the last spring an attempt was made to modify the treaty so as to render it less repugnant to the feelings of the great body of the Indians. As the result, a supplemental treaty was agreed to, by which the Senecas cede all the Tonawanda and Buffalo reservations, and agree to concentrate on

the two southern reservations of Cattaraugus and Alleghany. Compensation is to be made in conformity with the principles of the former treaty, modified so as to accord with the change in the amount of land relinquished. Two years are allowed the Indians for removing from the ceded reservations.

This arrangement will render it necessary to remove one of the mission stations, and modify the relations of the Indians and the mission in other important respects. Some good may result from it. The Indians will be more densely settled, and of course be brought within the reach of a more steady christian influence. It may at least be hoped that the agitations and strifes, which have exerted so disastrous an influence upon them during the last six years, will now be suspended; that old wounds will be healed, and a new movement made in useful knowledge, industry, and in christian piety and morals.

MISSION TO THE ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher;* Caroline Rankin, *Teacher.*

(1 station; 1 native preacher; 1 female assistant;—total, 2.)

Owing to the ill health of the teacher, the school has been suspended at intervals during the year. This, together with the absence of the Indian families from their homes some portions of the year, as their wants or occupations inclined them, has caused the school to be small.

The Indian congregation, as to numbers and attention to the truth, has been much as in years past. The vigilance of the papal party prevents many accessions from them; but those who have embraced protestant sentiments seem to be advancing in an intelligent and steadfast adherence to the truth. Four have been admitted to the church on profession of their faith, and others were candidates for church fellowship. While on a visit to a few families of his tribe, residing forty miles from St. Francis, Mr. Osunkhirhine found twelve out of fifteen persons, not church members, deeply interested about their spiritual state, and giving evidence of conversion to God. Still he has not been without his trials. Two members of his church have grieved him by their unchristian conduct and rendered it necessary to exclude them from the church. The papists have annoyed him in various ways, as heretofore. His own health has been poor, and his heart has been wrung by the removal of another child by death, the third that has been cut down in rapid succession. In all this, however, his confidence in God and his steadfast attachment to his work

seem to be unabated, and he finds evidence that his people are making some progress in Christian character and in improving their social condition.

SUMMARY.—25 stations; 24 missionaries, of whom 2 are physicians; 1 other physician; 7 male teachers; 5 other male and 52 female assistant missionaries; 3 native preachers, and 3 other native assistants;—total, 95.)

General Summary.

The receipts have been $318,396 53, and the expenditures $318,955 93; and the amount of the Board's indebtedness has, through the favor of God, been reduced to $559 40. Of the receipts, about 39,000 were from legacies.

The number of missions is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole number of laborers from this country is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers—a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type founderies, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding schools are denominated seminaries, and these contain 526 boys; the other 22 boarding schools contain 212 boys and 386 girls;—making the whole number of boarding scholars 1,134. The number of free schools is 618, containing 27,298 pupils.

Conclusion.

The Prudential Committee would invite the attention of the Board to two or three subjects of some importance.

1. In the process of subduing a country, while portions of the grand army are employed here and there, the main force is usually directed to some one or two points. When these are carried, then one or two others are selected for the more concentrated movement; and so on till the country is subdued.

This illustrates the course which seems most proper for missionary societies, in their efforts to subdue the world to Christ. A variety of well-selected posts should be occupied in different parts of the heathen world, for carrying out a prospective system of missionary efforts. It is necessary to have a considerable variety of them, for observation, and as means of informing and interesting the community. Neither can we know, except by actual experiments of this sort, where the best fields are, and where the Lord will grant us the most signal success. A wise foresight, too, will begin working in a number of places, because it is easier to obtain the means from the christian community for sustaining a variety of missions, than only one or two; and because a few men in each field can do the preparatory work which is indispensable in most fields. There is also a certain kind and amount of experience to be acquired, peculiar to each field, and important to the health and prosperity of a mission, which a few missionaries may acquire as well as many. In short, the outset of almost every new mission involves no small amount of preparatory labor, and sacrifices of health through inexperience, and practical errors of more or less consequence, and disheartening vicissitudes. For these and other reasons, as many widely separated posts should be occupied, as can be done and yet leave such an amount of instrumental power for some one or more of the most promising fields as shall be necessary to their speedy and entire subjugation. We are not now speaking of the duty of the church of Christ as a body. That may be to bring the instrumentality needful for the spiritual conquest of the whole world to bear at once upon every part of it. But this does not apply to particular missionary societies, having only limited means placed at their disposal. It does not apply to this Board. Would it not be wise for us to direct a more special attention than we have done, to those of our missions in which our prospect of success is greatest? In some instances we are urged to this by the fact, that the harvest season has come, and that the harvest is not only to be gathered in, but is in danger of perishing, or being seized by the enemy. In such cases, every motive of christian policy requires a concentrated and decisive effort; for, though the grace of God may be displayed in such a harvest beyond our most sanguine hopes, it does but increase the necessity for a corresponding augmentation of effort on our part, to prevent the most signal losses and disasters. Such is the case with the mission at the Sandwich Islands. Perhaps the heathen world no

where presents, just now, so strong a case. There is a harvest to be gathered in or lost—a precious opportunity, perhaps soon to pass irrecoverably away from us. This may also be so far true of the Armenians of Constantinople and Asia Minor, as to make it worth while for us to spend much more than we are doing to raise up among them an enlightened native ministry. And who can tell what we are in danger of losing, by proceeding with no more energy in our work among the Nestorians? And then there are the Tamul people of southern India and Ceylon; among them the time has come for a great onset. Were such an onset made at once, and were the Lord to bless it as we have reason to believe he would do, we should soon hear of villages, and districts, and millions of people casting away their idols and coming under the gospel ministry. What an impulse would the cause thus receive at home, and throughout all Christendom! And let none say that we send too many men, or too much money to the Sandwich Islands. As an experiment in missions, to show what the gospel can do for a heathen, savage people, the mission at those islands is worth to the churches, already, manifold more than it has cost. And could our work there be substantially accomplished by means of a greater expenditure for a few years to come, who, in view of such a result, would venture to estimate the value of such an expenditure to the cause of our Lord and Savior? Great and inestimable as are the results of that mission as they are seen at those islands, the results of it upon Christendom are now doubtless far greater; and on the supposition just made, those results would every where be of the most satisfactory and decisive character in determining in men's minds the practicability of foreign missions. Even *now* we may say, Where is the pious mind that has not been affected by it? Where the heart that it has not warmed? You will find its precious results all over the christian world. Besides its influence on those who love Zion, it has done more to stop the mouths of gainsayers in our own land, than all the other missions combined. How important, then, that our successes there should be followed up with prayerfulness and vigor, so as to reach our ultimate results at the earliest possible day.

2. Another thing demanding consideration is, the danger of disturbance in the harmony of our benevolent institutions. We ought not to shut our eyes upon dangers of this character. Should any unchristian feeling in relation to the different great charities pervade the community, it would be pre-eminently disastrous. The probability of this may not be great; but, although no comparison of the object of foreign missions with other objects has been made by the Board in its appeal to the churches, nor, so far as is known, by its agents; although no means or arguments have been used, the direct tendency of which was to depreciate other

societies, or take from their funds; and although, as the event has shown, the appeals have been no more urgent than was necessary to bring relief; yet no inconsiderable alarm has been felt, lest practical injustice should be done to other charities, and many have supposed that those charities have actually received less than they otherwise would, in consequence of the appeals of this Board and the successful efforts made by the community to relieve its treasury. For all this there appears to be no sufficient reason. Excepting a small amount in the American Tract Society, there has not been a falling off in the receipts of the principal societies for the other objects, patronized by the churches which support the missions under the care of this Board. The American Education Society received about the same amount in the year ending May last, as in the previous year, if we do not take a large legacy into account. The American Home Missionary Society received more by seven thousand dollars; and the American Bible Society received more than in the previous year by fifteen thousand dollars. Is it probable that had this Board been left unrelieved, those other kindred institutions would have received a greater amount than they actually did? On the other hand, the decided relief of any one department in the great system of christian benevolence, is the forerunner and harbinger of relief for all. All are sustained by a common principle and by a common motive. The light which shines for one cannot but shine for all. The influence that is favorable to one, cannot be otherwise than favorable to all. And when one institution is relieved from a difficulty in which all have been involved, it is for the general interest to prevent that institution from losing the ground it has gained. And if it be true, that the object for which that institution exists, has a peculiar power of engaging the public attention, then there is the more reason why all should see that it is steadily sustained, and that it has as few pecuniary embarrassments and distressing exigencies as possible. Nor is there reason to think that the exigencies of foreign missions, which shall come hereafter, will not be of a highly thrilling nature. The pressure of that cause on the benevolent feelings of the christian community may be expected to increase. When will our prayers, our expectations be answered, if it do not? What if the Papists should make it appear necessary to bring our great missionary experiment at the Sandwich Islands to a speedy issue? What if the Lord should place the whole Nestorian ministry within the range of our spiritual influence? What if the gracious work of the Holy Spirit among the Armenians should gloriously extend, and thousands of evangelical inquirers call upon us for instruction? What if village after village in Southern India should cast away their idol gods, and ask us to teach them the way of life? What

if China should be opened, and the practical question be, whether the millions in that empire shall become followers of the Lord Jesus, or of the Pope of Rome?

All these events are within the limits of probability, and when they come to pass, the pressure of motives upon the hearts of Christians, in relation to foreign missions, will be greater than it ever has been. At all events, with an unavoidable and necessarily increasing expenditure pressing upon us, if pecuniary embarrassment should come after all proper care has been taken to avoid it, it is impossible the appeal can be too earnest, if it speak the truth; and the Board must make itself heard, or else tear limb after limb from the missions under its care to avoid a hopeless insolvency. In the nature of the case, as was shown at the Special Meeting in January, there must be a gradual advance in the receipts, or nothing can avert a crisis of some sort in the affairs of a well conducted missionary society. And surely the time to make the appeal is when the crisis has come. The time to call for help is when help is most needed. Every Society should have this right conceded to it in the fullest extent, and also liberty to take its own way of making known its exigencies to its patrons. What would the friends of the Board have said, had the Board or its Committee been less earnest than they were, or done less to make the fearful extent of the exigency understood and felt?

Let there be no feelings of rivalry. Let the guardians and agents of the different charities make no comparisons of the relative importance of their different objects; nor let it be implied in anything they say or do that there is danger of this or that object getting more than its *share* of the public benefactions;—as if there were a certain amount in each place to be divided among the several objects, and no more could be obtained. That course should be pursued, which is fitted to enlighten and expand the public mind. Let each object be presented with all the distinct and peculiar urgency of claims belonging to it, and in all its individual greatness and majesty. When the several objects are presented in this manner, the community may be left to judge as to their relative claims; and the community, as a whole, will then judge correctly. And from its judgment, when thus informed, who would desire an appeal?

3. The character of the missionary spirit, as it is thus far developed, demands our serious consideration. Regarded as a whole, it is deficient in spiritual vigor. While the heathen world never presented such openings as now for missionary labors, there are, all over Christendom, indications as if the work would not be conducted on a much broader scale, without a new impulse from on high. It is not many months since the aggregate indebtedness of the English Missionary Socieites exceeded half a million of dol-

lars. And who has not acknowledged the existence of a fear in his own breast, that it would not be possible to keep the receipts of this Board, in the year upon which we now enter, at three hundred thousand dollars? And then see what vascillation there is;—now, what a want of funds, and then, what a want of missionaries! The appeals necessary to obtain the one, whenever made, do in reality have the effect to diminish the other, so that it is not easy to avoid being in the one extreme or the other. And as to the young men preparing for the ministry—offers of missionary service have never yet been declined by this Board for want of funds. And why is it that so many as five men are not now known to the Committee, whose services can be obtained by the Board for the present emergency? Is it because, as long ago as 1837, 38 and 39, some missionaries who were under appointment were detained a while for want of funds? Because missionaries were detained then, did our young brethren fear they would be now, and so give up all thoughts of the work? Where is the spirit of Mills, and Hall, and Judson, and the other pioneers in our missions to the heathen? Where the spirit of Him, who came from the abodes of glory to die in this world for guilty man?

Let our prayers ascend to the Lord of the harvest. The churches need to realize more fully, that this is an enterprize in which we can never stop sending forth missionaries, without the most destructive influence on the missions. They need to know, that to stop sending missionaries, is to retard, if not to arrest, the development of missionary feeling in our colleges, and theological seminaries, and throughout the whole rising body of our future ministry; and so to operate fearfully upon the future spiritual developement of our churches. And the young men preparing for the ministry need to realize more the extent of their responsibility and privilege. In the order of time, the impulsive feeling *to go*, takes precedence of that *to send*. It was so at the outset; it probably will always be so. This single thought developes the duty and privilege of young men preparing for the ministry, in respect to the spiritual illumination of the heathen world. May the King of Zion bring this home upon the most eloquent, learned, and gifted among them. The man who is 'called of God' to go on a mission, has little cause to fear, how numerous soever be the applicants, that faith, meekness, perseverance, and devotedness will not find for him an open door to the heathen world, and the means of there tasking all his powers to the utmost in the service of Christ. Alas for the day, when our young ministers and candidates for the holy office are easily discouraged from devoting themselves to the missionary work. Let them come forward and throw the responsibility of their preaching Christ among the heathen upon the

churches, and see that the blood of a perishing world be not required at their hands.

It is the law of heaven, that in the Christian race we should press onward, never content with present attainments, present doings, or present successes. Glory be to God in the highest for what he has done, in the year past, for the system of missions in which it is our privilege to be engaged. But let us remember, we are now only where it was needful we should have been four years ago. We have scarcely expended seven thousand dollars on our system of missions, in the year we have met together to review, more than we did in 1837! The residue of our receipts has gone to extinguish a debt, which was but little more than the accumulations of the deficiencies of the four preceding years, compared with the receipts of 1837. These amounted to 52,000 dollars. So that this great and favored community has been virtually at a stand for a series of years in the work of foreign missions. And it is a practical question of the most serious import with the Board, this day, whether the effort of the community, which has just relieved our finances, was of a spasmodic nature, and so cannot be repeated in the year we have now commenced. Has it so tasked the energies of the churches, that they need rest?—so drawn upon their resources, that they cannot relieve the other great departments of Christian benevolence from their embarrasments, without renewing those of this Board, which have been so disastrous to the cause of missions to the heathen? Unless the Committee are greatly misinformed, there are extensive indications that some such calamitous result as this is to be apprehended. Why is it so? Not surely for want of ability. How many are poorer for what they do for the cause of Christ? Some, doubtless, ought not to do more, but, in the judgment of charity, how small the number! So far as ability is concerned, is it not possible, under the influence of love to our blessed Lord, to hold the ground we have so happily gained in our missions to the heathen, and even to gain more, and at the same time afford relief to every other department in our system of benevolence? We need to have more spiritual vigor infused into our missionary zeal. We need to have our hearts loosed from the hold the world has upon them, and brought more under the influence of eternal things. We need to have faith become, far more than at present, our guide, our light, so that nothing shall really occupy our attention and interest us so much as Christ and his kingdom. We need to have Jesus fill our minds, and give us such conceptions of his grace and glory, and such experience of his love, that the grand object of life with us shall be, not the accumulation of wealth, or the acquisition of fame, but to bring home his salvation as soon as possible to the souls of all men. We need to re-consider the entire subject of our duty to a

lost world redeemed by the precious blood of Christ. We need to look at the enterprize as a business matter, and see what is to be done, how much of labor and money is required, whence that labor and money is to be obtained, what is the probable amount of labor and money we may hope to expend upon so great and important an object in our life-time, and whether this be not a part of our business in this world, and as such, demanding a share of our habitual thoughts and plans. Thus, through the influence of the Holy Spirit, we might attain to that elevated Christian experience, which was so characteristic of the apostles and early Christians. In our prayers, and labors, and charities, we should then go far beyond what we now do, and there would be a corresponding growth in our influence, a corresponding rise in our value and dignity, as subjects of God's everlasting kingdom.

For all this we must lift up our eyes to the Infinite Giver of all good. Our only ground of confidence in respect to the progress and success of the work in which we are engaged, is in God. Jehovah's presence is as necessary to our success as it was to that of ancient Israel when going up to take possession of the promised land. But that presence he has solemnly engaged to give us. The gracious words, "Lo, I am with you alway," revive our hopes. He who made this promise, has ALL POWER. How easy for him to impart tenfold energy to our benevolence! How easy to multiply the number of his faithful people! How easy to reach the principle of faith, and, pouring the light of eternal truth in upon the soul, to bring every talent possessed by his people under the great law of love!

Fathers and Brethren, let us henceforward pursue our work with cheerfulness and joy, under the influence of supreme love to our Redeemer, and faith in his promises and power; and at all events see to it, that we come up to the extent of *our own* PERSONAL, INDIVIDUAL OBLIGATIONS.

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1842.

Mission to South Africa.

Remittances and purchases,		$2,634 43

Mission to West Africa.

Drafts, purchases, &c.,	6,240 18	
Outfit and expenses of Mr. and Mrs. Walker,	471 53	
" " of Mr. Griswold,	197 35	
Passage of Mr. and Mrs. Walker and Mr. Griswold from Boston to Cape Palmas,	375 00	
Expenses of Francis Allison,	164 19	7,448 25

Mission to Greece.

Remittances and purchases,		5,917 93

Mission to Turkey.

Remittances, drafts and purchases,	24,564 94	
Outfit and expenses of Mr. and Mrs. Wood,	765 52	
Passage of Mr. and Mrs. Wood from Boston to Smyrna,	200 00	
Do. of Mr. Hallock and family from Smyrna to Boston, and expenses since their return to this country,	1,223 50	
Expenses of Mr. and Mrs. Powers,	300 00	27,054 26

Mission to Syria.

Remittances, purchases, drafts, &c.,	26,359 51	
Passage of Doct. and Mrs. De Forest from Boston,	200 00	
Passage of Rev. J. L. Thompson from Smyrna to Boston, and expenses since his return to this country,	250 54	26,810 05

Mission to the Nestorians of Persia.

Remittances, purchases, &c.,	8,055 34	
Passage of Mr. and Mrs. Perkins from Smyrna to Boston, and expenses since their return to this country,	548 20	8,603 54
Carried forward,		$78,468 46

Brought forward,		$78,468 46

Mission to the Independent Nestorians.

Remittances and purchases,	4,838 62	
Outfit and expenses of Mr. and Mrs. Laurie,	873 22	
Passage of Mr. and Mrs. Laurie from Boston to Smyrna,	200 00	5,911 84

Bombay and Ahmednuggur Missions.

Remittances, purchases, &c.,	19,026 22	
Expenses of Mrs. Garrett,	235 00	19,261 22

Madras Mission.

Remittances, purchases, &c.,	2,135 19

Madura Mission.

Remittances, purchases, &c.,	22,134 53

Mission to Ceylon.

Remittances, drafts, &c.,	21,351 13	
Outfit and expenses of Mr. & Mrs. Whittelsey,	214 11	
" " " Mr. and Mrs. Wyman,	635 70	
" " " of Mr. and Mrs. Smith,	457 68	
Passage of Mr. Meigs, Mr. and Mrs. Whittelsey, Mr. and Mrs. Wyman and Mr. and Mrs. Smith from Boston to Colombo,	1,750 00	
Expenses of Mr. Meigs and family,	370 80	
Passage of Miss Brown from Madras to New York,	250 00	
Passage of Mr. Hoisington and family from St. Helena to New York, and expenses since their return to this country,	211 68	25,241 30

Mission to Siam.

Remittances, purchases, &c.,	7,804 44

Mission to China.

Remittances and purchases,	3,043 47	
Outfit and expenses of Doct. and Mrs. Parker,	1,402 63	4,446 10

Mission to Singapore.

Expenses of Mr. Travelli since his arrival in this country,	276 14	
" Mr. Tracy in this country, including part of passage,	678 10	
Expenses of Mr. Wood, since his arrival in this country,	162 00	
Purchases, &c.,	329 31	1,445 55
Carried forward,		$166,848 63

Brought forward,		$166,848 63

Mission to Borneo.

Remittances, purchases, &c.,	4,587 75	
Expenses of Mr. Steele,	67 66	
Passage of Mr. Steele from Boston to Batavia,	200 00	4,855 41

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	36,564 22	
Outfit, expenses and passage of Mr. and Mrs. Paris and Mr. and Mrs. Rice, transferred from the Oregon mission,	1,868 16	
Outfit and expenses of Doct. and Mrs Smith,	761 25	
" " " Mr. and Mrs. Rowell,	591 05	
Passage of Doct. and Mrs. Smith and Mr. and Mrs. Rowell from Boston to Honolulu,	800 00	
Passage of Mrs. Thurston and her children from New York to do.,	400 00	
Expenses of Mr. Bingham and family	250 62	
" " Mr. Bliss " "	351 58	
" " Mr. Munn,	172 50	
" " Mr. Castle,	56 08	
Grant to Mr. Ruggles and family,	100 00	
" " Mrs. Shepard and family,	100 00	
" " Mrs. Loomis and family,	100 00	42,175 46

Mission to the Cherokees.

Drafts, purchases, &c.,	8,199 46

Mission to the Choctaws.

Drafts, purchases, &c.,	2,960 55	
Donations received at the stations,	114 18	3,075 06

Mission to the Pawnees.

Purchases,	69 34

Oregon Mission.

Drafts, &c.	2,127 34	
Deduct outfit, expenses and passage of Mr. and Mrs. Paris and Mr. and Mrs. Rice, charged last year to this mission, and now transferred to the Sandwich Islands mission,	1,868 16	259 18

Mission to the Sioux.

Purchases, &c.,	958 49

Mission to the Ojibwas.

Drafts, purchases, &c.,	2,451 19
Carried forward,	$226,802 22

Brought forward, $228,592 22

Stockbridge Mission.

Drafts and purchases,		492 13

Missions among the Indians in New York.

Tuscarora station,	490 38		
Seneca do.	1,520 91		
Cattaraugus do.	877 03		
Alleghany do.	779 50		3,667 82

Mission to the Abenaquis.

Expenses of the station at St. Francis,		252 40

Indian missions generally.

Education and support of Osage children under the care of Miss Etris,	190 00	
Transportation, cartage, labor, &c., for various stations,	202 64	392 64

Agencies.

Services and travelling expenses of Rev. Dr. Porter,	100 00	
do. do. of Rev. W. M. Hall,	230 70	
do. do. of Rev. E. N. Nichols, in 1838 and 1839, seventeen and a half months,	971 70	
Services of Rev. H. Coe, 1 year,	600 00	
Travelling expenses, &c., of do.	64 09	
do. of Rev. O. Cowles, 1 year,	750 00	
Travelling expenses, &c., of do.	407 96	
do. of Rev. D. Malin, 1 year,	600 00	
Travelling expenses, &c., of do.	74 00	
do. of Rev. W. Clark, 1 year,	600 00	
Travelling expenses, &c., of do.	353 13	
do. of Rev. F. E. Cannon, 1 year,	1,000 00	
Travelling expenses, &c., of do.	256 54	
do. of Rev. C. Eddy, 1 year,	1,200 00	
Travelling expenses, &c., of do.	307 80	
Travelling expenses of Dr. Armstrong,	258 57	
Deputations to attend anniversaries, &c.	89 66	8,264 15

General Expenses.

Travelling expenses of members of the Board in attending the annual meeting in Philadelphia, Sept. 1841, and the special meeting in New York, Jan. 1842,	294 05	
Contingent expenses of those meetings,	42 00	336 05

Secretaries' Department.

Salary of Dr. Anderson for the year ending July 31, 1842, $1,700 00; less $600 received from the fund created for this purpose,	1,100 00	
Salary of Mr. Greene, do. do.	1,100 00	
do. of Dr. Armstrong, do. do.	1,100 00	
Clerk hire,	400 00	3,700 00

Carried forward, $245,997 41

Brought forward,		$245,997 41

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1842, $1,700; less amount received from the fund created for this purpose, $600,	1,100 00	
Clerk hire,	862 50	1,962 50

Printing Department.

Thirty-second Annual Report, 4,500 copies,	1,267 39	
Abstract of do. do. 250 do.	32 18	
Maps, &c., of Missionary stations, 2,000 do.	106 92	
Report of special meeting, 1,000 do.	62 66	
Appeal of mission in Turkey, 4,000 do.	52 96	
Dr. Edwards's Sermon,	44 66	
Dr. Anderson's do.	84 20	
Blank receipts, certificates, circulars, notices, &c.,	117 27	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, &c.,	5,695 00	7,463 64

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1842,	1,462 50	
Office rent,	650 00	
Fuel, stationary, &c.,	138 66	2,251 16

Miscellaneous Charges.

Postage of letters and pamphlets,	979 46	
Fuel and oil,	137 14	
Blank books and stationary,	36 10	
Wrapping paper, twine, nails, boxes, &c.,	56 12	
Porterage, freight, wharfage, transportation of bundles, &c.,	77 30	
Periodicals, books and binding of books,	56 25	
Books for the Library,	260 92	
Care of the Missionary House, making fires, lighting, attendance, labor, &c.,	450 00	
Cases for cabinet, carpenter work, &c.,	128 67	
Insurance on property in the Missionary House,	31 25	
Copying of letters and documents, and also for the Missionary Herald.	167 73	
Use of Tabernacle in New York and of Park-street meeting-house, Boston,	115 00	
Travelling expenses of missionary candidates,	33 12	
Discount on bank notes and drafts, counterfeit notes, notes of banks that have failed, and interest on money borrowed,	658 05	
Money lost by J. Talbot,	250 00	
Expenses on Maumee land,	15 00	3,472 31
Total expenditures of the Board,		$261,147 02
Balance for which the Board was in debt, August 1, 1841,		57,808 91
		$318,955 93

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1842.

Donations, as acknowledged in the Missionary Herald,		$277,495 04
Legacies, do. do.		39,088 31
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House and lot,)		1,344 84
Interest on the Ashley Fund,		139 29
Avails of Mackinaw property,		316 06
	318,396 53	
Balance for which the Board is in debt, carried to new account, Aug. 1, 1842,	559 40	
		$318,955 93

GENERAL PERMANENT FUND.

This fund amounted last year to		$46,436 56
Received since, as acknowledged in the Missionary Herald,		1,283 50
	47,719 06	
Deduct a note received as a donation to this fund in 1825, and now considered of no value,	279 00	
		$47,440 06

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to	$44,505 47

FUND FOR OFFICERS.

Received for interest on the Permanent Fund for Officers,		2,650 65
Paid balance of salaries of the Secretaries and Treasurer, $600 each, see pp. 216, 217,		2,400 00
Balance on hand,		$250 65

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,
William R. Thompson, Treasurer, New York city, ... $10,041 53
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,
J. J. Myer, Treasurer, Baltimore, Md. 500 00

MAINE.					
Cumberland County,	Daniel Evans, Tr.	Portland,	4,016	14	
Franklin County,	J. Titcomb, Tr.	Farmington,	150	46	
Kennebec Confer. of chhs.	S. Nason, Tr.	Hallowell,	937	96	
Lincoln County,	Rev. J. C. Goss, Tr.	Woolwich,	1,640	26	
Penobscot County,	E. F. Duren, Tr.	Bangor,	1,346	67	
Somerset County,	Calvin Selden, Tr.	Norridgewock,	105	16	
Union Confer. of chhs.	S. Andrews, Tr.		257	04	
York Con. of chhs.	Rev. I. Kimball, Tr.	Limington,	1,175	97	—9,699 06
NEW HAMPSHIRE.					
Cheshire County,	Samuel A. Geronld, Tr.	Keene,	1,480	31	
Coos County,			3	53	
Grafton County,	William Green, Tr.	Plymouth,	1,572	26	
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	3,416	68	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,467	19	
Piscataqua Conf. chhs.	S. H. Piper, Tr.	Exeter,	2,675	03	
Strafford County,	E. J. Lane, Tr.	Dover,	1,166	50	
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	796	29	—12,577 79
VERMONT.					
Addison County,	Amon Wilcox, Tr.	Middlebury,	1,388	21	
Caledonia Co. conf. of chhs.	E. Fairbanks, Tr.	St. Johnsbury,	1,900	96	
Chittenden County,	W. I. Seymour, Tr.	Burlington,	808	67	
Franklin County,	C. F. Safford, Tr.	St. Albans,	315	61	
Lamoille County,	S. Merriam, Tr.		21	47	
Orange County,	Harry Hale, Tr.	Chelsea,	946	61	
Orleans Co. Conf. of chhs.	T. Jameson, Tr.	Irasburgh,	410	39	
Rutland County,	William Page, Tr.	Rutland,	2,781	98	
Washington County,	J. W. Howes, Tr.	Montpelier,	521	84	
Windham County,	A. E. Dwinell, Tr.	Brattleboro',	1,138	74	
Windsor County,	E. C. Tracy and J. Francis, Trs,		1,382	61	—11,616 39
MASSCHUSETTS.					
Barnstable County,	Walter Crocker, Tr.	West Barnstable,	879	87	
Berkshire County,	Rev. T. S. Clark, Tr.	Stockbridge,	2,879	75	
Boston and vicinity,	S. A. Danforth, Agent,	Boston,	18,476	11	
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,834	97	
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,870	18	
Essex County, South,	C. M. Richardson, Tr.	Salem,	4,694	80	
Franklin County,	Lewis Stone, Tr.	Greenfield,	1,633	29	
Hampden County,	C. Merriam, Tr.	Springfield,	3,627	48	
Hampshire County,	Josiah D. Whitney, Tr.	Northampton,	9,487	81	
Harmony Con. of chhs.	W. C. Capron, Tr.	Uxbridge,	2,185	15	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,153	54	
Middlesex N. and vic. Chs. So.	J. S. Adams, Tr.	Groton,	1,576	34	
Middlesex S. Con. of chhs.	O. Hoyt, Tr.	Framingham,	2,370	41	
Norfolk County,	Rev. Dr. Burgess, Tr.	Dedham,	4,038	90	
Old Colony,	H. Coggeshall, Tr.	New Bedford,	1,747	62	
Palestine Miss. Society.	Ebenezer Alden, Tr.	Randolph,	2,080	69	
Pilgrim Association,	Rev. R. B. Hall, Tr.	Plymouth,	260	43	
Taunton and vicinity,	Hodges Reed, Tr.	Taunton,	1,545	90	
Worcester Co., North,	Benjamin Hawkes, Tr.	Templeton,	1,195	32	
Worcester Co., Central,	A. D. Foster, Tr.	Worcester,	5,588	49	—71,106 35
			Carried forward,		$115,471 78

CONNECTICUT.

		Brought forward,			$115,471 72
Fairfield County, East,	Silvanus Stirling, Tr.	Bridgeport,	1,343	38	
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	3,077	06	
Hartford County,	H. A. Perkins, Tr.	Hartford,	9,284	78	
Hartford County, South,	H. S. Ward, Tr.	Middletown,	3,543	51	
Litchfield County,	C. L. Webb, Tr.	Litchfield,	5,014	39	
Middlesex Association,	H. C. Sanford, Tr.	Essex,	980	34	
New Haven County, East,	S. Frisbie, Tr.	Branford,	1,998	33	
New Haven County, W. Conso.	A. Townsend, Jr., Tr.	New Haven,	1,952	28	
New Haven City,	A. H. Maltby, Agent,	do.	6,283	34	
New London and vicinity,	C. Chew, Tr.	New London,	2,101	09	
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	2,090	81	
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,836	90	
Windham County, North,	G. Danielson, Tr.	West Killingly,	2,339	57	
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	1,110	51	—42,806 19

NEW YORK.

Auburn and vicinity,	H. Ivison, Jr., Agent.	Auburn,	1,744	70	
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	1,402	75	
Chautauque County,	I. H. Taylor, Tr.	Jamestown,	289	41	
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	7,942	66	
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	1 835	62	
Monroe County and vicinity,	Ebenezer Ely, Tr.	Rochester,	2,999	86	
New York City and Brooklyn,	J. W. Tracy, Tr.	New York City,	15,301	06	
Oneida County,	Abijah Thomas, Tr.	Utica,	2,926	23	
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	1,144	37	
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	452	57	
Washington County,	M. Freeman, Tr.	Salem,	129	61	
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	343	45	—35,812 99

VIRGINIA.

Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,			1,564 98

SOUTH CAROLINA.

Charleston,	Robert L. Stewart, Tr.	Charleston,			3,564 43

VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.,	12,442	99	
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit, Mich.,	2,007	95	
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.,	3,757	42	—18,207 36
					$217,627 27

APPENDIX.

Extracts from the Report of the Rev. Isaac Ferris, D. D., *concerning his Mission to Holland.*

(See page 168.)

Dr. Ferris's Report of his Mission to Holland is dated New York city, Oct. 27th, and was of course received by the Prudential Committee subsequently to the Annual Meeting. It is deemed expedient, however, to append a few extracts from it to the present Annual Report.

"Descending the Rhine, I reached Holland the last of May, and immediately sought out the venerable Secretary of the Netherlands Missionary Society, Mr. Ledeboer. This excellent man is about seventy-eight years of age, and is actively engaged in several important charities, to which he has been for years devoted. Though so far advanced in life, it is probable that scarce any other man is more punctual in attendance at the several Boards with which he is connected. He received me with great kindness, and expressed a willingness to render every aid in his power. Having read my general letters, he took pains to send them among the members of the Netherlands Missionary Board, resident at Rotterdam. Allow me here to add, that I received marked attentions from him while at Rotterdam, and was conducted by him to the public schools and the Orphan Asylum, that I might see the course of instruction pursued through Holland.

"It occurred very favorably for me, that the monthly meeting of the Board of Directors of the Missionary Society was to take place within a few days after my arrival. Peculiar circumstances had made this an important meeting to them and to myself. In November last, on their application to the government for permission to send out several missionaries, some of whom were from portions of the Netherlands not under the government of Holland, they received direct intimation from the King, that "he hoped no such applications would in future be made." This naturally threw them into confusion, and threatened to paralyze their efforts, by restricting them to native Hollanders for missionaries, of whom they had sent out but few compared with their whole number. The proper course of proceeding in their circumstances had been for some time a subject of anxious conference, until at last it was decided to send a committee to the government, to seek some explanation. A variety of circumstances had interfered to prevent this plan being carried into effect, until the time at which I arrived. Being informed that their committee would present the whole matter of the admission of foreign missionaries, including our own, into Netherlands India, I was naturally solicitous to present our wishes fully to the Board before the committee acted. An opportunity was granted, and I had the pleasure of meeting with the Board of Directors, and stating at considerable length what was sought, and that the views given might not pass from the mind, I put into their hands a written statement, with the general reasoning I had gone into. It was apparent before I had proceeded far in my remarks, that the gentlemen doubted the practicability of obtaining what I sought, seeming to understand the policy of their government. They conferred together, and interpreted to some who did not understand English, what had been said; and the conclusion was that their committee would make our wishes a part of their plea with the government. This conclusion was most cordially come to.

"As the succeeding day was the one fixed for the committee's visit to the Hague, I looked forward to their return with anxiety, especially as they had so readily and fully entered into the matter, believing that if any thing could be done, they would be able to do it. The committee was one of great ability and character, consisting of their president, Mr. Mull, a gentleman of high standing; Mr. Van Tutem, a promising Remonstrant clergyman; and Mr. Van Buren, an influential advocate at Rotterdam. My

fears were realized by the report which this committee brought back—that they were able to accomplish nothing;—a report as painful to them, apparently, as to myself, as I saw at a meeting held with them at Mr. Ledeboer's, the next day.

"This seemed to bring my mission to an end at once, and was very trying; particularly as I had hoped, as my instructions very properly led me to hope, that I might expect most through the co-operation of this Board, which I was instructed first to seek. This result did indeed give a definite and decided form to the course of the government, and thus was better than the uncertainty in which we were involved, and furnished us some basis for subsequent action, but was nevertheless mortifying to me, having come so far and at such an expense. If the reply of the Netherlands Missionary Board to the reference of the government made in 1839 and sent to the Missionary Board of the Dutch Church be examined, it will be found to be a very discouraging document in its bearing on what I sought, and leading the mind to the anticipation of what had now occurred to myself. When I calmly read it on my outward voyage, it almost led me to regret my departure.

"It was a question what should be done after this disappointment; and trusting that a kind Providence would overrule all for good, I decided to visit the Minister for the Colonies, and if possible have an interview with the King, to express our thanks for all the kindness and protection our missionaries had enjoyed, and to bespeak a continuance of the same; and next week I accordingly went to the Hague.

"The King was absent, and did not return during my stay. I had the honor of sending to the palace a beautiful copy of our Psalm Book, with a letter on the subject of my mission, which he probably received immediately on his return.

"My friend, Mr. Bleeker, the American Charge, being temporarily absent, I did not enjoy the benefit of his introduction to the Minister of the Colonies, which I should otherwise have had, with all the aid in his power to render. Having enclosed my commission in a note to Mr. Band, the Minister for the Colonies, soliciting an interview, he kindly appointed the same day for it, at the colonial office. I rejoice and am thankful that a kind Providence directed my mind to this, as it has cleared up some dark points, and gained what I cannot but regard as highly important to our missionary operations. It is proper here to go into some details.

"The first subject of conversation, was the *rule requiring the missionary to spend the first year at Batavia*. The minister stated the grounds on which the rule was adopted; viz. prudential, political considerations; and he was careful to assure me that it was not in any way to be understood as implying a want of confidence in our missionaries. He finally referred it entirely to the Governor General of Netherlands India, as being subject to his discretion, and belonging to his government. Having been of the impression that the government in Holland had prescribed the rule, I deemed this an important point. It shows that if the Governor General is a man of the right spirit, the difficulty and delay experienced will be much modified.

"I doubt not that while the rule may remain, there will be indulgence shown to the missionary, if his own course be correct; and before the year of his residence expires, he will in ordinary cases be permitted to go to his destination. The more familiar they become with our operations, the greater will be the disposition to accommodate here."

* * * * * * * *

"The next subject of conference was the permission *to go into the interior of Borneo*. Having received, through Dr. Anderson's letter, a copy of the statement of our Missionaries, of the objections of the resident at Pontianak to their going into the interior, I was enabled to state the matter fully. The minister was evidently surprised that any difficulty had occurred, and promptly said he would write without delay to have it inquired into, and removed. In his letter to me, he states it strongly, that in that direction they expected us to operate, and this was the view of the Netherlands Missionary Society. This clears the way to a vast field of labor, on which our missionaries may enter with greater confidence, so far as the countenance of the government is concerned.

"Having the impression in common with my brethren, as Dr. De Witt appropriately expresses it, that 'the Archipelago was hermetically sealed against us,' and always surprised that the government should interfere in regard to any place not under its jurisdiction, I brought this up as *the next subject* of conference, and was happy to learn from the Minister, whatever had been the policy of the government, that they would not oppose any settlement beyond their civil jurisdiction in the islands of the Archipelago; and that when a mission to any such island should be undertaken, the missionary would not be considered bound by the rule concerning a residence at Batavia. This decision clears the way on a point where there should be no difficulty, and gives confidence that if any new enterprize be undertaken, the government will not interpose obstacles, such as might easily be employed to make any missionary's life unhappy, if not drive him from the field.

"The two islands *Bali* and *Lombok*, which I particularly named, have been excepted from this general range. They are under native governments, and independent of Holland, but sustain some commercial relations, and have agents of the government resid-

ing on them. Recently, owing to some losses experienced at the hands of the natives in some shipwrecks on these islands, the government is seeking a closer connection with them, and acknowledgment of its control. Owing to this, the Minister has in a degree excepted these islands, and purposes to communicate his judgment concerning them through the Netherlands Missionary Society.

"The subject of giving us permission to go generally, as circumstances might allow, into the colonies, I did not bring up on this occasion, as it had been made a part of their application by the committee of the Netherlands Board. I am happy to see the full statement they have made of the policy of the government in their communication to Dr. De Witt of the 4th of July.

"Throughout this conference, the Minister expressed the greatest confidence in American missionaries and those of the Dutch Church. Having been in the East, he had opportunities of seeing them from time to time, and forming his opinions at the seat of their labors.

"At the close of our conference, he desired me to address him by letter on the subjects of our interview, and very kindly sent me the reply, the translation of which, carefully made, I have sent you."

* * * * * * * *

"*Is it desirable to maintain our present position in Netherlands India, and should we confine ourselves to it?*

"My conviction is, that we should not at present think of withdrawing from Borneo. The government wishes us to continue our work there, and this is the earnest entreaty of the Netherlands Board, as appears from their communication of July 4th. It will be a source of great mortification, I judge, both to the government and to the Board, if we should withdraw, especially if such withdrawal should be based on want of government countenance. By holding on to our present position, and endeavoring to enter and occupy the interior, we are in a condition to enjoy advantages which may compensate all our trials. After what has been done, there will be a disposition to look kindly on our efforts, and we shall be regarded and quoted by those in authority, in their estimates of good influences in connection with their own associations. This will lead to important results.

"But granting this, it is a question whether the *Chinese* part of our mission might not be removed with advantage. That it will do good, I doubt not; but can it accomplish anything equal to our just expectations? Does the field in which it acts allow this, and is there any such prospect of a wider field as offers to the other part of our mission?

"My own convictions have always been, that in planting missions, central points should be selected, from which the radiations of Christian influence may proceed in every direction indefinitely. In its present position, our Chinese mission is pent up, and will probably continue so, and will work on a small scale. A removal appears desirable, and as to the question to what other location, circumstances naturally direct us to a point near to, or on the very border of the Chinese field. As our brother Abeel is probably at Amoy, that may be deemed the good location, or one may be found farther south on the coast. The feeling of the Church is probably prepared for a change of this kind. The young brethren now preparing to go abroad, who have expressed their desire on the subject, with our Chinese missionaries at Borneo, would soon make an efficient mission.

"It may be considered important to occupy a new position in the Indian Archipelago, independent of the Dutch Colonies. It was the suggestion of one well acquainted with Holland, that it would be well to take ground thus, and the fewer were our relations to the government, the better. The field is wide, and offers a variety of selection. Such a course, however, would not be recommended by the Netherlands Board. They and the government would prefer our limitation to Borneo. 'Why ask a wider and a new field?' said the President of the Board to me. 'Borneo is large enough for all the missionaries you will send out.' And he proceeded to speak against scattering missionary labors. I found it necessary to show that we ourselves were no advocates for an action, which dissipates influence and runs an itinerary course,—as all our missions had shown;—but that we sought the occupancy of great points, which controlled large populous sections, and that for this we desired new ground. I mention this to show that the brethren in Holland incline to our confinement to Borneo, and if asked definitely, they would, I doubt not, give this advice."

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

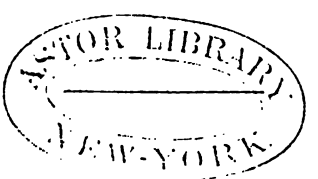
PRESENTED AT THE

THIRTY-FOURTH ANNUAL MEETING,

HELD IN THE

CITY OF ROCHESTER, N. Y., SEPT. 12, 13, 14 & 15.

1843.



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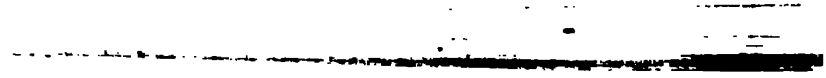

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

Time of Election.	
	Maine.
1813.	Gen. HENRY SEWALL, Augusta.
1832.	ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
1836.	LEVI CUTTER, Esq., Portland.
1838.	BENJAMIN TAPPAN, D. D., Augusta.
1838.	Rev. JOHN W. ELLINGWOOD, Bath.
1842.	ELIPHALET GILLETT, D. D., Hallowell.
1842.	WILLIAM RICHARDSON, Esq., Bath.
1842.	Rev. WILLIAM T. DWIGHT, Portland.
1843.	Rev. SWAN LYMAN POMROY, Bangor.
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1832.	NATHAN LORD, D. D., President of Dartmouth College, Hanover.
1838.	Rev. AARON WARNER, Professor in the Theological Seminary, Gilmanton.
1840.	Hon. EDMUND PARKER, Nashua.
1840.	Rev. ZEDEKIAH S. BARSTOW, Keene.
1842.	Hon. MILLS OLCOTT, Hanover.
1842.	Rev. JOHN WOODS, Newport.
1842.	Rev. ARCHIBALD BURGESS, Hancock.
1842.	Rev. JOHN K. YOUNG, Meredith Bridge.
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1818.	Hon. CHARLES MARSH, Woodstock.
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1838.	Rev. CHARLES WALKER, Brattleborough.
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1842.	ERASTUS FAIRBANKS, Esq., St. Johnsbury.
1842.	BENJAMIN LABAREE, D. D., President of the College, Middlebury.
1842.	Rev. JOSEPH STEELE, Castleton.
	Massachusetts.
1819.	LEONARD WOODS, D. D., Professor in the Theolog. Seminary, Andover.
1820.	WILLIAM ALLEN, D. D., Northampton.
1821.	JOSHUA BATES, D. D., Dudley.
1821.	SAMUEL HUBBARD, LL. D., Dorchester.
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1826.	JOHN CODMAN, D. D., Dorchester.
1826.	Hon. LEWIS STRONG, Northampton.
1826.	JUSTIN EDWARDS, D. D., Andover.
1827.	JOHN TAPPAN, Esq., Boston.
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1832.	Rev. DAVID GREENE, Boston.
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1837.	Rev. NEHEMIAH ADAMS, Boston.
1838.	THOMAS SNELL, D. D., North Brookfield.

1838. SAMUEL FLETCHER, Esq., Andover.
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1840. ALFRED ELY, D. D., Monson.
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1838. WILLIAM W. CHESTER, Esq., New York city.
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1838. ELISHA YALE, D. D., Kingsboro'.
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1842. WILLIAM ADAMS, D. D., New York city.
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1840. Hon. WILLIAM JESSUP., Montrose.
1840. BERNARD C. WOLFF, D. D., Easton.
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1840. Rev. J. W. NEVIN, Professor in Theological Seminary, Mercersburg.
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1842. J. MARSHALL PAUL, M. D., Philadelphia.
1843. SAMUEL H. PERKINS, Esq., Philadelphia.

Delaware.

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Maryland.

1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN C. SMITH, Washington.

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1826. Gen. JOHN H. COCKE, Fluvanna County.
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1834. THOMAS GOLDING, D. D., Columbus.

Tennessee.

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1842. SAMUEL RHEA, Esq., Blountsville.

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1834. Rev. SYLVESTER HOLMES, Cincinnati.
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1840. Rev. HARVEY COE, Hudson.
1843. SAMUEL C. AIKEN, D. D., Cleveland.
1843. JOEL H. LINSLEY, D. D., President of the College, Marietta.

Missouri.

1840. ARTEMAS BULLARD, D. D., St. Louis.

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.

Indiana.

1842. CHARLES WHITE, D. D., President of the College, Crawfordsville.

The following persons have been corporate members and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

Time of election.		*Time of decease.*
	Maine.	
1813.	JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1828.
1842.	DAVID DUNLAP, Esq.	1843.
	New Hampshire.	
1812.	JOHN LANGDON, L.L. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
	Massachusetts.	
1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
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Hawley Rev William A., Plainfield, Ms.
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Hay Mrs P. C., do.
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Higby Stephen, Ogdensburgh, N. Y.
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Higgins Timothy, Southington, Ct.
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Hudson Edward McK., do.
Hudson Elizabeth McK., do.
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Little Mrs David H., do.
Little Rev Henry, Cincinnati, O.
Little Rev Jacob, Granville, O.
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Starkweather Rev John.
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Stratton Rev James, Portsmouth, Va.
Stratton Rev John, Moscow, N. Y.
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*Street Titus, New Haven, Ct.
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Studdiford Rev Peter O , Lambertsville, N. J.
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Sutherland Jacob, Geneva, N. Y.
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Suydam Henry, New York city.
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Sweetser Rev Seth, Worcester, Ms.
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Swift Rev Zephaniah, Derby, Ct.
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Symm Joseph, London, Eng.
Talbot Jesse, New York city.
*Talcott Rev Hart, Warren, Ct.
Talcott Mrs Harriet N., Vernon, N. Y.
Talmadge Rev S. K., Midway, Ga.
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Tappan Francis W., New York city.
Tappan Rev Samuel S., Bridgewater, Ms.
Tarbell Rev John G.
Tarlton Theodore, Peoria, Ill.
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Ware Rev Samuel, Deerfield, Ms.
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Waters Rev John.
Waters Richard P., Zanzibar.
Watkinson David, Hartford, Ct.
Wead Rev I. M., Ypsilanti, Mich.
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Whiting Rev Joseph, Ann Arbor, Mich.
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Whitney Mrs Lucy C., Boston, Ms.
Whitney Rev Alphonzo L., Norwich, Ct.
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Williston Rev Payson, East Hampton, Ms.
Williston Mrs Sarah, do.
Williston Levi L. R., do.
Williston Harriet K. R., do.
Williston Mrs Samuel, do.
Williston Robert, Poughkeepsie, N. Y.
Williston Seth, D. D., Durham, N. Y.
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OF THE

THIRTY-FOURTH ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its thirty-fourth annual meeting in the First Presbyterian Church in the city of Rochester, New York, commencing on Tuesday, September 12th, 1843, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Theo. Frelinghuysen, LL. D.,
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Rev. John K. Young,
Rev. Ansel D. Eddy,
Rev. John Woods,
Harvey Ely, Esq.
Rev. Joseph Steele,
Charles M. Lee, Esq.,
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L. H. Delano, Esq., Hardwick.

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Lowell Mason, Esq., do.
Thomas Adams, Esq., do.
Nathan Carruth, Esq., do.
George Rogers, Esq., do.
Rev. Selah B. Treat, do.
Henry M. Hill, do.
Rev. Harvey Newcomb, Needham,
Walter Crocker, Esq., Barnstable,
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Rev. E. W. Bullard, Fitchburg,
John T. Farwell, Esq., do.
Rev. Levi Packard, Spencer.

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Rev. Joseph Ayer, Jr., Lisbon.

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Levi Ward, Esq., do.
C. Dewey, D. D., do.
Rev. Richard DeForest, do.
Rev. James B. Shaw, do.
David Dickey, Esq., do.
Rev. A. G. Hall, do.
Rev. G. S. Boardman, do.
Hon. Moses Chapin, do.
Rev. P. C. Hastings, do.
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Marcus Holmes, Esq., do.
John H. Thompson, Esq., Rochester,
Rev. T. Dwight Hunt, do.
Samuel D. Porter, Esq., do.
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William Alling, Esq., do.
Charles W. Dundas, Esq., do.
John G. Parker, Esq., do.
Harry Pratt, Esq.. do.
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Orlando Hastings, Esq., do.
Frederick Starr, Esq., do.
Levi A. Ward, Esq., do.
Charles J. Mills, Esq., do.
J. M. Schermerhorn, Esq., do.
Rev. Loring Brewster, Livonia,
Henry Pierce, Esq., do.
Rev. Benjamin G. Riley, do.
Rev. Ira Ingraham, Lyons,
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Mansfied T. Walworth, do.
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Rev. Marcus Ford, Newark Valley,
Rev. Z. Eddy, Springville,
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Rev. Lewis D. Howell, do.
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Baxter Dickinson, D. D., do.
Luther Halsey, D. D., do.
Henry Mills, D. D.. do.
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Rev. V. D. Taylor, do.
James Crocker, Esq., do.
Rev. John Beattie, do.
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Rev. Jas. W. Phillips, Williamsport,
Rev. A. Rood. Philadelphia,
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Rev. Adam Miller, Hartford.

Virginia:

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Rev. Caleb Pitkin, Hudson,
Rev. Henry A. Day, do.
Joel H. Linsley, D. D., Marietta,
Henry Manning, M. D., Youngstown,
Rev. Daniel W. Lathrop, Elyria,
Rev. John P. Cowles, do.
Rev. Edward C. Atwater, Ravenna,
Rev. Fred. H. Brown, Brownhelm.

Michigan:

Rev. Conway P. Wing, Munroe,
Rev. Hart E. Waring, Grand Rapids.

Illinois:

Rev. Flavel Bascom, Chicago,
Rev. George W. Gale, Galesburg.

East Florida:

Rev. F. Y. Vail, St. Augustine.

Upper Canada:

Rev. R. H. Close, Gainsborough,
Rev. Harvey Rice, Smithville,
Rev. I. W. Baynes, St. Catharines.

The following Missionaries of the Board were also present:

Rev. Hiram Bingham, Sand. Islands,
Rev. John Scudder, M. D, Madras,
Rev. Henry R. Hoisington, Ceylon,
Rev. Henry J. Van Lennep, Smyrna,
Rev. Asher Bliss, New York Indians,
Rev. Asher Wright, do.
Rev. Gilbert Rockwood, do.
Rev. William Hall, do.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by the Rev. William Wisner, D. D., of Ithaca, N Y.

Letters were read from the following corporate members, expressing their regret for their necessary absence, and their undiminished attachment to the Board and its objects: Rev. Drs. Woods, Ely, Magie, Hooker, Labaree, Nelson, Hon. Thomas S. Williams, Hon. William Jessup, S. Agnew, M. D., Rev. B. C. Wolf, Rev. J. W. Ellingwood, Rev. J. G. Hamner and E. Fairbanks, Esq.

Rev. Tryon Edwards, Dr. Armstrong, Rev. James B. Shaw, Rev. Chauncey Eddy, and William Page, Esq., were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The report of the Treasurer was read, together with the certificate of the auditors, and was referred to Hon. T. W. Williams,

Hon. Seth Terry, C. M. Lee, Esq., Doct. L. A. Smith, James K. Livingston, Esq., Hon. Joseph Russel, and Hon. William M. Oliver; who subsequently reported in favor of accepting and approving the same; which was done.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the report which relates to the Domestic Operations, with the conclusion, was read entire; a brief abstract of those portions which relate to the missions was also read by the Secretaries for Correspondence, and the several parts were then referred to committees for examination.

The committee on the Home Department and the Conclusion, were Dr. Cox, Rev. Joseph Steele, Rev. Seth Smith, Rev. R. Wells, Rev. E. Cheever, N. Huntington, Esq, and James D., Johnson, Esq.

That part of the report which relates to Africa, Greece, and Turkey, was referred to Dr. Hawes, Dr. Linsley, A. G. Phelps, Esq., Rev. C. Eddy, Rev. M. L. R. P. Thompson, Dr. Dickinson, and Rev. M. Ford.

That part of the report which relates to Syria and the Nestorians, was referred to Dr. Skinner, Rev. John K. Young, Dr. Halsey, Rev. James B. Shaw, Rev. W. Clark, P. Perit, Esq., and William Page, Esq.

That part of the report which relates to the Mahratta or Tamil missions, was referred to Rev. Albert Barnes, Rev. H. Coe, Rev. Thomas Punderson, S. C. Aiken, D. D., Rev. L. H. Angier, Doct. Scudder, and Rev. Warren Day.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Rev. Aaron Warner, Rev. A. Boies, Rev. H. Mandeville, Rev. P. Lockwood, Rev. G. W. Blagden, and Rev. M. P. Squier.

That part of the report which relates to the Sandwich Islands, was referred to Hon. William Darling, Harvey Ely, Esq., Dr. Wisner, Rev. F. E. Cannon, Rev. B. B. Gray, Rev. E. Mead, and Rev. Charles E. Furman.

That part of the report which relates to the North American Indians, was referred to Rev. Charles Walker, Hon. Joseph Russell, H. White, Esq., Rev. H. Bingham, Rev. A. Rood, Rev. John Barnard, Jr., and Rev. James Richards.

The above mentioned committees subsequently made reports, recommending that the several portions of the Report of the Prudential Committee be approved and adopted, which was done.

The report of the committee on the Home Department is as follows:

Your committee, having considered the statements and the appeals of the documents referred to them, have great satisfaction in expressing their concurrence of views with the entire contents; and though somewhat embarrassed by the consideration that the same topics, in another form, have been assigned to another committee, to whom, perhaps, more properly our work might have been confided, yet your committee in their place

would offer the following considerations and remarks to the present meeting.

1. The primary sources, whence all our missionary streams are fed, must be more appreciated and cultivated in all our future movements. It requires but little geography, and less philosophy, and comparatively no reflection, in speaking or thinking of the mass of waters which defines some magnificent river near its mouth, to dilate on its vastness, its grandeur, its beauty, or its utility; while we waste not a thought on the millions of streamlets and springs of the mountain, every one of which, in its remoteness, silent and unseen, lends its necessary contribution to the noble aggregate, and all of which concur and combine, in one grand confluence, to form the theme of our admiration and our praise; and while we still less approach the conception of the hundreds of millions of rain-drops, more passing and indistinguishable, which feed indispensably all those springs, and fountains, and streams, whence more immediately the mighty river has its being. And shall we *despise the day of small things*, or disparage or neglect, in any way, those primary sources, however seemingly inconsiderable in themselves, on which, under God, all our aggregates of influence absolutely depend? The origin of rivers, in their nascent streams, or in the clouds of heaven, or in the exhalations of the sun beams, or in the measureless reservoir of the ocean, depends on God alone; and he asks no co-operation of ours in conducting and sustaining the wondrous processes of nature in their ceaseless rounds. But in his moral-mediatorial kingdom, it is just the reverse. Here he requires and employs the sub-agency of his people. He works by them, and without them he ordinarily does nothing. He actuates and uses all their efforts, as well as their intelligence, their experience, their desires, and their prayers, in his own grand system, *working salvation in the midst of the earth.* Hence, to work with him, in him, and for him, is alike our superlative honor, encouragement, and duty. And whom shall we exclude from these profits and immunities of his kingdom, or to what favored few shall we give them all in monopoly? Shall we omit to give to the widow with her two mites, to the infant or the orphan, to the stranger in our gates, the patient in his bed, or the pauper at his meal, as really as to the competent and the wealthy, the sublime privilege of universal co-operating with God, in this his own select beneficence? If they have no money, they have some influence; they have hearts and tongues; they can speak and they can pray; and they are capable of eternal benefits themselves, as they cordially and by faith respond to the challenge of coming up to the help of the Lord in this work.

2. Hence there is required a far more comprehensive and a far more extensive system of co-operation among all people, in all our congregations, and in all our neighborhoods, than we have yet seen adopted. The spirit to spread the gospel, is the very piety of the gospel. It is to sympathize with Christ in his philanthropy, and hence is it an essential test of christian character. As such it must be inculcated and enforced on all people. They should be taught,

(1) The individuality of obligation and privilege, in reference to the people of God, universally in the work.

(2.) The importance of sincere, and intelligent, and consistent prayer, *thy kingdom come*, in this cause of God and man.

(3.) The necessity of deliberate, principled, and systematic munificence, giving *something* to the Lord for this object, as regularly as the return of the Lord's day to bless them with its ordinances and its influences.

(4.) The fact that this grand enterprise is our own, that it belongs to the American people, that it is both *American* and *Christian* in its very nature, and that piety and patriotism alike conspire to sustain its progression, till the world, which is the sphere of its jurisdiction, shall become also the field of its victories, and all people shall gladly swell its triumphs.

(5.) The duty of self-denial, for the promotion of the cause of Christ, should

be pressed on the consciences of God's people; in reference to which your committee solemnly believe that there is very little of it any where, and that there must be more of it in all of us, before our own prayers can be answered, and our own hopes realized, for the destined prosperity of the cause in all the earth. And we should think,

(6.) Of all the essential, incidental, direct and reflex advantages accruing to all our home and personal interests, from doing our duty here, to the Lord that bought us with his own blood. They are too many and too great to be *reckoned up in order* in this report. God would more bless us in all our efforts at home and abroad; and to serve Christ herein, and be ultimately endangered, or lose one's reward, is a thing impossible.

The committee on missions to Africa, Greece, and Turkey reported as follows:

A series of events, long bearing inauspiciously upon the mission in Southern Africa, clearly indicates the wisdom of the Prudential Committee, in determining to discontinue that mission, till a more favorable period shall arrive for renewing its operations.

With regard to the mission in West Africa, its removal from Cape Palmas, and its present establishment on the Gaboon river, seems to open before it a brighter prospect of usefulness than it has heretofore enjoyed; and we think that every practicable measure should be adopted to encourage and sustain the faithful and devoted men, who are engaged in spreading the light of the gospel in that dark and long-neglected part of our world.

The mission in Turkey, especially that part of it which is more particularly devoted to the Armenians, is evidently enjoying the peculiar smiles of Divine Providence; and as God has opened an effectual door for the progress of the gospel among that people, it seems a clear call of duty to enter and occupy the field, now ripe for the harvest.

With respect to the mission in Greece, the committee scarcely know in what manner they should report. It has evidently long been laboring under great embarrassments, arising from the measures of the government, and from other unavoidable causes. The excellent men engaged in the mission, we deem worthy of all confidence. Dr. King has long and assiduously labored in that field; but hitherto the anticipated fruits have not been realised. Believing that in the present limited resources of the Board, the principle of concentrated labor should be acted upon, we would respectfully suggest to the Prudential Committee, whether it may not be wise to adopt early measures to transfer this mission to some more hopeful part of the great vineyard.

The report of the committee on the missions to Syria and the Nestorians is as follows:

That they have carefully examined those parts of the report of the Prudential Committee which relate to Syria and the Nestorians, and recommend that they be approved and published. In respect to the Syrian mission, they think, in accordance with the judgment of the Prudential Committee, that this mission should be prosecuted with firmness.

In relation to the Nestorian mission, your Committee would recommend that the position among the Mountain Nestorians be retained, and that the efforts for the benefit of the other portion of the Nestorians be cherished, especially by enlarging the aid given to the schools and the press. In closing our report, we cannot but deeply regret that any agent of a Missionary Society, should feel himself at liberty to attempt to divide the fellowship of Protestants. We fondly hope that we shall have the confidence and prayers of all Christians.

The report of the committee on Eastern Asia and the Indian Archipelago is as follows:

That they have examined the papers referred to them with attention and deep interest, and are satisfied with the views which the Committee have taken in reference to these missions. They are strongly impressed with the importance of the mission to China at this time. God, by his providence, has opened a broad field of operation to the American Board, and he says, in language definite and clear, that it is white already to the harvest. We hope that the missions of the Board may be greatly strengthened everywhere, but especially here.

The committee on the mission to the Sandwich Islands reported as follows:

This important mission, so interesting to American christians, continues to enjoy the blessing and favor of the Great Head of the church. During the past year the physical, intellectual, and moral condition of the inhabitants of the Sandwich Islands has been greatly improved; and renewed evidence has been received of the elevating and happy influence produced by the gospel on the minds and conduct of this once degraded and idolatrous people. The committee recommend that the report of the Prudential Committee be approved and adopted.

In view of the dangers which threaten the inhabitants of the Sandwich Islands from the introduction of popery and other causes, and the condition of the missionaries at the several stations, your committee believe that it is the obvious duty of the churches to furnish this Board with the means of sending speedily more laborers into this field to co-operate with those already there.

REPORT OF THE COMMITTEE ON EXPENDITURES.

At the last annual meeting of the Board, Hon. A. D. Foster, Ebenezer Alden, M. D., Hon. C. W. Rockwell, P. Perit, Esq., and Hon. L. Cutter were appointed a committee to review the expenditures and finances of the Board, and report thereon at the present meeting. This committee submitted the following report:

The committee appointed at the annual meeting of the American Board of Commissioners for Foreign Missions, held in September last, to review the expenditures and finances of the Board, have taken up the subject with a full impression of its importance. In attending to the duties of their appointment, besides much individual attention to the subject, they have held two different sessions at the Missionary House in Boston, devoting, in all, five days to the investigation of the accounts and concerns of the Board.

The committee, in submitting their report, have to acknowledge that they have received from the officers of the Board every facility, having had, at all times, free access to the books and papers of the Society, and the most ample explanations on all the subjects to which their inquiries were directed. The committee are happy to state, before they enter on further details, that the investigation has fully confirmed the belief which they have ever entertained, that the pecuniary affairs and general transactions of the Board are managed with an entire devotedness to the great interests of the cause; with great system, economy, and correctness; and with as much wisdom as can be found in the concerns of any other institution, as extensive in the scope of its operations. This is the general result of their investigations; but they doubt not that a review of the affairs of the Board

is expected from them, somewhat in detail; and although the subject committed to them was more especially the financial condition of the Society, this is so blended with nearly all its operations as to render it difficult to do justice to it, without embracing the general scope of the transactions of the Board. The committee proceed, therefore, to report in the order in which the various subjects were presented to their view.

I. HOME DEPARTMENT.

1. *Publications of the Board.*—These are the Missionary Herald, the Dayspring, the Annual Report, and occasional documents connected with the objects and business of the institution. They all have one design, to diffuse light on the subject of missions—especially of those under the direction of this Board—and to warm the hearts of their readers with the love of Christ and of the souls of men.

The Missionary Herald, by the variety and importance of the information communicated, by the uniformly christian spirit which it breathes, and by the ability with which its articles are written, is made one of the most valuable periodicals of the day. New arrangements for its publication have recently been made, which appear to be judicious, and to promise much benefit. By these arrangements, all the accounts and all the business of distributing and forwarding are brought directly under the care of an Agent, employed at the Missionary House, while the printing and other labor are done by contract. It is believed that by this change, a considerable saving of expense will be made.

The Dayspring is to be published and issued from the Missionary House in the same manner as the Missionary Herald. It is a valuable auxiliary, and under the present arrangement, even at the very low price at which it is furnished, will, it is hoped, support itself. These publications have been placed under the editorial care of the Rev. S. B. Treat, whose services thus far have proved the good judgment with which he was selected for that office. It is intended that his salary be charged to the account of these publications, by which it is hoped it will not be at all burthensome to the general treasury. Besides editing these publications, Mr. Treat will relieve the secretaries of a variety of miscellaneous business, which will enable them to devote themselves more entirely to the important duties of their respective departments.

The Annual Report, known to all friends of missions as a most valuable and interesting document, is published for gratuitous distribution to the friends of missions, and auxiliary societies entitled to receive it.

The contract for publishing it is to be made, separately and independently of other publications, upon the best terms that can be obtained. The other publications are the Annual Sermon, and occasional tracts on topics of particular interest to the Board; all which are printed by a separate contract for each, as in the case of the Annual Report. It is proposed to make a change in the mode of keeping the accounts of the periodical publications of the Board, so that the cost of each may fully appear. These publications the committee deem indispensable to the intelligent prosecution of the great work of foreign missions; and are so impressed with the importance of their wide diffusion, that they trust the Prudential Committee will continue them, and that the friends of the cause will aid in extending their circulation as widely as possible.

2. *Missionary House.*—This subject was fully presented and discussed in the Annual Report of 1841. The committee might consider their duty on this point sufficiently discharged by a reference to that report. But as all may not have it at hand, they remark that this house is the seat and central point of a great and extended system of operations, which have in view the promotion of the knowledge of the gospel throughout the whole heathen world. In this great work, it is necessary not only to enlist talent and labor, but to use system and economy in their application. In the opinion of the committee, this is best accomplished by bringing, as far as

possible, the offices and the transaction of business into one permanent building, designed exclusively for the use to which it is devoted. Every room in the Mission House (except one small apartment) is now occupied in an advantageous and appropriate manner. The furniture of the offices is plain, durable, and of moderate cost, except that of the Committee Room, which was purchased and presented by liberal individuals, and was no charge upon the funds contributed by the churches. The library placed in the Committee Room is composed principally of books relating to subjects, the knowledge of which is essential to the judicious establishment or direction of missions. It has been gathered, for the most part, by donations; but some valuable and important books are every year added by purchase, and if it be not now, it will soon be, the best missionary library in this country, and among the best in the world. The cabinet adjoining the committee room is devoted to the reception of articles sent home by missionaries, illustrative of manners, customs, and idolatry among the people to whom they are sent. It has occasioned no charge upon the funds, except for the cases in which the articles are preserved. In the same building, all the assorting and packing of articles to be sent to the several stations is done; and now, under the new arrangement, the Herald and Dayspring are also there to be prepared, marked, and forwarded.

The whole building is under the care of a faithful man, hired at a reasonable salary, who devotes the time not occupied in that service to the duties of a porter, and assistant in the packing and other labor attendant upon forwarding articles to the missionary stations.

3. *Officers.*—The committee had formed, prior to this investigation, a very inadequate idea of the capacity required in the officers of this Board, and of the labor performed by them.

The treasurer is the officer with whom those who have business transactions with the Society are brought principally into contact. He has the assistance of one permanent clerk, and the occasional aid of another. With this assistance and his own diligent labor, the large sums which are paid into the treasury of the Board, in so many detailed items, and from so many places, are received, and disbursed—often through complicated remittances—to distant missions. Every sum paid into the treasury, and every sum paid out, is properly accounted for; every paper kept in its place; and every letter properly copied. The books are kept by double entry, and a trial balance taken every month, and submitted to the Prudential Committee.

No one can examine, as the committee have done, the course and extent of business in this office, with all the details of accounts and correspondence, and retain a doubt, whether there are too many laborers in this department, or whether their time is faithfully occupied in its appropriate duties. They do not believe that the affairs of any mercantile concern in this country are managed upon a more complete or orderly system, or with more economy, fidelity, and exactness.

In these days, when defalcations and mistakes have been so frequent in the management of public trusts, and so much reproach has been thus brought on the cause of religion and morals, it is peculiarly important that the treasury of the contributions of the churches to this sacred cause should be in the hands of a man who shall add to business experience, high principle and tried fidelity.

The committee have great satisfaction in saying, that they believe this department may challenge the scrutiny of the most critical and the most suspicious; and will bear a favorable comparison with that of any other society in the world.

The executive duties of the Board, other than those pertaining to the treasury department, are performed by three Secretaries, two of whom reside in Boston, and one in New York, who also performs many of the duties of an agent. Their labor is so distributed that each has his appropriate

sphere of action, assisting, without interfering with the other. At the first glance, it might appear to others, as it did to some of the committee, that fewer principal officers, and more subordinates, would accomplish as much, and with less expense. The committee, however, have, after careful investigation, come to a very different conclusion. It must be remembered that the field of labor of the American Board is the *whole heathen world.* The missionary laborers are to be selected with discrimination, and with a view to their adaptedness to the stations for which they are designed. These stations must be instituted, and the first movements directed, by minds which can take a comprehensive, and yet minute, view of the field, and discern where, and in what manner, the labor shall be applied. The instructions to the missionaries should be given by men of liberal and cultivated minds; men who can sympathize with these devoted men, and enter fully into the circumstances into which they are to be brought, on leaving their country forever. They should be men who can lay broad plans, upon general principles, and direct their execution, even in their minute details. They should be men of lively faith, and untiring zeal; not to be shaken in their high purpose by any discouragements or hinderances which may offer, either at home or abroad. Such must be the men who direct and manage the great concerns of an association like the American Board. They cannot be intrusted to subordinates, for their qualifications and experience are not adequate.

In this view, the committee have no hesitation in expressing the belief, that the principal executive officers are not too numerous. Their labors are constant, and to the extent of their strength. The correspondence alone, extending through all parts of the United States, and ranging abroad through every part of the world, is incessant; and the extent of it cannot be understood, without such an examination as the committee have given it. It may be proper to add, that all the secretaries are obliged frequently to address public meetings, and under circumstances always requiring careful preparation.

The compensation allowed the officers of the Society comes properly within the province of this committee; and if it did not, their attention has been so pointedly called to it by letters received from different highly respectable sources, that they could not properly omit to report upon it. These salaries were fixed by the Prudential Committee, under the sanction of a report of a special committee appointed by the Board in 1834.

The committee, on inquiry, are persuaded that these salaries are *no more than a support;* nor are they more than the average of the salaries of the congregational clergymen in the city of Boston. Were these offices vacated, moreover, they could not be filled with men of proper talents and qualifications, at a lower rate. The compensation paid for clerk-hire, copying, and other services, is fixed by the Prudential Committee, some of whom are in the way of hiring similar services, and they are designed to be a fair compensation, and no more. In view of all these facts, can the most strenuous advocate of retrenchment ask for a lower standard of remuneration? Would the great cause of missions be promoted by a curtailment, which should leave these faithful servants of the christian churches at all dependent on their friends for the means of livelihood?

It may be proper here to remark, that more than one third part of the salaries of the officers is paid from a permanent fund, long since provided; and does not become a charge on the annual contributions of the churches. The committee are aware that this does not affect the ultimate result, but it does diminish the immediate burthen of this charge on the treasury.

4. *Permanent Funds.*—The permanent funds of the Board may be divided into two classes—(1.) The fund for the officers, the income of which goes to defray part of the salaries, and amounts to $44,505 47; from which should be deducted the loss of about $4,000, on the investment in the stock of the Oriental Bank. This fund was made up in part by contri-

butions for this specific object, and in part from the profits of the Missionary Herald. (2.) The general permanent fund, amounting to $47,440 06, and embracing the Missionary House, the cost of which was $22,613 61.

The committee are well aware that public opinion in the christian community is not in favor of permanent funds, as connected with religious charities; and they trust it will not be adopted as the policy of this Board to make further accumulations, except as far as it may be necessary, in consequence of specific bequests.

They deem it prudent, however, to retain such permanent funds as are now held by the Board, in order that in the heavy engagements often pending with their bankers in London, through whom a large portion of the payments to the mission stations are made, there may be a sure reliance in case of emergency. The credit of the Board might otherwise, under circumstances of unexpected difficulty, be in some degree impaired, which would prove an incalculable evil.

The committee recommend that these funds be kept in the most perfect securities obtainable, avoiding local stocks, and personal obligations, and preferring the stock of the United States, or that of States of the highest financial standing, such as Massachusetts or New York.

5. *Agencies and Agency at New York.*—The attention of the committee has been directed to the Agency at New York. They are of opinion that as it is central to an extensive region of country, as well as to the operations of an important auxiliary society, it ought to be maintained. It constitutes a connecting tie between the American Board and its auxiliaries in the west and south, and in a measure identifies the Board with the Christian community of the great city where it is located. It is very convenient in managing both the receipts and the disbursements of the Board; and it is particularly important when viewed in connection with the residence of one of the secretaries in that city.

The committee are well aware with how much jealousy and impatience the travelling agents of the different religious societies are regarded, since their number has so greatly increased; and it is hoped that the time is not far distant when they can be dispensed with, in part, if not entirely. They believe, however, that the time has not yet arrived; and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper interest in missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered if they had been withdrawn. Nor can they be entirely relinquished until, on the part of all the friends of missions, contributions are made with steadiness and system, under the influence of *principle*, and a *conscientious regard to duty*.

6. *Debt.*—In regard to the debt of the Board, which has agitated the churches so much and so often, the committee do not see how it is to be avoided, but by the regular, systematic contributions of the churches, and by following out, in the appropriations and expenditures of the Board, the principles indicated in this report, by which they are in fact now, in a great measure governed.

It is believed that private Christians have yet much to learn, and more to practise in regard to laying by, systematically, for the cause of Christ as the Lord hath prospered them.

The American Board are but agents. The cause committed to them is that of the churches as members of the body of Christ. The agents can do no more than the churches give them the means of doing.

The appropriations are made by the Board in the month of July for the year commencing the following January. They are of course made in utter uncertainty as to what may be the contributions of the churches. If at the end of the financial year the collections fall short of the expenditures, there must inevitably be a debt. But the committee do not see in

such a debt, especially when moderate in amount, any very formidable evil; and they believe that it will be promptly discharged by the christian community when the fact is made known by a proper appeal from the Board. The experience of the past would fully justify this opinion.

The committee cannot doubt that on this subject the management of the Prudential Committee will be such as always to command the confidence, and, in case of need, the support of the friends of missions.

II. MISSIONS.

The committee approach this subject with great delicacy, regarding it as one of vast importance. It cannot be supposed that an examination by this committee, however thorough, could enable them to form so correct an opinion of the state and prospects of the missions, as would warrant a decided recommendation of any material change in the system adopted by the Prudential Committee and executive officers, who have watched over this great enterprise from its commencement, with so much ability and such faithful devotedness. They are the more willing to avoid any detailed expression of opinion on this subject, as they understand the Prudential Committee have in contemplation such changes as have been suggested by their own experience and observation.

The executive officers and Prudential Committee are careful in matters of detail, and fully awake to every thing which can have an influence upon the great object at which they are aiming.

The committee confine themselves, therefore, to a few suggestions, calculated, as they trust, to insure more regularity and system in some of the operations of the Board, as well as to promote economy and efficiency in all.

1. *Estimates, Salaries, and Outfits.*—It is very evident that in order to a complete management of this great enterprise, a *thorough* and *rigid system* must be carried through *every ramification of it.* The Prudential Committee cannot make proper appropriations, without accurate estimates from the missionaries; and the whole conduct and management of the missionaries has an important bearing on all the financial arrangements of the Board. Their statements, therefore, should be full and accurate; and their estimates made with judgment and forethought.

These estimates should be made with a full recollection of the origin of the funds of the Board, derived as they are, to a great extent, from the small contributions of those who are enabled to make them only through great self-denial, prompted by their love of the cause. When with these estimates before them, the Prudential Committee have made their appropriations to the different stations, the missionaries should *rigidly conform to them.* Any deviations from this tend to confusion; and the committee are pained to say that they have too frequently occurred. The accounts of the missionaries should be full and in detail, accompanied by proper vouchers, and rendered at stated and regular periods. And should there be any excess of expenditure on their part, beyond the limit prescribed by the Prudential Committee—unless in the most extreme emergency—the committee conceive that it should be considered as a great *practical evil,* and corrected by the most decisive measures, even (if need be) by the protesting of their drafts.

In the support of missionaries, salaries are to be preferred to the common-stock system; as the accountability is thus more direct and personal, and the estimates of expenditure more certain.

In the outfit of missionaries, the committee find that there has been a gradually increasing expenditure. There is indeed a limit fixed by the Prudential Committee; but it has of late been much more frequently reached than it was in former times. The committee feel constrained to remark that the missionaries in going out should feel the necessity of strict economy, and limit themselves to those articles which are indispensable for their comfort in their places of labor.

2. *Return of Missionaries.*—This has constituted a very heavy item among the demands on the treasury, and requires to be checked by prompt and decisive measures. There seems to have been of late years, in some instances, a falling off from the high resolution which prompted the earlier missionaries of the Board to act as soldiers enlisted for the war, and not to abandon their posts until, by the providence of God, they were disabled or called to their final reward.

The committee take this opportunity to express their unqualified admiration of the talents, piety, self-denial, courage, and devotedness of the American missionaries as a body, and do not intend to reflect upon those who have in times past returned. They well know that there are among them some of the most faithful and devoted men who have ever entered the field.

Their object is to present a *caution* and *rule* for the future; and to appeal to the missionaries themselves for the proper remedy of the evil complained of.

The consecration of the missionary is emphatically a total surrender of all his powers to the great work to which he is called, and this service may not be hastily assumed, suspended, or set aside. It involves the surrender of many of the most endearing earthly ties. His native land and the friends of early years are to be left in obedience to his high vocation; and cherished only in remembrance, and by such imperfect modes of communication as distance admits. He must look at these sacrifices as made for life; his home is in his field of labor, *there to live*, and *there to die*. The committee have given their attention to the various reasons assigned by the missionaries for leaving their stations, and they are constrained to express the opinion that some of them are insufficient; and they submit whether even sickness, in ordinary cases, should be deemed an adequate cause, especially when not sanctioned by the permission of the Board. In most cases, their permission can be obtained; and when the return of a missionary is thus permitted, care should be taken to accomplish it in the most direct and economical manner.

3. *Return of the Children of Missionaries.*—The return of the children of missionaries to the land of their fathers has received the attention of the committee; and on a subject so near to the hearts of these devoted men, they are happy to say that it has not increased the charges on the funds of the Board, but, on the contrary, has occasioned less expense than would have been incurred, had they remained with their parents abroad. This is owing to the fact that most of them are supported wholly, or in part, by their family connections, or by those who have adopted them from christian sympathy; and that, by the rule of the Board, they cease to receive any allowance in six years after arriving in this country. The committee are happy to add that a large portion of them promise to become ornaments to the christian church; and not a few will probably devote themselves to the missionary work.

The committee have noticed that the expense of the annual and other stated meetings of the missionaries is considerable. They would not undervalue the importance of these meetings, nor the advantage and comfort which the missionaries find in them; but they would submit to them the propriety of making the expense of them as light as possible. They make the same remark with regard to secular agencies employed by the missionaries, regarding which a tendency to an increase of expense is observed.

4. *The Press and Printing in Foreign Countries.*—The committee find that the management of the press and preparation of books at the printing stations involve large demands upon the treasury of the Board, and the time of the missionaries; and that the tendency is to increase beyond the proper limits of the society.

This subject is connected with the foreign operations of the American Bible and Tract Societies, by whom a portion of the expense is borne; and

the comitttee think that so far as may consist with the best interest of the missions, this Board should endeavor to free themselves from this charge, that the missionaries may be exclusively devoted to the great work of preaching the gospel.

5. *General Remarks.*—The desideratum in the management of missions is to secure the greatest efficiency and largest results from the means employed. In view of this, the committee are of opinion that the Prudential Committee, in the changes which they have under consideration, might advantageously be guided by the following suggestions.

The main strength of the society should be concentrated upon stations offering the promise of important results. There is usually much waste of resources in scattered efforts.

Feeble and unpromising stations, where other societies have their laborers, might properly be relinquished, when no special reasons induce their continuance. The mission to Greece falls in some measure under this class; and it may well be inquired whether the labors of this Board in the regions near the Levant should not, for the present, be confined to the languages of the Armenians, Nestorians, Jews, and Arabs.

The mission at Ahmednuggur needs to be enlarged because of the peculiar and interesting fact that the gospel is affecting powerfully a whole caste of the inhabitants; and, if either of the present missionaries should die, what is already gained might be lost.

In view of the fact that there are English laborers at Bombay, it may be a question whether the mission there should not be given up, and the laborers sent to Ahmednuggur, to Madura, or elsewhere in the interior of India.

If the printing now done for the Tamil missions cannot be done cheaper by contract than by the printing establishment at Madras, the station there should become principally a printing establishment, and the mission not be enlarged.

As China is a field of such vast extent, it would seem advisable to concentrate in that empire all the missionaries who have studied the Chinese language.

The committee make these suggestions with great delicacy, as worthy of the continued examination of the Prudential Committee and officers of the Board; and they have a perfect confidence that in their hands the whole subject will be properly disposed of.

In *conclusion*, the committee cannot but express the high satisfaction which they have experienced in this investigation, the result of which they now unanimously present. A correct judgment cannot be formed of the vast concerns conducted by this Board without a knowledge of its transactions in detail. Having gone through with this investigation with great care, the committee feel warranted in saying, there is every reason to be satisfied with the expenses of the home department and the direction of the missions.

The Prudential Committee and executive officers are men of sound judgment, faithfully devoted to their work, who feel a deep interest in the cause of missions; and act under a lively sense of their responsibility to the churches. The committee commend them to the well merited confidence of their fellow Christians—that confidence which has in times past been so fully reposed in them—and they would say to all the friends of missions that the cause is one from which Christians must never withdraw, and in which they can never slacken their exertions until the kingdoms of this world have become the kingdoms of our Lord and of his Christ.

P. PERIT,
C. W. ROCKWELL,
A. D. FOSTER,
LEVI CUTTER,
EBENEZER ALDEN.

HOW FAR THE AMOUNT OF THE BOARD'S INDEBTEDNESS IS UNDER THE CONTROL OF THE PRUDENTIAL COMMITTEE.

On this subject Dr. Anderson submitted the following special report:

We must first describe what is meant by the debt of the Board. It is not what a merchant commonly means, when speaking of his debts. He acknowledges, it may be, that his liabilities amount to some thousands of dollars, but then he remembers that a greater sum is due to him, and offsetting his means of making payment against his debt, that no longer appears an object of solicitude. But the Committee have never troubled the christian community with this species of indebtedness. The debt which has stood charged against the Board for several years past, has always been *the excess of what it owed beyond its means of making payment.* The mere admission of such a debt by a merchant would be a confession of bankruptcy and destructive to his credit. It has not been so, however, with the Board, and for the following among other reasons: 1. Whenever the debt has been large, effectual measures have been taken to reduce it. 2. The great commercial house in London, on whom its bills of exchange are chiefly drawn, appears to be aware that christian benevolence, when directed to the accomplishment of a commanding object of enduring interest, like the conversion of the world to God, is more to be depended on, than mere skill in trade. 3. The permanent funds of the Board are greater in amount than the debt has ever been; and, in the last resort, even that portion of them which the Board itself has no power to spend, because the donors gave only the interest to be expended, might, doubtless, by a process of law, be made available to the discharge of its liabilities. Though this would involve the dissolution of the missions and the failure of the whole scheme, yet a permanent fund to a certain amount that cannot be applied to current expenses, is an important, if not indispensable, safeguard to the credit of the Board in the commercial world.

At any rate, it has been deemed safe and proper always to state the accounts of the Board so that the community may see, from time to time, just how far the institution is beyond or within the line of safety. The thirteen thousand dollars, reported as the debt of the Board at the present annual meeting, were just the excess of its liabilities beyond all its means of making payment at the close of its financial year—not including of course the permanent funds.

Thirteen of the missions—namely, all those in Asia with those in Borneo and Greece—are sustained by means of bills of exchange drawn by the Treasurer on a banking-house in London. These bills of exchange form a better remittance for those missions than specie, as they can be sent by mail, and oftener, and in smaller sums, and with less trouble, and without the cost of insurance and freight, and without the loss of interest. In general they are remitted monthly, or once in two months, and about the same amount is sent from month to month. The bills are sold by the missions, and thus are converted into money. The monthly remittance to each mission is equal to the estimated monthly expenditure; that is, it is a twelfth part of the annual allowance to the mission. It follows, that the bills cannot accumulate in the hands of the treasurers of the several missions, and that those which arrive and become due in London are about the same in amount, from month to month, with those which are sent from Boston. It also follows that after these bills of exchange have once completed their revolution in their appointed orbits, it makes little difference in the amount of the Board's indebtedness, at what period in their revolution they are charged in the Treasurer's accounts, so long as this mode of re-

mittance is continued; for they are scattered along through every month in the year in nearly equal proportions, and while new bills of exchange commence their revolution and are entered to the debit of the Board, the like number terminate theirs and come up for final adjustment. While, therefore, this mode of remittance continues undisturbed, it makes little difference on the debit side of the accounts, whether the bills are charged when remitted, or on reaching the mission, or on coming to maturity in London.

The usage of the Treasurer is to charge the bills as soon as they are remitted. This is due to the banking-house in London, which, through its agent in Boston, makes itself responsible for the payment of these bills of exchange before they are sent; the extent of their claims ought to be known by the community that furnishes the means of payment. This is due also to the community; for these bills of exchange are as truly a remittance of money, as the sending of so many bank-bills from Boston to New York, and the Board is held firmly bound to redeem them in specie, or its equivalent, and the community ought to know the extent of the liabilities. Moreover,—and this consideration alone would be decisive,—if the bills are not charged until they have completed their circuit, and a war or any other cause should break up the present arrangement, and compel the Board to resort again to the remittance of specie, all the missions which are sustained by this means, would inevitably be charged with double their actual expenditure for the greater part of a year following this event; and the Board would suddenly fall into arrears, and that too, probably, in circumstances very inauspicious. For not only would specie have to be bought to take the place of the bills of exchange in the monthly remittance, (which of course would have to be charged at once,) but for months the bills that were performing their revolution would be arriving in London and demand payment there. The pecuniary accounts of the missions to India in the years 1827 and 1828, comparing them with the two previous years, afford an illustration exactly in point, to which the Board is referred. The charges against these missions in those two years, instead of being $20,000, or the actual amount of their expenditure, were, in the one year $42,000, and in the other nearly $32,000, and a debt was the consequence. To all this it should be added, that this method of stating the accounts gives the only true representation, and is the only mode that can possibly insure the requisite degree of caution in multiplying obligations, or in using funds that are on hand.

It is proper to say, that this method of stating the accounts and the debt of the Board, has the merit of commending itself to some of the best financiers in the world.

Now how far is the Board's indebtedness under the control of the Prudential Committee? It is obvious, that the amount of the balance in the accounts of the Board, at any period of time, is necessarily affected by the proceedings of the Committee, and is greater or less according to the amount of their payments and remittances. The debt is, therefore, to a certain extent, within the control of the Committee. They *can* increase it. The public, however, will decide, in view of the proper evidence, whether they pay out more money than they ought; and it is presumed that the statements of the Committee as to the facts in the case will not be questioned. But every one must see that it is not in the power of the Committee to reduce the remittances and expenditure below a certain point, without actually curtailing the missions. Under the present system, the expenditures of the missions during any one year, is nearly a fixed and well known sum. The system is this. Each mission sends annually to the Committee its estimate of the necessary cost of its several families, native helpers, boarding-schools, free-schools, printing-establishments, etc., during the next year. With these estimates from the missions, and their own estimate of the probable receipts of that year, the Committee author-

izes a certain amount of expenditure in each mission, which is not to be exceeded without special permission. This action of the Committee is in the month of July, to give time for the missions to hear, before the year commences, what sum is placed at their disposal. The missions then, acting as organized communities, adapt their plans and proceedings to this allowance, and should they receive less, they will be in debt at the end of the year. Nor *can* they curtail their expenditures, except by dismissing schools, school-masters, boarding-scholars, native helpers, etc. Nor will they do this without the most urgent reasons, as it would be sacrificing their means of usefulness and their good accomplished.

We come then, to the following conclusions, viz:

1. The debt of the Board is what it owes beyond its means of making payment.

2. Whether its bills of exchange are charged when they are sent from Boston, or not till they arrive in London, this will not affect, materially, the amount of the debt of the Board, if there is one, at the end of the year.

3. No other mode of stating the accounts, than the one now pursued, would be either true or safe, nor so equitable and beneficial to all the parties.

4. The *expenditures*, under the present system, are the fixed and known quantity at the basis of our calculations; the *receipts* are the variable and unknown quantity; and the *debt*, where there is one, is generally in consequence of the variable and uncertain nature of the *receipts*.

5. The expenditure of the year, after it has been authorized by the Committee in the July previous, and so far as authorized, is only in a very small degree within the control of the Committee.

6. Therefore the debt, when it is occasioned by a fall in the receipts below the authorized expenditure,—supposing the authorizing of that expenditure to have been proper in the circumstances, and that all proper efforts have been made to obtain funds,—is not a thing for which the Prudential Committee is equitably accountable.

The debt of the last six years is believed to have been of this nature So also is the debt now existing; which happily is a third less than the Committee expected it would be only a month before the year ended; and not a fourth part of what it threatened to be when the circular letter to the pastors was sent in the month of March last.

The committee to whom the foregoing document was referred, consisting of Chancellor Walworth, A. Champion, Esq., Orrin Day, Esq., Hon. E. T. Foote, W. Hubbell, Esq., H. H. Seeyle, Esq., and Hon. Charles W. Rockwell, subsequently made a report, which is as follows:

That they have carefully examined the statement referred to them for consideration, and they most fully approve the manner in which the accounts of the Board have been kept, for the purpose of showing at all times the extent of the liabilities of the Board, in reference to its ascertained and certain means of payment. Justice to the London banking house—whose agent in Boston guaranties the acceptance of the bills of the agents of the Board, previous to their being remitted to our missionary stations—also requires that such bills should be charged to the debit of the account as soon as they are drawn and transmitted; so that the agent of the acceptors may at once see, by looking at that account, how far such acceptors are contracting liabilities upon the credit of funds actually under the control of the Prudential Committee, and to what extent they are to rely merely upon the honor and good faith of the American churches, in connection with this Board, to furnish the future means of meeting and discharging such liabilities when the acceptances become due and payable.

The Prudential Committee should in no case unnecessarily contract debts, or induce their bankers in London, or elsewhere, to assume responsibilities beyond their known means of payment. But in making their arrangements for the anticipated expenditures of an entire year in distant parts of the world, and for the remittance of funds to meet those expenditures by monthly drafts and acceptances, they must necessarily depend, to some extent, upon the anticipated receipts into the treasury of the Lord by the contributions of the churches during the same period. When, therefore, by any unforeseen and unexpected falling off in those receipts, the amount is less than could reasonably have been anticipated, the Committee will be compelled, from time to time, to draw and transmit bills to the missionary stations, to meet previously authorized expenditures, which will necessarily exceed the means then on hand. And in this way it sometimes happens that the Board becomes indebted beyond its then means of payment, without any fault or improvidence whatever on the part of the Prudential Committee. But as the bills drawn for these distant stations are generally payable several months after sight, and require considerable time for their transmission, etc., the Board has hitherto been able to raise the means before they became due and payable, so that the high credit of its bills, and the confidence of its London bankers remain unimpaired. To retain that confidence, however, and to preserve that credit for the future, it is necessary that, by steady and systematic contributions, the churches should supply the Prudential Committee of the Board, from year to year, with ample funds to meet its annual and necessary expenditures. And as the loss of that credit which the judicious management of the officers of the Board has built up, and hitherto sustained, during an unparalleled period of pecuniary distress, must involve a large increase of annual expenditure, even to sustain us in our present limited operations for evangelizing the world, your committee rely with confidence upon the continued and regular contributions of the friends of missions to meet every draft which, in any emergency, the Prudential Committee may find it necessary to draw upon the sole credit of the plighted faith of the American churches in connection with this Board.

Nor is this all that our Divine Master has a right to expect from his professing children in this most favored land, where industry and economy can scarcely fail to secure to every one, not merely the necessaries, but also many of the superfluities of life, in addition to all the proper calls of the most extended christian charity. He who gave up all for us, and who by the light of his gospel has raised us so far above the hundreds of millions of the heathen world, has also placed in our hands his great commission to spread that blessed light as far as the curse of sin is found; so that every soul for whom the Savior died, may have an opportunity to be illumined by its rays. He has a right, therefore, to require of us, not only to sustain the present operations of this Board by our regular and continued contributions to its funds, but to increase these contributions, from time to time, that those operations may be more and more extended, until the whole world shall bow to the sceptre of King Emmanuel.

And in the mournings and the rejoicings of that great day, at the bare thought of whose dreadful retributions the best of men do tremble, when the humble followers of the Savior from these American churches stand at his right hand, surrounded by the thousands who have been redeemed from among the heathen through the instrumentality of this Board, they will have no cause to regret any slight sacrifice of earthly enjoyments which they have made to continue and extend its heaven directed operations.

MEASURES FOR OBTAINING MISSIONARIES.

On this subject Mr. Greene submitted the following special report:

As the New Testament clearly indicates that PREACHERS are to be the principal instruments in converting the world to Christ, every enlargement of plans and every more vigorous movement contemplated in this work, must require an augmented number of missionary preachers. Where are they to be found? or how are they to be raised up and qualified and brought into the work? All the principal missionary societies in England, France, Switzerland, and Germany, have seminaries expressly for the purpose of training missionaries. Such a measure has been suggested as being desirable in this country. Whether it must ultimately be resorted to remains yet to be seen. At present the number of missionary preachers, who are ready to be sent forth, is by no means equal to the openings and calls from the heathen world, or to the pecuniary ability of our christian community. If this Board should resolve to-day to send out a hundred preachers to the heathen during the next twelve months, and the friends of missions should spontaneously fill the treasury with the requisite funds, where could the hundred well qualified missionaries be obtained? We trust the same Lord who should enlarge the hearts of his people to resolve thus, would also, by his Spirit, call forth the qualified men. If we should resolve to go on enlarging the missions by adding fifty or a hundred missionaries a year, for the next quarter of a century, and no pecuniary obstacle should be in the way, where and how could the preachers be found for carrying out the plan? Our resort must be to the special interposition of the Head of the Church.

It is high time for the friends of missions to look forward and concern themselves on this point. Good missionaries are not to be made in a day. Admitting, in the highest sense, that they are to be called of God to this work, and that their primary and most indispensable qualification is to be wrought by his Spirit; still, as we are not to expect miracles, the training, in addition to this, must be a work of years. What foundation shall we lay? what measures would a wise forecast lead us to adopt, to meet the call which may, and we hope will, at no distant day, be made for preachers to the heathen?

On this point a few hints will be thrown out here.

1. The promotion of piety in the churches is essential—that piety which consists in love to Christ, cherishing his spirit, and obedience to his will. In the present stage of the missionary work, it can hardly be possible that a readiness to engage personally in it will not correspond very nearly with piety in the churches. There is no other solid basis for it.

2. Appropriate means must be employed for extending and strengthening the missionary spirit generally. Disseminate information respecting the condition, wants, and claims of the heathen, and the duty of Christians to send them the gospel. Whatever awakens and cherishes a scriptural missionary spirit generally, prepares men to devote themselves personally to the work. Leaven the whole mass of society with this. Strive to kindle it in every mother, and through her in every nursery. There would be more young men like Samuel J. Mills, if there were more mothers like his. A great increase of good missionaries, without a great increase of the missionary spirit in the community, must not be expected. Let the public sentiment and piety of the community be missionary in its character, and they will call forth devoted missionary laborers.

3. Special efforts must be made to awaken the missionary spirit in young

men pursuing a course of liberal education. Let pains be taken to instil missionary intelligence and the missionary spirit into them, in all the stages of their study—in the preparatory school, the college, and the theological seminary. Do it by periodicals and tracts, by visitation and addresses and private conferences. This would be following up and maturing what had been done in the family. Such were the measures adopted during the five years before the operations of the Board were arrested by the great revulsion in 1837; and the result was that at the close of that period thirty-four missionaries were under appointment, and still larger numbers were known to be coming forward for future years. Such, essentially, were the means employed, and most successfully too, by Mills and Hall and Richards, to bring others to sympathize with them in their self-consecration to the work of Christ among the heathen. In this manner young men, in all stages of their education, who have devoted themselves to the missionary work, may be most efficient agents in inducing others to follow their example.

The influence of professors and teachers in our seminaries of learning may be salutary and powerful on young men under their care, both by the information which they may impart, and by holding up the work of subjecting this world to Christ, as the noblest work to which the highest intelligence and the most devoted piety can aspire. A professor in one of our theological seminaries has recently delivered to the students there fifteen lectures, prepared with much labor and research, on the history and present state of protestant missions throughout the world. Great interest has been awakened. A field of enterprise, if not opened anew before those young men, has been graphically delineated, as claiming their thought and effort; and whether they go abroad or remain at home, their character and labors for life, as bearing on the christianization of the world, will probably be affected by this course of instruction, and through them the character and labors of thousands more.

4. Furnishing the pecuniary means for promptly sending forth and sustaining all well qualified persons who are disposed to go, is another important measure for obtaining missionaries. Let the churches in this manner do their part and call upon the young men, and they will come. That same spirit in the churches which pours forth the treasures, will pour forth from the same bosom the sons and daughters.—Not in a day; but give them time to decide on their duty and qualify themselves, and they will stand up and say, Here are we; send us. Here too we may be instructed by the experience of the five years ending with 1837. The contributions to the treasury during that period were known to be adequate to sustain the missions, and to send forth all suitable candidates for missionary employment. And what was the consequence of debt, curtailment and the detention of missionaries, which followed? Let the experience of the Board from 1837 to this time tell, when the number of candidates is too small to supply the places of those whom death or other causes annually remove from their field of labor. If the churches are so much in earnest in converting the world to Christ as to furnish all the necessary pecuniary means, the young men, coming forth from the bosom of that church, possessed of its spirit, and witnessing its example, will not suffer the responsibility to rest on them, of withholding the gospel from the heathen, by refusing their labors to go and carry it. When all else is ready and the churches say, Who will go for us? they will respond, Send us.

5. Appeals may be made to those who have recently entered the ministry at home, and even to settled pastors. Surely the absolute destitution and hopelessness of the heathen, without the gospel, contrasted with the condition of an intelligent christian church and congregation, furnished abundantly with all means of grace, except stated preaching and pastoral care, may, in some instances at least, justify even a settled pastor in break

ing away from his flock and going forth to save the perishing. And where the spirit of Christ governs both him and them, the separation may be the occasion of rich spiritual blessings to both parties, and the influence of the example may be wide and salutary.

6. In some instances, where peculiar services are wanted, requiring peculiar qualifications, application may be made directly to young men believed to possess those qualifications, even if they are not previously known to have consecrated themselves to the missionary work.

By the combination and employment of such means as these, it is believed that the number of missionary candidates may be made and kept as great as the enlarged plans of the churches for their services shall require. The piety and the self denying and laborious zeal of these missionaries will be commensurate, so to speak, with the piety and zeal of the churches from which they come forth and whose servants they are to be. But the churches must remember that some of the means spoken of above for raising up an adequate number of missionaries, can be effectually employed only by the churches themselves. In them must be this living, all-pervading, unquenchable, controlling zeal for having Christ preached every where and all men brought to believe on him. From them must flow forth the treasures which shall carry forth and sustain all who shall be ready and qualified to go. In the families of the churches must be that consecration of sons and daughters, and that early indoctrination on the subject which will result in the firmly-based, symmetrical, and enduring missionary character.

The course here proposed would, it is believed, lead young men to devote themselves to the missionary work under circumstances, most favorable to their happiness and usefulness in it. It is highly desirable that their decision on this point should be made early, should be as nearly as possible spontaneous, and on their own responsibility, after a careful examination of the subject.

It should be made early, that the candidate may become familiarized with the work, and thoroughly imbued with the spirit of his calling; that he may have time to look at it in all its aspects, count the cost, and gird himself for the toil and hardship which may be before him.

The consecration to the work should be spontaneous—from the decided impulse of his own mind—his understanding and conscience and heart all leading that way. That candidate for the foreign missionary service is not likely to be in the highest degree efficient, who can feel contented to stay at home; or who is induced to decline the work by the prospect of being detained a year or two from his field of labor. To make him the best missionary, he must look toward the heathen, and say with Paul, Wo is me, if I preach not the gospel.

The decision should be made on the candidate's own responsibility. There is too great a tendency in young men to devolve the responsibility on their ministers or teachers, or on the officers of missionary societies; and if these do not say they ought to go to the heathen, or if they express doubts about it, to feel absolved from all further obligations. Is this right, and does it promise well for the speedy conversion of the world? Should not all candidates for the gospel ministry faithfully investigate their individual duty in this matter? The more minds there are turned towards the heathen world with feelings of interest and personal responsibility, the better. No course should be adopted by conductors of missionary societies, or others, which would tend to take off this feeling of responsibility from young men, whether preparing for the ministry or already entered upon it. The steady aim should be to strengthen and extend it. It is at this point, that the principal objection lies to making application to individual young men who have not already consecrated themselves to the foreign missionary work, or are not known to be at least seriously considering the subject. The ranks will be in danger of being filled with those who will not make

well-principled and mature missionaries, such as those are likely to become, who decide early, decide spontaneously, and decide as the result of their own reflection, and on their own responsibility.

ENCOURAGEMENT THAT MEANS WILL BE SUPPLIED FOR THE ENLARGEMENT OF THE MISSIONS.

In relation to this topic, Dr. Armstrong presented the following special report:

The present condition of the missions under the care of the Board, the aspects of Divine Providence toward them, and the movement of the Holy Spirit in connection with the labors of the missionaries, indicate the duty of giving them enlarged means, for the more vigorous prosecution of their work.

If they are longer confined to the limits which the necessities of the Board have imposed on them for six years past, most of the missions must witness a sad waste of the fruits of past labor, and suffer serious injury in their plans and prospects.

The question of their enlargement rests with the christian community, which has sustained them hitherto. From their decision, in this matter, there is no earthly appeal. When their offerings to Christ, for the publication of his gospel, have been faithfully applied to that object, the powers of the Board are exhausted, and its work is done.

It is important then to inquire, what is the desire and purpose of the people of Christ, for whom the Board acts? Is there reason to believe they will supply means for the enlargement of the missions?

Their ability to do this has been discussed on former occasions. Portions of the christian community have long made contributions, on a scale which, if it had been universal, would have been sufficient for this purpose. Yet the ability of those churches does not exceed the average ability of the whole community for which the Board acts. They have not been impoverished or exhausted by their contributions. They are as ready now to go forward and meet the growing wants of the work, as they have been at any former time.

Of the ability of the great body of Christians, whose almoner the Board is, to supply all needed means for the vigorous prosecution and steady enlargement of the missions, there can be no reasonable doubt.

Will they do it?

If God calls our missionary brethren to such enlargement, opening before them new doors of entrance and of utterance among the unevangelized, waking up around them earnest inquirers after the truth, and multiplying their calls and facilities for the publication of his gospel, then his power and faithfulness may encourage our confidence, that he will incline the hearts of his people to prosecute the work with a corresponding increase of zeal and liberality.

The increased susceptibility of the public mind throughout our country to religious impressions, and the increasing power of divine truth over the hearts and lives of the people, present another ground of encouragement to go forward in the missionary work. These are seen in the respect paid by individuals and by public institutions to the Sabbath; in the increased attendance on the public worship of God; in the growing demand for religious reading; above all, in the blessed revivals of religion which have never, in any former year, been at once so numerous, so extensive, so powerful, and so much in connection with the ordinary means of grace, and under the regular ministrations of pastors, as since the last meeting of the Board. Whatever may have been true in other times, we may safely pre-

sume in our day, that missionary feeling and effort will advance hand in hand with that religion which has revealed truth as its basis, and the Spirit of God as its author.

Nor ought we to overlook, in enumerating the grounds of encouragement to go forward now in our work, the favorable prospects as to the business and finances of the country, which, commencing at the great commercial centres, seem to be fast pervading the land, and in whose promise experienced and sagacious men of business cherish strong confidence.

Should these prospects be realized, the favorable change wrought in the principles and habits of multitudes, by the season of pecuniary depression and distress through which our country has passed, encourage us to expect from them more liberal contributions to the cause of benevolence than they have formerly made Habits of industry and economy, and sober and scriptural estimates of the true value and proper use of wealth, are the abundant sources of christian charity. Many of the people of Christ have learned lessons on these subjects, in the dark and cloudy day of adversity, which will not be forgotten or disregarded when the clouds disperse and the sun shines upon them. There are indications of a change already commenced in the current sentiments and practice of Christians, in regard to the employment of wealth, and to their duty and privilege as stewards of God, which, in proportion as it prevails, will fill the treasury of every institution that wisely labors to promote the Redeemer's cause, and the present and future welfare of men.

The pecuniary straits through which the Board has passed since 1836, and the repeated calls made upon its friends to sustain the missions, when they could do this only by such efforts and self-denial, as had not previously been necessary, have led many to examine its principles and modes of operation, as they had not done before. Hence there is now a more familiar acquaintance with the work than formerly. Many have more definite notions of its several parts, in their relations to each other, and to the great object of effort. Its progressive character is better understood. The interest now felt in the work is more intelligent, and the support given to it partakes less of impulse, and more of principle. This may encourage our hopes, that it will be more steady and permanent, and will more readily adapt itself to the increasing wants of the missions.

Closely connected with this is another ground of encouragement, in the increased sense of individual obligation and personal responsibility in connection with this work. This was perhaps the most strongly marked feature of that memorable meeting of the Board at Philadelphia in 1841, and of the impulse which went out from that meeting to every part of our country. The impression thus made upon the churches for which the Board acts has been abiding. Multitudes of pastors and christian people now feel as they did not a few years ago, that the Board is simply an agency, to facilitate their performance of a work which Christ has intrusted to them, and for which he holds them responsible. They watch the progress of the cause with deeper solicitude than formerly. They respond more promptly to appeals made in its behalf. There is more spontaneous movement for its support. The subject occupies a more prominent place in the instructions of the pulpit, and in the social circle where Christians meet for prayer and mutual exhortation.

The number who contribute statedly to the support of missions has very much increased since 1837. While we have no means of ascertaining with accuracy how great this increase is, the observations made in many different congregations in town and country, seem to warrant the belief, that the number has nearly or quite doubled.

Many who then gave large sums, have, in the change of times, been obliged to reduce the amount of their contributions; but a larger number who formerly gave less than five dollars annually, have increased the amount of theirs. And the necessity laid upon auxiliary societies and

churches, to gather their annual offering to the cause, from a greatly increased number of donors, has led to more system and thoroughness in their annual collections.

There is an increasing readiness in many parts of the country to form associations and auxiliary societies for steady and systematic effort, and the number of such organizations is much greater now than it was six years ago.

Juvenile missionary associations in families, neighborhoods, seminaries of learning, and Sabbath schools, have multiplied within the last three years; and they are steadily increasing in number and in the amount of their contributions.

During the same period there has been an evident increase of interest in the monthly concert of prayer. Pastors and others who conduct that meeting, make more careful preparation for it than formerly. It is attended by larger numbers, and with livelier interest. Larger contributions are there made, and there is an increasing disposition to apply them to the special and appropriate object for which prayer is offered.

These remarks respecting juvenile associations and the monthly concert of prayer, apply with more force to some parts of the country than to others. But the reports of the agents of the Board justify our confidence, that, with some local exceptions, and in different degrees, they are true universally. Remittances to the treasury from auxiliary societies and churches are often made, without designating the specific sources from which the moneys so remitted are derived, so that it is impossible to ascertain the precise amount collected at the monthly concert and by juvenile associations. But that it is large and steadily increasing, there is no reason to doubt.

Such collections, made by many hands, in small sums, and regularly repeated, at short intervals, are more steady, more easily susceptible of increase, and may be more safely relied on, than larger sums contributed by a few, at periods more remote from each other. The approximation, in this respect, toward the primitive plan, sanctioned by apostolic precept, "On the first day of the week, let every one of you lay by him in store, as God hath prospered him," is one of the permanent benefits to the cause of benevolence, growing out of the season of pecuniary depression through which our country has passed.

In the several particulars thus presented, as grounds of encouragement that the churches will sustain the board in giving enlargement to the missions, we are far from intimating that the friends of the Board have already attained, or are yet perfect. Great deficiency still exists, and there is occasion for much wise effort and fervent prayer to correct what is wrong, and supply what is lacking. Yet the improvement which has taken place, and which is still in progress, may warrant the Board in going forward. Providence and the Spirit of God seem to be combining their influences to prepare the churches for such a movement. If it is made in the fear of God, at the present meeting, have we not reason to hope that his blessing will crown it with success.

SYSTEMATIC VIEW OF THE RESPONSIBILITIES INVOLVED IN THE PROSECUTIONG OF THE WORK OF MISSIONS.

On this subject Dr. Anderson presented a special report, which is as follows:

It is understood to be the wish and intention of some of the ministers of the gospel present to have, if possible, a free, mutual discussion of the responsibilities which devolve on *pastors* in the work of missions. The only difficulty is in getting the subject fairly introduced. The Prudential

Committee presume, therefore, that they will be within the sphere of their duty, if they should suggest a few facts and principles belonging to a systematic view of the subject.

1. It will be necessary to have a distinct apprehension of the *object* for which the church of Christ exists; contemplating the *church* in its largest signification,—not as the result of any particular form of organization, but as the whole body of believers, with Christ for their head. We should have a very inadequate view of the object of this church, if we regarded it as being merely to transmit the christian religion from generation to generation. No doubt it is bound to take all suitable measures for its own preservation; but its main object (as it should be that of every member) is to *propagate* this religion as fast as possible, throughout the world. The christian church exists for conquest. It is not a fortress, nor a garrison, but an army, a church militant, in the field of conflict, and that field the world. And from this view we gather the weightiest and most conclusive arguments in favor of home missions and all other measures for increasing the strength and resources of the churches. And the more deeply the churches are engaged in this spiritual welfare in all parts of the world, the more will they feel the need of means for the conflict, and of taking effectual measures to secure them.

2. Another important point is the *manner* in which the religion of Christ is to be propagated. How far is it prescribed by Christ, and how far left to the free judgment and choice of his people? The positive injunction goes no farther than to require, that it be done by means of personal consecration and effort. Men are to go and preach the gospel to every creature. But Christians are to judge and choose for themselves how to prepare missionaries for this service, and send them forth, and direct them as to their fields of labor and manner of life, and how to raise and remit the funds. And in the exercise of this judgment and choice, Christians come to very different conclusions; just as they do in respect to the best mode of organizing and governing churches. Some would bring the whole business into the churches, and make it a part of their ecclesiastical transactions. Others, fearing the ultimate effect on the churches and on the work itself, of adding the management of such large funds and such vast and varied interests to the more appropriate functions of the churches, would commit the particular management of those funds and interests to other institutions formed expressly for the purpose,—to "voluntary associations," as they are called, acting in connection with the churches and under their inspection, and depending on their patronage, and so indirectly under their control; but having a distinct operation, and so neither disturbing the current of ecclesiastical affairs, nor disturbed by it. These are called "voluntary," because they are a mode of associating for doing this work which is not expressly enjoined by the Lord Jesus Christ, but is the result of the judgment and choice of Christians; though fully authorized by the fact, that while he has prescribed the work to be done, and the means to be used for its accomplishment, he has left the mode of operation to be determined by his people. His great command to "preach the gospel to every creature," was given to the apostles as individuals, before churches had been formed, and was intended to be binding on them as individuals, and upon individual ministers in all ages, even should the great majority of churches and church-members set themselves in opposition to the work of missions.

It is by means of "voluntary associations" that the large community of churches, with which we are connected, conducts its missions to the heathen.

3. Whatever method is adopted for conducting the work, the immediate management of the funds and of the missions must necessarily be committed to *standing committees*, who can devote time, have frequent meetings, treasure up experience, and gain the confidence of missionaries and of the

community. Confidence, however, is not a thing conferred, but acquired, and acquired only by a faithful discharge of the trust reposed. A single committee, properly constituted, and meeting as often as once a week, is competent, with the blessing of God, after it has gained a certain amount of experience, to manage the yearly expenditure of two or three millions of dollars in foreign missions, and a system of missions embracing a thousand or fifteen hundred missionaries.

But then experience has shown,

4. *That the power of a missionary society to* RAISE *funds falls far short of its ability to* ADMINISTER *them when raised.* This is a fact of the greatest practical importance. Public opinion will allow a missionary society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth preaching agencies, multiplied beyond a certain point, disturb the regular operations of the settled ministry. It is the same whether the agents receive their appointment from ecclesiastical or voluntary bodies. What, then, shall be done? An annual harvest of contributions no more comes without labor and cultivation, than one of corn or wheat. Somebody in every parish must act as agent, or, in most places, little will be done, and nothing with system and regularity. Who shall see, in the two or three thousand parishes which recognize this Board as their agent in foreign missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer,

5. *The Pastors of the Churches.* The work has now advanced to that point, where its further progress depends on the efforts of pastors among their flocks. A little more than thirty years ago, the ministry and churches, all over the land, felt comparatively no interest in foreign missions. The hallowed flame began first to burn in the breasts of some young men who were preparing for the ministry. From these it extended to certain fathers in the churches, and so led to the formation of this Board by the General Association of Congregational Ministers in Massachusetts. The Board, thus constituted, and kindly recognized by the churches as their agent, became an active instrument, by means of missionaries, the press, etc., of diffusing the influence. A thousand other kindred, co-operating agencies have been abroad, and now the clergy, as a body, are in a good degree awake to the importance and obligation of the work. But the church members, as a body, are by no means equally awake to the subject with the pastors. Here, then, is the great work to be done. And who shall do it? Who *can* do it? None but the pastors. No others can have the necessary access to the people. No others can know, as they do, what the people need, or speak to them with the freedom and authority belonging to the pastoral office. On pastors, mainly, devolves this responsibility. And let it only be settled in the mind of every pastor, that it is as really the duty of every christian to aid in publishing the tidings of Christ's death among the heathen, as it is to commemorate that event at his table, and he will watch over all the members of his flock in respect to the one duty, as well as in respect to the other. Not that donations for this object should be made a matter of legislation by the churches, and delinquency be followed with discipline; for God would have this enterprise sustained only by 'cheerful' givers, and all that is done for it be done voluntarily and with gladness. But the aiding of this work is as truly a part of the Christian's duty, and of practical religion, as attending public worship on the Sabbath day; and the work will never be prosecuted on the broad scale of the world, until pastors and people so regard it; and none but the pastors can properly indoctrinate the people. This process of enlightenment, and its appropriate effect on the life, are now in progress, but there needs to be a more rapid progress. And this is a thing which pastors have no cause to regard with apprehension. The more disposed their people are to send the

gospel to others, the more they will be disposed to support it among themselves. And people know in their own consciences, that it is a part of the pastor's duty to develop and form the benevolent habits of his parish; and facts are all over the country to show that the people value, respect, esteem, and love their pastors the more, who successfully do this. Were every pastor to take the matter in hand, and systematically aim, by judicious means, to enlist the efforts and prayers of every one of his people in the work of converting the world to God, it would be easy to increase the receipts of the Board at the rate of fifty thousand dollars a year for twenty years to come, and there would be no lack of missionaries. Nor would this be an addition to the cares and labors of the pastoral office, but rather a modification of them, a *somewhat different arrangement and proportioning* of duties, whereby, with the same amount and a greater and more agreeable variety of ministerial effort, the people would be brought into a better understanding of the doctrines and practice of the duties of the christian religion.

ACTION OF THE BOARD ON THE LAST THREE REPORTS.

The last three special reports were referred to Drs. Yale, Goodrich, Anderson, Rev. R. W. Condit, Rev. S. L. Pomroy, Dr. Hay, and Rev. N. Adams. This committee subsequently made the following report:

Moses, standing with Israel on the shore of the sea, trembling, heard God say, "Go forward." They were then standing still. This Board, so far as the increase of its missionaries and its funds is concerned, has been standing still during the last seven years. At the close of the year 1836, we had in the field one hundred and fifteen ordained missionaries; this year we have 131.

The receipts annually for the seven years following 1836, have ranged from about $235,000 to $252,000, with the exception of 1842, when they rose to $318,000. Yet the Board proposed a plan at the meeting in 1836, designed to reach more than sixty millions of this world's dying population; and calling for more than twelve hundred ordained missionaries, and an adequate supply of pecuniary means. Instead of advancing in the work as proposed, which was to proceed step by step every year with as little delay, and with as much diligence as possible, there has been a constant effort to prevent retrogression. The very year in which we began to be stationary, we began to recede. When the means failed to afford encouragement to send out more missionaries, the number to be sent began to fail. And now we are nearly stationary. But the voice from above says, "Go forward."

The first of these papers specifies several grounds of encouragement to go forward, and among them that pastors and people feel more deeply and extensively that it is their duty to furnish the men and the means, so that the Board may prosecute the work with vigor and success. And near the close, the apostolic precept is brought to view as preeminently worthy of attention and pratical regard, "On the first day of the week let every one of you lay by him in store, as God hath prospered him."

The second paper, "On the measures for obtaining missionaries," justly takes it for granted, that a series of years must pass before an adequate number can be obtained. "Where are they to be found?" "How may they be raised up and qualified and brought into the work?" "Whence can be obtained one hundred, or even fifty, for the present year, and as many more every year till there be a supply?"

Well is it said, in answer to these questions, that resort must be had to

the Head of the Church; that piety must be increased; that appropriate means must be used to stir up the missionary spirit in young christians and in all others; that every mother should consecrate her Samuel, or her Timothy; and that appeals should be made to pious young men, to pastors, and to teachers, that they may go themselves, or endeavor by appropriate influences to induce others to offer themselves, and say, "Here am I, send me." And here the committee cannot forbear to suggest, in addition, that every minister of the Lord Jesus Christ, and every candidate for the ministry ponder deeply in his heart, and inquire upon his knees before the throne, whether the Lord will accept of *him* for the foreign service. It should be considered as one of the most eligible places in the kingdom, in which we may be "least of all and servant of all." Let the father give his beloved Isaac, not as a bloody, but as a living sacrifice; and, if he is able, let him support his son too in a foreign land. Let the mother give up her daughter, expecting to see her face no more, that she may go and speak of the gospel to degraded females, in countries where they alone can be admitted to address them. Will not our Father in heaven, who gave his only begotten Son to descend on his mission of mercy to our fallen race, look down with peculiar kindness upon such a father or mother? Is there any thing godlike in pious souls? What can be more like God than the cordial, humble, cheerful gift of a child to his service in saving men? What can be more like Christ, than the humble, obedient, self-sacrificing mind of a pious youth, who is willing to leave all, and suffer all, for the sake of converting a sinner from the error of his ways, and saving a soul from death?

The third paper on "A systematic view of the responsibilities involved in prosecuting the work of missions," is suited to carry home the subject to every one of the members of the body of Christ. Missionaries, pastors, teachers, individual members, all that bear the name of Christ and hope to be saved, are to feel that they are not their own, but bought with a price. The same spirit is to animate all. It is not for the missionary alone to toil and suffer and wear himself out and die, to supply our lack of service. It is as much the duty of every one to toil and suffer and wear himself out and die, to supply the missionary's lack of service. The work of evangelizing the world belongs to us. Christ has intrusted it with his people. He will not take it from them, nor allow them to cast it off. If they flee from his presence, he will bring them back and send them again. They must do the work too with his mind, for his glory and their good.

The committee cannot close their report on this momentous subject, without bringing to view distinctly the indispensable necessity of *united, abundant prayer.*

Whence come the silver and the gold but from the Lord? Therefore pray that the Lord would give unto us, that we may give unto him. From whom is the willing mind, such as offered willingly to build the tabernacle in the wilderness, the temple of Solomon, and the second temple, and labored willingly to build the smouldering walls of Jerusalem? By whom was the widow made willing to cast into the treasury a farthing? Who gave such a mind to the Macedonian Christians that they first gave themselves to the Lord, and then were willing to give money beyond their power? Who can induce a minister, or a Christian to say, "Here am I, send me?" Who can fill the hearts of all, both ministers and people, with tender love to the cause of Christ and the souls of men? Who can open the way to all nations, and the hearts of all people, and crown the work of faith and labor of love with his own approbation and all needful success?

Only one answer can be given to these questions. Therefore, "Pray ye the Lord of the harvest." Pray him to turn the king's heart and all hearts. Pray him to give the people a mind to work, to give frequently, liberally, and systematically. Pray that he would pour out his Spirit upon all flesh, and give power to the gospel to win the nations to his love.

With these remarks the committee recommend that these papers be approved and published.

They also beg leave to propose the following resolutions, with a view to carry out the principles embodied in these papers and this report.

Resolved, That it is as really incumbent on every Christian to aid in publishing among the heathen the tidings of redemption through the Savior's death, as it is to perform any other duty enjoined in the Scriptures.

Resolved, That the responsibility of impressing this duty upon the people rests mainly upon the pastors of the churches.

Resolved, That while the existing preaching agencies of the Board are important, and cannot safely be dispensed with, or reduced at present, it is not expedient to attempt their further enlargement; but the Board would respectfully and earnestly suggest the desirableness of each pastor's taking the agency for his own church and people, and seeing that the necessary organizations and arrangements exist for securing, without fail, an annual application in behalf of foreign missions to every individual, male and female, of suitable age, belonging to the parish.

Resolved, That the Board deems it high time to revert to the plan of missionary enlargement marked out for its future proceedings in the *Conclusion* of the Twenty-Seventh Report, adopted in the year 1836, but immediately lost sight of in the commercial embarrassments which followed; and the Board still recognizes that plan as laying out no more work, than properly devolves on the numerous churches professedly making use of its agency.

Resolved, That the propriety of laying aside weekly, as the Lord may prosper us,—a method of accumulating a fund for sacred uses suggested in the word of God,—be recommended to the consideration of the members of this Board, and to the christian community in connection with it; so that every Christian, laying by him in store frequently, liberally, and systematically, may have an abundant supply for all charitable purposes, and especially for the universal spread of the gospel.

Resolved, That in view of the indispensable necessity, and the great difficulty of obtaining an adequate supply of such missionaries, as God will accept and bless, it is our duty to look continually to him that he would take this work into his own hands, and raise up those whom he will honor as the instruments of carrying the gospel to the extremities of the earth.

Resolved, That for the accomplishment of the work contemplated in these resolutions our waiting eyes are unto God, with fervent and unceasing prayer, that he will pour out his Spirit, according to his word, upon all flesh; and especially that he will visit every one of the several thousand members of this Board, both clergy and laity, with the light of his countenance, and cause us all to sympathize deeply with the Lord Jesus Christ in the work of redeeming the world from the desolations and miseries of sin, and covering it with the fruits of righteousness; and that he will second every effort necessary to obtain the means for carrying forward this great design, and for giving the gospel to those numerous millions in the heathen world, for whom it appears to be the duty of this Board to plan and labor without weariness or discouragement.

After a deeply interesting discussion, during the progress of which the Board united in prayer with Dr. Williston and Rev. M. L. R. P. Thompson, this report was concurred in, and the resolutions forming a part of the same were adopted.

MEMORIAL ON SLAVERY.

Mr. Greene read a memorial from a committee of the Second Evangelical Congregational Church in Cambridgeport, Mass., requesting the Board to pass resolutions to the following effect: "1. That they will not send agents to solicit funds of slave-holders, nor of churches having slave-holding members. 2. That they will not send slave-holders as missionaries to the heathen, nor employ them as agents or secretaries at home."

This memorial was referred to Chancellor Walworth, Dr. Hawes, Rev. David Greene, William Page, Esq., Dr. Hay, Dr. Abeel, and Hon. William Darling. This committee subsequently made a report, which was concurred in by the Board, and is as follows:

That they see no reason to depart from the principles, sanctioned and adopted by this Board at its two last annual meetings, and which were fully made known to the christian public through its published proceedings. In the language of the reports of the former committees on this subject, while we declare, that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it, we distinctly avow our determination to adhere to the sole purpose for which this Board was organized, the propagation of the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Scriptures; and that we cannot allow ourselves to be turned aside from this most sacred trust, by mixing it up with any other concerns; nor does it belong to us to question the motives of those who think proper to contritribute of their substance to aid the operations of the Board in fulfilling the command of our divine Master to preach the gospel to every creature.

In relation to slave-holding agents and missionaries, the committee are not aware that any are in the employ of the Board.

PLACE OF ANNUAL MEETING AND PREACHER.

Dr. Edwards, Henry Hill, Esq., Hon. Levi Cutter, Dr. Benjamin C. Taylor, Henry White, Esq., Daniel Noyes, Esq., and Rev. A. Bond, were appointed a committee on the place and preacher for the next meeting. This committee afterward recommended that the next annual meeting of the Board be held in Worcester, Mass.; and that Rev. Albert Barnes, of Philadelphia, be the preacher, and Dr. Mark Hopkins, of Williams College, be his substitute. This recommendation was concurred in, and Hon. Alfred D. Foster, Rev. Rodney A. Miller, Rev. Seth Sweetser, Rev. Elam Smalley, William B. Fox, Esq., and Nathan Hurd, Esq., were appointed a committee of arrangements for the meeting.

NEW MEMBERS AND OFFICERS.

The subject of electing new members, and of nominating officers for the ensuing year, was committed to Dr. Mark Hopkins, Chancellor Walworth, Hon. N. W. Howell, Hon. S. T. Armstrong,

Dr. Tappan, Rev. A. D. Eddy, and Rev. Henry Dwight, who subsequently recommended the following persons for election as corporate members of the Board:

Maine:

Rev. Swan L. Pomroy, Bangor.

Massachusetts:

William W. Stone, Esq., Boston.
Rev. Selah B. Treat, do.

New York:

Edward Robinson, D. D., N. Y. city
William Patton, D. D., do.
Walter Hubbell, Esq., Canandaigua.
William Wisner, D. D., Ithaca.
Rev. Asa T. Hopkins, Buffalo.
Rev. David L. Ogden, Whitesboro'.

New Jersey:

Benjamin C. Taylor, D. D., Bergen.

Pennsylvania:

Samuel H. Perkins, Esq., Philad.

Ohio:

Samuel C. Aiken, D. D., Cleveland.
Joel H. Linsley, D. D., Marietta.

The abovenamed persons were duly elected corporate members of the Board.

In accordance with the recommendation of the same committee, the following persons were elected corresponding members of the Board:

Hon. Sir EDWARD GAMBIER, Knt.
Lieut. Col. ROBERT ALEXANDER,
A. F. BRUCE, Esq } Of the Madras Presidency, India.

Hon. JACOB DEWITT,
S. S. WARD, Esq., } Montreal, Canada.

A letter from Hon. Samuel Hubbard, in which he declines a re-election as a member of the Prudential Committee, in consequence of his official engagements, having been read, the committee nominated William W. Stone, Esq., for that office.

The following letter was also read from Calvin Chapin, D. D., late Recording Secretary of the Board:

ROCKY HILL, Conn. Sept. 8, 1843.

The Hon. THEODORE FRELINGHUYSEN, *President of the A. B. C. F. M.*

My Dear Sir:—The undersigned would respectfully, through you, request the Board not to consider him as a candidate for any office in its power to confer. At the same time, he trusts, that it will not be inexcusable presumption in him, to express, retrospectively, and in a word, his devout wonder and joy.

Thirty-three years ago, a meeting of the Board consisted of no more than five persons. *Then* our much esteemed brother, Noah Porter, and his excellent family and house, afforded every accommodation which pious hospitality could offer, or Christ-like friendship for the best cause could desire. That meeting—though obviously unnoticed beyond the walls within which the session was held—was distinguished by fervency of prayer, and strength of faith, and the perfection of such hope as christain faith warrants. At that trying moment, however, the Board had neither missionaries nor money. It seems quite remarkable, too, that every opening of access to "the dark places of the earth," was entirely conjectural and imaginary.

Just compare that meeting with the experience of the Board at Norwich, welve months ago. In *this*, more than four hundred names were offered nd received, of members corporate and honorary. Such a fact, combined 'ith the affectionate testimony of absent members, presents invincible roof of hearty friendship and zeal in thousands—or rather in millions— or the accomplishment of the heavenly object, to which the Board is reliiously self-consecrated. Truly, furthermore, encouraging and animating the evidence—in numerous and widely-separated stations selected, in lany missions established, and in the great success realized—that Christ uperintends, approves, and blesses the benevolent enterprise.

If the contrast—which, even amidst the darkening imperfections of our uilty race, *now* exhibits such delightful recollections and views—is thus heering; how sublime and, by our feeble minds, inconceivable, while in ie mortal body, must be the felicity with which "the spirits of just men lade perfect" are witnessing heaven's benediction and smiles on the ibors of this American Board for the instrumental salvation of the vast uman family

Concerning his unworthy self, also, the undersigned assumes leave to ay, that, through inexhaustible grace, he feels no measured satisfaction, in ie clear anticipation of a speedy union, in this blessed enjoyment with ie glorified spirits of Treadwell, and Lyman, and Spring, and Dwight nd Worcester, and Evarts, and their cotemporaries and successors. Allow im to add, that, while his probationary life and faculties are to be conued, his unceasing and affectionate prayer will be, that Zion's King may romote human well-being and Jehovah's praise by annually increasing ie means of the Board; by wisely directing its measures, and by crownig its benevolent efforts with the salvation of the world.

CALVIN CHAPIN.

The committee thereupon nominated Rev. Selah B. Treat for ie office of Recording Secretary.

With the foregoing exceptions, the committee recommended the lection of the former officers of the Board.

In accordance with the report of the committee, the following ersons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*

Hon. THOMAS S. WILLIAMS, *Vice President.*

Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
WILLIAM W. STONE, Esq.,
} *Prudential Committee.*

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
} *Secretaries for Correspondence.*

Rev. SELAH B. TREAT, *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

CHARLES SCUDDER, Esq.,
MOSES L. HALE, Esq.,
} *Auditors.*

VOTES OF THANKS.

Resolved, That the thanks of this Board be presented to Calvin Chapin,). D., for his punctual attendance at the meetings of the Board as its Re-

cording Secretary, for so many years, and for the faithful and acceptable manner in which he has performed the duties of that office.

Resolved, That the Recording Secretary present the thanks of this Board to Thomas H. Skinner, D. D., for his sermon delivered on Tuesday evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Resolved, That this Board, constituted for the sacred purpose of propagating the knowledge of the common salvation through the world, and acting on the principle of fellowship with all Christians engaged in the same holy cause, feel it a duty and a pleasure to express their thanks to the society worshipping in the First Methodist Chapel, in this city, for the use of their house this day, in celebrating the sacrament of the Lord's supper.

Resolved, That the thanks of this Board be presented to the First Presbyterian church and society in this city, for the use of their house of worship during the sessions of this annual meeting; and also to ladies and gentlemen of the Teacher's Class, under the charge of Messrs. Mason and Webb, assembled here, and to the choirs in this city, for their valuable aid in the music on this occasion.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed during this meeting.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Wisner; and at the opening of the sessions on the following days, Dr. Linsley, Rev. George A. Calhoun, Rev. Albert Barnes, Rev. Willard Child, led in prayer. The sessions of Wednesday, Thursday, and Friday were closed with prayer by Dr. Hay, Rev. Charles Walker, and Dr. B. C. Taylor.

At different times, during the discussion of various topics, the Board united in prayer with Doct. Scudder, Dr. Edwards, Dr. Williston and Rev. M. L. R. P. Thompson.

The religious services in connection with the delivery of the annual sermon were performed by Dr. Hawes and Dr. Mills.

On Thursday afternoon, the 14th, the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper, in the First Methodist Chapel. The services were conducted by Dr. Linsley, Rev. Albert Barnes, Dr. Mark Hopkins, and Dr. Snell.

On the evening of the same day, a missionary meeting was held, at which, after prayer by Rev. Mr. Bull, extracts from the annual report were read by Dr. Armstrong. Addresses were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Hoisington, Dr. Cox, Dr. Goodrich, and Dr. Hawes. A short address was delivered by Mr. Hohannes in the Armenian language; Dr. Anderson, also, at his request and in his behalf, made a few statements and remarks.

ADJOURNMENT.

Voted To adjourn to meet in Worcester, Mass., on the Tuesday preceding the second Wednesday of September, 1844, at 4 o'clock, P. M.

THIRTY-FOURTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT—

At our last anniversary it was our privilege to speak of the goodness of God in preserving, to the close of another year, the lives of all the members of the Board. To-day we have to record the names of six of our associates, who have finished their work and gone to their account, since our last meeting. Among them is one who has been a member since 1812, and two who were elected at the commencement of the year now to be reviewed. David Dunlap, Esq., of Maine, the Rev. Daniel Crosby, of Massachusetts, Henry Hudson, Esq., of Connecticut, the Rev. James Richards, D. D., and the Rev. Alexander Proudfit, D. D., of New York, and the Rev. William McPheters, D. D., of North Carolina, are now to be added to the list of deceased members of the Board.

Among the missionaries death has been less busy than during the preceding year. Yet five laborers, in the prime of life and the midst of their usefulness, have been summoned away. The Rev. A. K. Hinsdale, of the mission to the Mountain Nestorians, the Rev. H. S. G. French, of the mission to Siam, John Steele, M. D. of the Madura mission, Mrs. Burgess, wife of Rev. E. Burgess, of the Ahmednuggur mission, and Mrs. Locke, wife of Mr. Edwin Locke, of the Sandwich Islands mission, have deceased during the year.

Domestic Department.

MISSIONARIES.

Seventeen missionaries and assistant missionaries have been dismissed from their connection with the Board, through failure of health, changes in the missions, and other causes, viz.: Rev. G. W. Leyburn and Mrs. Leyburn, of the mission to Greece, Rev. C. S. Sherman and Mrs. Sherman, Rev. E. R. Beadle and Mrs. Beadle, Rev. Leander Thompson and Mrs. Thompson, Rev. S. Wolcott, and Miss B. Tilden, of the mission to Syria and the Holy Land; Mr. E. A. Webster and Mrs. Webster, of the Bombay mission; Rev. J. S. Travelli and Mrs. Travelli, of the mission at Singapore; Mr. Bethuel Munn, of the Sandwich Islands mission; and Mr. Wm. H. Gray and Mrs. Gray, of the mission to the Oregon Indians.

Twenty-one missionaries and assistant missionaries have been appointed since the last meeting, and three previously appointed have, at their own request, been released from their connection with the Board.

The number now under appointment is nine, of whom eight are expected to go out to their work during the present year.

Rev. P. O. Powers has returned to the mission in Turkey; Rev. J. F. Lanneau to the mission in Syria; Rev. J. Perkins and Mrs. Perkins to the mission among the Nestorians of Persia; and Mr. S. N. Castle to the Sandwich Islands mission.

Fifteen missionaries and assistant missionaries have been added to various missions during the year, viz:

To the mission in Turkey:
Rev. S. H. Calhoun and Mrs. Powers, wife of Rev. P. O. Powers.

To the mission in Syria:
Mrs. Lanneau, wife of Rev. J. F. Lanneau.

To the mission to the Nestorians of Persia:
Rev. D T Stoddard and Mrs. Stoddard,
Miss C. A. Myers, and
Miss Fidelia Fisk.

To the mission to the Mountain Nestorians:
Rev Azariah Smith, M D., and
Rev. E. E Bliss and Mrs. Bliss.

To the Sandwich Islands Mission:
Mrs. Castle, wife of Mr. S. N. Castle.

To the mission among the Choctaw Indians:
Mr. Joshua Potter and Mrs. Potter,
Mr. Robert Hopkins and Mrs. Hopkins.

Thus it appears that the number of laborers who have joined the missions is seven less than have been removed by death and dismission. The whole number from this country now connected with the missions of the Board, is thirty-four less than it was in 1841.

AGENTS AND AGENCIES.

In the northern district of New England the Rev. William Clark has labored during the year as the general agent of the Board. His labors have been as abundant and as acceptable to the friends of the cause, as in any former year. But the contributions from this agency are much less than they were last year. From Maine they reach but little more than half the amount then contributed. This diminution is not owing, as Mr. Clark believes, to any decline of interest in the work; but to local and temporary causes. There is, in all parts of the agency, an increasing demand for missionary intelligence; the monthly concert of prayer receives more attention from pastors, and draws together more of the people; missionary associations among children and youth are increasing in numbers and efficiency, and collections for missions are more systematic, punctual and thorough. These facts warrant our confidence, that, as the temporary causes which have diminished the pecuniary ability of the friends of missions in this part of the country, or have diverted their attention from this subject, cease to operate, their prayers and contributions will be steadily drawn forth in the great work of publishing the gospel through the world.

In the southern district of New England and eastern New York, Rev. Chauncey Eddy and his associate, Rev. O. Cowles, have prosecuted their joint labors till the close of the year. Mr. Eddy then resigned his agency, in pursuance of an arrangement suggested by the committee; and has accepted an appointment to the secretaryship of the New York State Colonization Society, as successor to the Rev. Dr. Proudfit.

In consenting to part with the services of Mr. Eddy, the oldest general agent of the Board, who has labored for the cause of missions in that capacity more than ten years in New York and New England, the Committee were governed by a regard to his health, which has suffered, from the toils and exposures of the agency and the excitement connected with them, to such an extent as to

threaten his life, and compel him repeatedly to suspend his labors for a season; and partly by the hope, that, under the new arrangement at the Missionary House, adopted by the Board at its last meeting, the services of one of the clerical agents of the Board in this district might be dispensed with, and the expenses of this department be thus reduced, without serious injury to the cause. With these views, the change now reported has been anticipated by all concerned from an early period of the year, and has been carried into effect with the consent of all. The cause of missions will still enjoy the benefit of Mr. Eddy's experience and tried attachment in his prayers and counsels and co-operation as a corporate member of the Board.

Mr. Cowles will continue his labors as an agent of the Board in this field, where he has for two years past been associated with Mr. Eddy, having his residence, as heretofore, in Connecticut. The Secretaries will perform such services in this department as their duties at the Missionary House permit, and the Committee respectfully ask of pastors and the officers and members of auxiliary societies in this agency, such increased activity and vigilance in behalf of the missionary cause, that it may not suffer from the retirement of one who has labored for it so long and so successfully.

Contributions from this district have been nearly 25 per cent. less, during the year under review, than they were in the preceding year. Yet if we take into consideration the extraordinary amount then received from legacies, and the special effort made to liquidate the debt, the receipts, regarded as an expression of attachment to the cause, were never more encouraging. The churches of Boston have contributed to the Board as largely as in any former year.

In Central, Northern, and Western New York, Rev. F. E. Cannon has been the only laborer in this department during most of the year. Mr. Malin, who had previously aided him, was transferred early in the year to another field of labor. Here too, the contributions to the Board have been smaller than in previous years, though the proportionate decrease has been less than in New England. The same causes which have operated elsewhere fully account for this diminution; while successful efforts to keep up to the standard of last year, and even to advance upon it, made in some parts of this agency, demonstrate that an equal readiness to put forth effort and self-denial for the support of the cause, had it been universal, would have prevented any retrograde movement.

The contributions from the Auxiliary Society of New York and Brooklyn are nearly equal to those of last year.

The Rev. D. Malin entered upon his work as General Agent of the Board for New Jersey, Pennsylvania, Delaware, and Maryland, early in the year. He has been received with much kindness by the friends of the Board in the agency, and reports an increasing interest in the missionary work and a cordial attachment to the Board in every part of this field. Decided progress has been made in the diffusion of missionary intelligence, and collections are made with increasing system and punctuality. From New Jersey and Delaware the receipts have been about the same as those of the preceding year. From other parts of the agency they have diminished in nearly the same proportion as in New England and New York.

The Board has had no General Agent in the Southern Atlantic States during the year. The Rev. J. Scudder, whose health required that he should avoid the severity of the northern winter, spent a few weeks in visiting the churches on the sea-coast that co-operate with the Board, going as far south as Savannah. He was everywhere received with great kindness, and his appeals in behalf of the missions were cordially answered. From the whole country south of the Potomac the contributions have been nearly as great as they were last year. From Virginia and the District of Columbia there has been an increase of more than 20 per cent.

The Rev. Harvey Curtis continued to labor as secretary of the Foreign Missionary Society of the Valley of the Mississippi, and General Agent of the Board at Cincinnati, through the fall and winter. Early in the spring he retired from the agency, having received a call to the pastoral office at Madison, Indiana, which he deemed it his duty to accept. The Committee parted with him reluctantly, and with assurances, on his part, of his hearty co-operation in the missionary work at the important post he now occupies as a pastor.

The receipts from this agency have been less than those of the preceding year, though the proportionate diminution has not been so great as in most other parts of the country.

In the Western Reserve and Michigan the Rev. Harvey Coe, so long the General Agent of the Board, still continues his labors. The Committee have no reason to doubt that they have been as acceptable and as useful as ever before, though here, as elsewhere, the collections have been less than those of last year.

Our fellow laborers of the Reformed Dutch Church and the German Reformed Church have co-operated with the Board as in former years. The amount received into the treasury from these sources has been somewhat less than was reported last year. This decline is to be ascribed to the same causes which have operated so extensively throughout the country to produce a similar result, and not, as we have reason to believe, to any diminution of interest in the missionary work.

The labors of Dr. Scudder, as an agent, have been acceptable and useful in a number of the churches that contribute to the Board of Foreign Missions of the Reformed Dutch Church, as well as in others that co-operate immediately with this Board.

PUBLICATIONS.

Five thousand copies of the last Annual Report and the proceedings of the last annual meeting have been published and distributed, together with an edition of the Rev. Dr. De Witt's sermon, preached before the Board at its last meeting. Missionary papers heretofore published have been extensively circulated.

The circulation of the Missionary Herald and Dayspring, is somewhat less than was reported last year. Of the former publication about twenty-one thousand copies are issued monthly, including the edition published at Cincinnati; of the latter fifty thousand.

At an early period of the year under review, the Rev. Daniel Crosby, Assistant Recording Secretary of the Board, who had been engaged to edit these publications, and whose services in this department promised to be so valuable to the cause of missions, was laid aside from his labors by severe and protracted illness. After lingering for many weeks, an example of christian patience and resignation to the will of God, he died on the 28th of February, full of peaceful trust in that Savior whom it had been the business of his life to commend to his fellow men.

After it became evident that Mr. Crosby would be unable to resume his labors, the Committee looked around for some one to supply his place, and on the first of March engaged the Rev. S. B. Treat, formerly pastor of the third presbyterian church of Newark, N. J., to edit the publications of the Board, and perform other labors at the Missionary House, and among the churches as far as consistent with these duties, till the present meeting.

Both papers are now issued from the Missionary House, under the superintendence of a general agent, whose whole attention is given to that and to other business connected with them.

FINANCES.

Previous to the commencement of the financial year, which closed on the 31st of July, the Committee were apprehensive that its receipts would fall short of those of the previous year. The appropriations to the missions for 1843 were therefore graduated on a scale very little exceeding those of 1842, and barely sufficient to sustain them in their existing operations. Letters were also written to them, enjoining them not to exceed the appropria-

tions in their expenditures. Having taken these precautions, it was thought there was little danger of contracting a new debt.

But the diminution in the receipts proved much greater than had been anticipated. At the end of the first six months they were less than those of the corresponding period of the preceding year by $78,578, and less by $26,143 than the average receipts of the first half of each year, for five preceding years. And this deficiency increased, so that at the end of eight months it amounted, as compared with the previous year, to $93,900. The prospect then was that the financial year would close with an overwhelming debt, and that a ruinous curtailment of the appropriations to the missions would be inevitable. From the commencement of the year, care had been taken to call the attention of the friends of missions to the growing deficiency, in successive numbers of the Herald and Dayspring; and the leading facts had been repeatedly held up to the view of their readers by the editors of the weekly religious papers that circulate most extensively in the christian community for which the Board acts. Yet there was no improvement in the receipts.

At length, in the month of March, a circular letter was addressed to pastors by the Secretaries, under the instructions of the Committee, setting forth with plainness and simplicity the alarming diminution in the receipts, the increasing debt, and the inevitable consequences to the missions, if this retrograde movement of the churches was not speedily arrested. Copies of this circular were sent, as far as their address could be ascertained, to all pastors of churches co-operating with the Board, and the question, "What in these circumstances shall the Committee do?" was respectfully proposed to them, and through them to the churches under their care. At the same time special efforts were made to awaken the friends of the Board to its pressing exigencies through the periodical press. Soon after, letters were written to gentlemen known as judicious and liberal friends of missions in different parts of the country, soliciting such statements and suggestions, in regard to the impression made by the circular letter, and the ability and willingness of the churches to sustain the missions, as their observation and judgment might dictate.

By the blessing of God the effect of these measures was eminently happy. From the first of April there was a decided increase in the contributions. This continued till the close of the year. The receipts of the last four months averaged nearly $26,000 per month. We are permitted now to report a state of the treasury far more favorable than could have been anticipated six months ago.

The whole amount of receipts for the year ending July 31, was		$244,224 43
Expenditures, ...	$256,687 85	
To which add the debt at the commencement of the year, ...	559 40	
Making a total of		257,247 25
And showing a balance against the treasury on the 1st of August of		13,022 82

Our grateful acknowledgments are due to the great Head of the Church for this result, so much more favorable than we feared. It illustrates anew his care for this cause, for which, when it has been brought into straits, he has so often interposed. It has averted, for the present, the necessity of any ruinous curtailment of the appropriations to the missions. It has given fresh proof that this work has a hold on the consciences and hearts of the christian community for which the Board acts, that may be relied on to respond to its appeals, when the alternative of its support or abandonment is fairly presented.

Yet it is deeply to be regretted that there exists a necessity for such appeals; and it is both humiliating and hazardous to be obliged to repeat them from year to year. The amount of receipts, after all, is less by nearly ten thousand dollars, than was reported six years ago. It falls short thirteen thousand dollars of an expenditure which aimed at nothing more than barely to support the missions on that reduced scale of operations to which they have been restricted for the last seven years. And this deficiency, but for unexpected obstacles that prevented some of the missions from executing plans of usefulness which had received the sanction of the Committee, and severe economy in every department of expenditure, would have amounted to more than twenty thousand dollars.

The unsteady and impulsive character of missionary feeling and action, indicated by these great fluctuations in the contributions of the churches from year to year, and in different portions of the same year, is an evil that may well awaken the solicitude of every intelligent friend of the cause. To say nothing of the weight of anxiety and care which it throws upon those who have been called to serve as the agents of the churches at home, its practical bearing on the missions is highly injurious. It is sufficiently trying to our missionary brethren to be fettered in their movements, and compelled to forego many opportunities of doing good to those around them, by the scanty pecuniary means which our parsimony supplies. But to hold them in suspense month after month, while they see the contributions of their patrons falling below the amount indispensable to their support; to torture them with anxious fears that their cherished plans of usefulness will be

frustrated, the fruits of their past toils suffered to perish, and themselves recalled from the work, because, in the change of times, self-denial on our part is necessary to sustain them;—this surely is neither kind nor just to them, nor can it be pleasing to their Lord and ours, in whose name we have sent them out, and who has witnessed our pledges of steady and generous co-operation. This want of steadiness in the efforts of the friends of the cause at home has already subjected the missions to great loss and suffering; and the Committee would earnestly press on the attention of the Board, and of the friends of the cause convened on this occasion, the importance of adopting such measures as may, by the blessing of God, guard against a recurrence of this evil. Nor can they refrain from expressing their conviction, that every consideration which led the churches to engage in the work of missions, and which binds them to perseverance in it, demands of them enlarged and progressively increasing efforts in that work. For six years past, while the work abroad has been going forward, we have been at a stand in our contributions for its support. Year after year we have fallen more and more behind the wants of the missions, and of the movements of the providence of God, and the Spirit of God, in connection with them. To what extent the health and the lives of our brethren, and the souls of the heathen, to whom, through them, God has given us access, have suffered from our delinquency, eternity will reveal. Most of the missions are rapidly approaching a crisis, where we must give them enlarged resources of men and funds, or the consequences of our parsimony will be such, unless God shall raise them up helpers from some other quarter, as will fill us with sorrow and cover us with shame. Yet this very crisis, if we meet it in the spirit of believing prayer and self-denying love which it demands, is rich in promise of abundant fruits to the glory of our Redeemer and the salvation of our perishing fellow men.

In addition to the amount acknowledged in the treasurer's account, there have been received during the year

From the American Bible Society, ...	$5,800
" " Tract "	10,300

The Missions.

AFRICA.

MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMLAZI near Port Natal.—Newton Adams, M. D., *Physician*, and Mrs. Adams

PETER-MARITZBURG, the capital of the Dutch Colony.—Daniel Lindley, *Missionary*, and Mrs. Lindley.

UMGENI RIVER, six miles northeast of Natal.—Aldin Grout, *Missionary*, and Mrs. Grout.

(3 stations; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total, 6.)

The latest intelligence from Mr. Grout, given in the last Report, left him at his station called Inkanyezi, in the Zulu country. Then he had around him numerous native villages, peopled with friendly and docile Zulus, to whom he had free access, with a school of 50 pupils and a congregation of 250 persons on the Sabbath. The people were giving him their confidence, and a promising sphere of usefulness seemed opening before him. In a few weeks from that time all his hopes were blighted. The interest and confidence of the Zulus in the missionary, and the influence he was acquiring over them, awakened the jealousy of their weak and capricious chief, Umpandi, and his ferocity began to vent itself in killing them. The following extract from a letter of Mr. Grout will show the character of the chief, the condition of the Zulus under such a government, and the causes of Mr. G.'s removal from Inkanyezi:

"When difficulties exist between Umpandi and his people, they cannot be settled, as the people are so fearful, that they cannot be induced to meet him; and if they could, they would not be allowed to make a plain statement of facts to justify themselves, and the breach constantly becomes wider. Such circumstances also afford an opportunity for ambitious, designing, or revengeful men to effect their object. Consequently when it was known that Umpandi was suspicious of the people about me, certain men, who wished to appear the king's friends at all hazards, and who had promotion and cattle to hope for by so doing, accused some of those who had been most intimate with me, and who had manifested an interest and pleasure in attending meeting, of forsaking Umpandi and attaching themselves to me. The accusation was followed up so closely by the accusers, that sentence of death was passed upon many of them before any thing was known of it, either by me or the people concerned; and such effort was made to secure their death, that it was plain to us all that something was on foot of which we knew nothing and could learn nothing. Events enough, however, had come to light to satisfy us that Umpandi had no

friendly feelings towards white men, and that he thought no more of me than of others. So that at daybreak, upon the morning of July 25th, when it was announced at our window that an army was upon the place to execute the king's orders, we knew not whether it had come for us, or the people, or both; and to prepare for the event we commended our spirits to God before leaving the room. An attack was made upon the six places nearest our house, the people of which had been most friendly to us, and had furnished our school with children, with orders to put to death every man, woman, and child belonging to three of them."

Mr. Grout arrived at Umlazi with his family early in August, and about a month subsequently he selected a new station on the Umgeni river, six miles northeast of Port Natal, where he immediately had a congregation of from 600 to 1,000 attentive hearers. In February, owing to the employments of the people calling them away, his congregation was reduced about one half.

While events were conspiring to induce Mr. Grout to leave the Zulu country, political affairs at Port Natal were assuming a new aspect. In May of last year a detachment of British troops arrived there overland from the Cape Colony, for the purpose of again taking military possession of the place. After some conflict with the Dutch farmers, who were then in possession, the British commander being reinforced, the object was accomplished by the submission of the Dutch in the latter part of July, to all but four of whom amnesty was granted. Since that time Port Natal and the country adjacent has been adopted as a British colony.

In the last Report it was mentioned, that Mr. Lindley had asked and received a conditional release from his connection with the Board, that he might comply with an appointment he had received from the legislative council of the Dutch emigrants to act as preacher in their colony. Owing to the unsettled state of political affairs, it seemed to himself and his brethren advisable that his relation to the Board should remain as heretofore. He has, however, continued through the year to labor among the emigrant farmers, acceptably and to good effect, and from them has received a comfortable support for himself and family.

During this commotion at Natal, the native population among whom Doct. Adams was laboring was a good deal agitated, and for a time he could prosecute his work to little advantage. The health of Mrs. Adams has also occasioned some interruption. In other respects his labors appear to have been very similar to those mentioned in the last Report, and attended with about the same promise of usefulness. His access to the people has been as free as he could desire, and they have manifested an interest in his work among them. Their number has been steadily increasing, thus giving him a wider field. Since the overthrow of Dingaan, the Zulus, weary of his intolerable cruelty and the scarcely

less bloody and oppressive proceedings of his successor, have been escaping from their own country and taking refuge near Natal; till now, between the Umgeni river on the northeast and the Ilovu on the southwest, where there was, a few years ago, a population of not more than 3,000, there are supposed to be not less than 8,000 people. Including the country 100 miles along the coast and back to the Kuahlamba mountains, the population amounts probably to 24,000.

At no former time, the missionaries think, have they had a more promising field of labor among the native population than at present. Still changes are obviously in contemplation, the result of which cannot be foreseen. The black population which has flowed in around Natal is probably to be removed back and separated from the English and Dutch, whose numbers are also likely to be greatly augmented. Other events may occur in adjusting the relations of this heterogeneous mass of people, which may embarrass and retard the missionary work among them for years to come. Viewing the subject in this light, and considering also that the English Wesleyan mission on the southwest already extends its labors nearly to Port Natal, and is likely soon to embrace in them both the white and the black population of the new colony, the Committee, believing that the limited resources of the Board can be more advantageously employed in other fields, have recently decided that it is advisable to discontinue this mission, and are now making arrangements to that effect.

MISSION IN WEST AFRICA.

FAIR HOPE, at Cape Palmas.—Benjamin Van Rensselaer James, *Printer and Catechist*, and Mrs. James.

GABOON, near the Equator—John Leighton Wilson, William Walker, and Benjamin Griswold, *Missionaries;* Mrs. J. L. Wilson and Mrs. Mary H. Wilson.

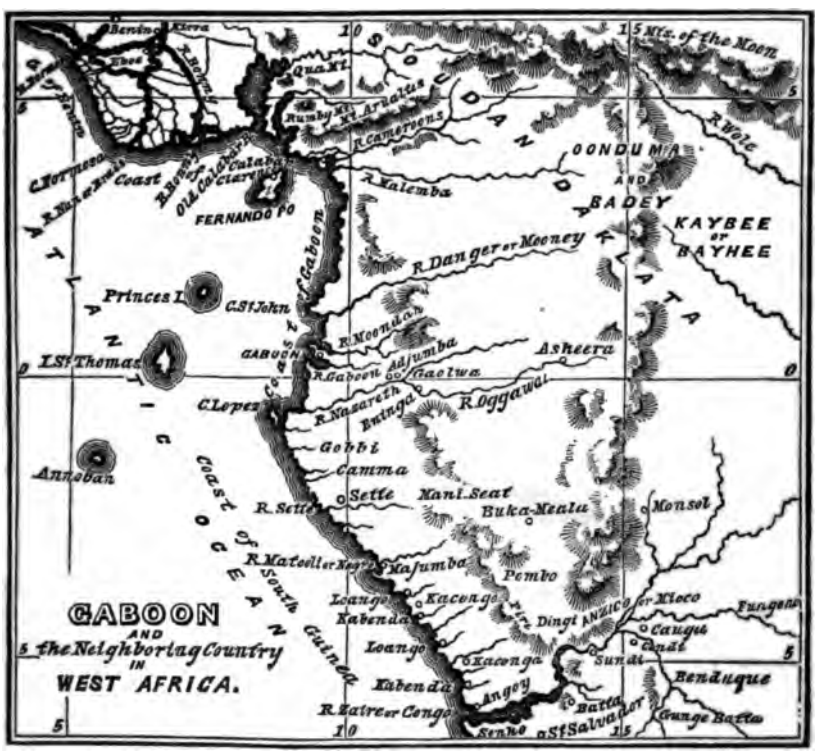
(2 stations; 3 missionaries, 1 printer, 3 female assistant missionaries;—total, 7.)

The health of Messrs. Wilson, Walker, and Griswold, and Mrs. M. H. Wilson, has, with little interruption, been good during the year. The health of Mrs. J. L. Wilson having become much impaired by unintermitted labors, she left Cape Palmas the 26th of July on a voyage to the United States, where she arrived on the 9th of October. With improved health she embarked at New York for Africa, on the 21st of April, to resume her missionary work. She arrived at Cape Palmas on the 29th of June, and was to proceed immediately to the Gaboon river.

The labors of Mr. and Mrs. James have been somewhat interrupted by ill health. Thomas Brent, a native teacher of piety and intelligence from Cape Coast, and who had been for some

years a valuable helper in the mission, was drowned by the upsetting of a canoe in December. The life of Mr. Griswold, who was with him, was providentially preserved.

The mission, as would be anticipated from the statements made and the proceedings had at the last annual meeting, has been, during the year, in an unsettled condition. On the 17th of May of last year, Messrs. Wilson and Griswold left Cape Palmas, and proceeded to the leeward on a voyage of inquiry and exploration; and after touching at a number of points, arrived on the 22d of June at the Gaboon river, where they found a location, which, taking all the important considerations into view, seemed to them decidedly more favorable for their object than any other they had seen or heard of on that coast. Having examined the ground and conferred with the chiefs and people, who received them in a very friendly manner, they selected a site for a station on the north of the Gaboon river, about eight miles from its mouth, about twenty miles north of the equator.



[The map above presents five degrees of the African coast each way from the Gaboon river, including the mouths of the Nun or Niger on the north, and the Congo on the south.]

Mr. Wilson remained at this place to erect buildings and make other arrangements for receiving the mission families, and entering on missionary labors. Mr. Griswold returned to Cape Palmas early in July, and preparations were made for removing the mission to the Gaboon. Mr. Walker and Mrs. M. H. Wilson arrived there on the 1st of December, and Mr. Griswold on the 18th of January. Mr. and Mrs. James remained at Fish Town till the 3d of January, when, on Mr. Griswold's leaving Fair Hope, they removed to that place, and took charge of the mission premises and schools there. The stations at Fishtown and Rocktown have since been transferred to the Episcopal Missionary Society. Small schools have been kept up through the year at Fishtown, Rocktown, and Fair Hope, under native teachers, the last embracing sixteen pupils, of whom thirteen are girls. At the first of these places was one evening school, and at the last two.

Religious meetings were held at Fishtown and at Fair Hope, but the number of those who steadily attended, was small.

No report has been received of printing executed at the mission press, except that while Mr. Wilson was at Cape Palmas in June last, he had four small tracts printed in the language of the Gaboon people. Preparations were then made for removing the printing establishment to the new station there.

At the new station on the Gaboon river the first school was opened in July of last year, with fifteen pupils; and in May of this year, the date of the latest communications, the number of schools was three, embracing together between fifty and sixty pupils, of whom about forty were boys. Two of the schools were at the station, and the other at Glass's Town, two or three miles south of it. So desirous was prince Glass for a school, that he opened one of his houses for its accommodation until another shall be completed, which he is about to erect, entirely at his own expense, for its permanent use. The school for girls is taught principally by Mrs. M. H. Wilson, and the two for boys by native African teachers. Other towns are earnestly importuning for teachers, while none can be procured for them. Mr. Wilson was expected, on his return from Cape Palmas, in July last, to take with him six or eight of the best pupils in the mission seminary there, to aid in these schools, hoping thus to transfer much of the fruit of missionary labor expended there to the new field of labor on the Gaboon.

On the Sabbath public worship is held at the station and at three other towns, all within the distance of three miles. At these places the people assemble in good numbers, though liable to be diverted from the house of God by various occurrences. Their attendance was becoming less fluctuating; and in not a few instances divine truth seems to be making an impression.

Some say they are resolved to choose the God of the Bible, and appear solicitous respecting their future state, while nearly all listen to the truths of the christian revelation, new and strange to them, with unutterable astonishment. Nor does it all seem to be wonder or mere profession. One headman, convinced of the folly of his old religion, renounced his gregrees in presence of the people of his town, and then had them sunk in the middle of the river. Generally the people profess a regard for the Sabbath and refrain from labor on that day. So decided are they in this, that, when recently pressed to furnish wood for a British war steamer which entered the river on the Sabbath, they peremptorily refused to do it till the next day. None, however, as yet give satisfactory evidence of having passed from death unto life.

The people manifest an increasing interest in the missionaries, and in their work; and the way seems opened, so far as the native population is concerned, for the most unrestricted prosecution of missionary labor in that quarter. Two new stations the mission would desire to occupy immediately, if the laborers and the pecuniary means were at command—one at Gua Ben's town,

five miles down the river, and the other at George's town, embracing 400 or 500 people, twenty-five miles up the river and on the south side. One of these will probably be occupied when the remaining members of the mission shall arrive from Cape Palmas.

It may be proper to give some additional particulars in relation to this new field of missionary labor; and for this the deeply interesting communications of Mr. Wilson, inserted in the Missionary Herald for June, furnish ample materials. The Gaboon, for the last thirty miles of its course, is one of the broadest and most valuable rivers for navigation on the western coast of Africa, being fourteen miles wide at its mouth, and navigable for large vessels 25 or 30 miles; and for boats, on either of the two principal streams which compose it, many miles further. Its banks are high for an African river, free, so far as the missionaries have explored it, from the mangrove swamps which usually skirt these rivers, and the adjacent country is apparently favorable to health. The water is excellent. The trade on the river is considerable and chiefly with English vessels.

The proper Gaboon people, constituting four distinct political communities, and occupying both sides of the river, though formerly more numerous, do not now amount to more than 6,000; but including two tribes of bushmen, called Shekani and Bakali, who have come down from the interior and now reside among them, the population on the river and within thirty miles of the coast is probably about 25,000. Their language seems radically different from any other dialect with which the missionaries are acquainted, though easy of acquisition; while perhaps four fifths of the men speak intelligible English. In their dwellings, dress, manner of transacting business; in their treatment of females, and in their habits generally, they approach nearer to civilized nations than the Grebos or any of the windward tribes. Many of them have amassed considerable wealth and know how to use it for procuring the conveniences and even some of the luxuries and ornaments of life. Their government is, to a remarkable degree, patriarchal, while, in regard to the rights of person and property, the utmost freedom and security are enjoyed. Still the people are heathens, and in their character, morals, superstitious belief, and social condition, like most other tribes on the coast. Domestic slavery, in a peculiarly mild form, however, prevails extensively. They are inquisitive and docile, and seem well aware that an increase of knowledge will improve their condition.

During a tour which Mr. Wilson made up the river, more than 70 miles from the coast, he had a fine opportunity to observe the African character and manners, and to make himself and his object known in the several towns through which he passed.

Every where he found reason to suppose the country was open for missionary labors. There appeared to be little jealousy among the inhabitants of the several towns, or between those near the seaboard and those further inland. When most remote from the coast he fell in with what are called the Pangwe people, said to be natives of a country ten or twelve days' journey further inland. In their personal appearance, both men and women, they were altogether the finest race he had seen in Africa. Their country they represent as mountainous and healthful and immensely populous. They have no taste for rum or tobacco; never participated in the slave-trade, and manifest great abhorrence of it. Iron is found in their own land and is wrought by them into all the implements they need. Of the trade conducted with vessels on the eastern coast, they are aware, and say they have seen articles of merchandize obtained from that source. These may have been introduced from the vicinity of Zanzibar, one of the nearest points on the eastern coast, and from which trading companies are said to penetrate to the distance of 70 or 80 days' travel. A comparison of the statements respecting the interior tribes made by these trading parties, communicated by Mr. Burgess of the Mahratta mission, while detained at Zanzibar, and given in the Missionary Herald for 1840, p. 119, with the statement of the Pangwe people, presents some striking coincidences.

The accounts from both sides of the continent would lead us to believe that, in the unexplored central regions, on the table land, or perhaps on the southern slope of the Mountains of the Moon, there are large and populous tribes, much superior in manliness of character, in freedom from degrading vices, and in knowledge of the arts of civilized life, to either the eastern or western maritime tribes; and to which more easy access seems likely to be opened from the Gaboon, than from any other point on the coast of which we have knowledge.

If the providence of God shall continue to smile on this mission we may hope that Christianity will make a permanent lodgement at this point on the African coast, and that here also a favorable door of entrance will be opened to the populous regions in the interior. But it is, of course, too early to predict the progress and results of the work which is but just commenced. Even now are there intimations that the enterprise may not be unattended with difficulties. Indeed it seems to be a part of God's wise plan, that his people, in spreading the gospel over the world, shall not go on without obstacles of some kind, to try their faith and zeal and compel them to trust his power and grace. Here they are likely to be found in the form of the slave-trade, intemperance, and popery. On the south of the Gaboon river is a large Spanish slave factory, of which Mr. Wilson has given an appalling ac-

count; and nearly all the towns on that side are engaged in this horrible and suicidal traffic. In conducting it an indispensable agent is intoxicating liquors. When one of the missionaries lately visited George's town, six slaves had just been sent from that place to the Spanish factory, and six hogsheads of rum received in return, (for that, in African barter, is about the worth of a slave,) and this the people were consuming as common property. Popery also, in carrying out what seems to be a settled plan, to present itself as a counteracting force at every point where protestant missions are established, is threatening, under the protection of the French naval power, to plant itself on the Gaboon river. This the priests at Cape Palmas say they design to effect. Three French ships of war entered the river in February last, and attempted to purchase territory, but did not then succeed. Subsequently two others came in, and, as the missionaries are informed, succeeded in purchasing ground for a fort about two miles below the mission station. What will be the result of this movement to the native Africans or to the mission, cannot be foreseen; but we may be confident that the Head of the Church, who is raising a standard against the same errors and superstitions in the Sandwich Islands and other places, and giving such efficacy to his own word, will cause that word to triumph over all opposing influences on the coast of Africa and every where.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries;* Mrs. King and Mrs. Benjamin.

(1 station; 2 missionaries, and 2 female missionaries;—total, 4.

Mr. Leyburn arrived in this country in season to be present at the last annual meeting. He has since requested and received, with Mrs. Leyburn, a release from his connection with the Board.

There is little variety of labor or incident in this mission. The average attendance of Greeks on the preaching service is twenty-five. This has heretofore been conducted wholly by Dr. King, but in his absence last spring Mr. Benjamin took his place, and found unexpected facility in the public ministration of the word. Mr. Benjamin has commenced translating Butler's Analogy into the modern Greek. Nine thousand books and tracts were printed by the mission at Athens the past year, containing 908,000 pages. The number of copies printed at Athens from the beginning is 118,465, and of pages 6,525,500. The books and tracts distributed the past year were 17,295, part of which were received from Smyrna.

Dr. King writes that there are fifteen hundred young men in the schools and the university of Athens, from all parts of Greece and Turkey. He adds—"And yet God, in his wonderful providence, has permitted me to stand here, and preach in the plainest manner, even to this present hour, without let or hindrance; and that, too, in the midst of a dreadful strife of tongues, which he has not permitted to touch me. I have heard it remarked by Greeks, that it is truly wonderful that my public preaching should never have been attacked. I see many students and others, and converse with the greatest plainness, and I think some are persuaded of the truth."

It is a remarkable fact, that six of seven of the bishops in the Greek church have died of late, within the space of about as many months.

ASIA.

MISSION TO TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O Dwight, William G. Schauffler, Henry A. Homes, Cyrus Hamlin, and George W. Wood, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, Mrs. Homes, Mrs. Hamlin, and Mrs. Wood. Six native helpers.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep, and Simeon H. Calhoun, *Missionaries;* Mrs. Temple, Mrs. Riggs, Mrs. Adger, and Mrs. Van Lennep. Eight native helpers.

BROOSA.—Benjamin Schneider, Philander O. Powers, and Daniel Ladd, *Missionaries;* Mrs. Schneider, Mrs. Powers, and Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, *Missionary;* Mrs. Johnston.

ERZEROOM.—William C. Jackson and Josiah Peabody, *Missionaries;* Mrs. Jackson and Mrs. Peabody. One native helper.

(5 stations; 18 missionaries, 17 female assistant missionaries, and 15 native helpers; total, 50.)

Mr. Powers embarked at Boston, with his wife, on the 18th of November, in the bark Fame, for Smyrna, and resumed his labors at Broosa in March. Mr. Schauffler returned to Constantinople from Vienna, with his family, on the 11th of August. Mr. Wood is still at Constantinople, assisting Mr. Hamlin in the seminary. Mr. Ladd arrived at Broosa, with his family, from Cyprus, September 3d. Mr. Calhoun, who has been some time residing at Smyrna, as agent of the American Bible Society, received an appointment the past year as a missionary of the Board. He may still give some part of his time to the Bible agency.

The Rev. Edwin E. Bliss, who was designated to the Mountain Nestorians, has been led by circumstances, which will be related in their proper place, to remain for the present at Trebizond.

The chief labors of the mission are for the Armenians, through the modern Armenian and Armeno-Turkish languages; but the Greeks are not forgotten, and they are approached through the modern Greek and the Greco-Turkish languages. One member of the mission (Mr. Schauffler) devotes his time to the Jews, making use of the Hebrew and Hebrew-Spanish languages. Mr. Ladd's efforts are through the medium of the modern Greek, and he reports that there are 6000 Greeks in Broosa, who generally speak that language, and not less than 30,000 within a day's journey of the city. The Greeks in Trebizond, about ten thousand in number, use the Turkish language, which they probably write with the Greek character.

The Committee are becoming more strongly impressed with the relative importance of Trebizond as a missionary station. Speaking of this place, the mission says:

"A mere glance at the map is sufficient to show that Trebizond is more conveniently situated, in respect to much the largest portion of the Armenians in Asia Minor, than any other station belonging to this mission. Beginning at Artoin on the southeast, and passing round to the southwest by Baiboot and Gumush Khane, we find Tamzara, Kara Hissar, Sivas, Gusin, Kaisarieh, Tokat, Amasia, and Marsiwan, with from five hundred to two thousand Armenian houses each, besides many other places of inferior note. Most of these places have commercial intercourse with Trebizond; and those which have not are easily accessible. And as respects one of the most important modes of indirect influence over them all—the distribution of the word of God and religious books—Trebizond has advantages which no other station has. Indeed distributing the Scriptures here should not be called an indirect mode of preaching the gospel, nor by any means be regarded as a secondary object of the mission. This has doubtless been one of the principal means of the awakening which has already taken place among the Armenians."

Four steamers are regularly employed between Constantinople and Trebizond, each going and coming once a fortnight, and carrying, on an average, not less than fifty passengers, chiefly Armenians; and Mr. Perkins says, in a letter he lately wrote from Trebizond, while on his way to Persia, that the place has become one of the great thoroughfares of commerce. When he was on his way to Persia in the year 1834, the number of loads (for horses, mules, & camels,) which passed thence to the east, was 13,000; on his return, in 1841, it was 26,000; and now, it is 30,000. Other facts illustrating the value of this post as a centre of religious influence, will appear in the progress of the Report.

A tour performed by Messrs. Riggs and Adger over the region of the 'Seven Churches of Asia,' has shewn that very few Armenians are found south of the Messogis, a range of mountains running easterly from the vicinity of Smyrna; and those few, with the Greeks, speak the Turkish language almost exclusively. The

Turks of that region are more rude and barbarous than those dwelling north of the Messogis.

The Committee thankfully acknowledge the very liberal grant of £2,162 for the Jewish branch of this mission, from the "Committee of the General Assembly of the Church of Scotland on the scheme for the conversion of the Jews." This sum is to be devoted to the circulating of the Hebrew-Spanish Scriptures at a reduced price or gratuitously, the purchase of a fount of rabbinical type to be used in printing at Smyrna for the Jewish missions, the publication of school-books for Jewish children and youth, and of a tract on the scriptural prophecies relating to the Messiah. The grant being for these specific purposes, though it enlarges the scope and operations of the mission, does not in any measure relieve the treasury of the Board.

Use of the Press. The mission has been aided in this department by the American Bible Society, the British and Foreign Bible Society, and the American Tract Society. The printing at Smyrna was in Armenian, Armeno-Turkish, Greek, and Bulgarian; at Vienna, in Hebrew and Hebrew-Spanish. At Smyna it was as follows, in the year 1842:

	PAGES.	COPIES.	WHOLE NO. OF PAGES.
Armenian,	1,296	20,000	2,685,200
Armeno-Turkish,	778	11,000	2,756,000
Greek,	1,048	7,500	1,587,200
Bulgarian,	44	4,000	88,000
Total,	3,166	42,500	7,116,400

The issues from the depository at Smyrna, during that year, were 45,074 copies, nearly 11,000 more than were issued the year before. Of these 5,571 were bound volumes. The books and tracts thus issued have gone to Constantinople, Adrianople, Yassy, Bucharest, Galatz, Varna, and Russia; to Nicomedia, Ada Bazar, Broosa, Trebizond, Erzeroom, Tocat, Zilleh, Erzingan, Yuzgat, Amasia, and Massovan; also to Athens, Syra, Corfu, Patras, Crete, Cyprus, Beirut, Diarbekir, Konieh, Adana, Cesarea, and Jerusalem. More than twenty different publications in Greek, and ten in Armenian have nearly gone out of print the past year, and the Armenian Magazine has been discontinued for want of funds. The sales amounted to fourteen hundred dollars. The amount of printing at this establishment from the beginning, is 62,026,660 pages.

Mr. Homes has the special charge of the book distribution at Constantinople, which has there been twice as large as in any former year. Eight or ten booksellers in the city are kept supplied with the works issued by the mission. It is from the capital

that the greatest number of places have been reached. The following facts, related by this missionary, deserve a place in this connection:

"A reading book, in Armenian, which was published at our Smyrna press, has lately been republished at Tiflis in Russia, purporting to have been originally prepared by a certain vartabed in that city; while yet the frontispiece and all the alphabetical pictures and nearly all the reading is an exact copy of our own. I sold, a few years since, fifty dollars worth of books to a merchant in Tiflis, and this is one form in which we are seeing the good results of our labors. It is not uncommon for us to see those who oppose us still attempting to do the very things which we are doing, stimulated by shame or rivalry. We know that many of the school books in Greece are composed on models introduced to their notice by Americans; and who can estimate the number of the schools that have been established, either to compete with, or from shame in consequence of the schools of missionaries?"

Mr. Schauffler, while at Vienna, printed an edition of 3,000 copies of his translation of the Old Testament in Hebrew-Spanish, in two volumes quarto, embracing fifteen hundred pages; including the Hebrew text, which is printed on the page opposite to the translation. He also printed 500 copies of the Pentateuch in two volumes 16mo., with the Hebrew and Hebrew-Spanish on opposite pages. The expense of the printing was defrayed by the American Bible Society; but Mr. Schauffler's family expenses meanwhile and a part of his travelling expenses were met by the Board.

The Sefardim, or Spanish Jews, have the New Testament also in their spoken language, translated, as the Committee understand, by Mr. Farman, a missionary of the London Jews Society. Consequently they are now favored with the whole inspired volume in their vernacular tongue.

The Armenians have now the whole Bible in the Turkish language, but in their own alphabet, through the labors of Mr. Goodell. They have also Zohrab's popular translation of the New Testament in their modern national tongue, revised by Mr. Adger, and published under his superintendence at Smyrna, at the expense of the British and Foreign Bible Society. The ancient Armenian translation, which is said to be a good one, was made about fourteen hundred years ago, and is much venerated by the people. A copy of this translation was brought to this country by Mr. Hohannes, the well-known helper of the brethren at Constantinople, who is now pursuing the study of the word of God in the Union Theological Seminary in the city of New York. It is from the Armenian (Roman) Catholic press at Venice.

Christian Education. The grant made by the Committee to enable the mission to purchase a house for the seminary at Con-

stantinople, proved ineffectual, as, just about that time, the Turks revived an obsolete law of the empire forbidding foreigners to hold real estate. This will probably subject the mission to inconvenience and additional expense. There are twenty pupils in the institution. Of free schools there are two at Constantinople, one at Smyrna, one at Trebizond, and one at Nicomedia, containing in all 180 pupils. The one at Nicomedia is for females, and contains 60 pupils. At Smyrna there are three female boarding scholars, and at Broosa six pupils pursuing English studies. A boarding school for females is much needed at Constantinople; also a common day school for boys, that shall be in some measure a preparatory school for the seminary at Bebek. Mr. Schauffler needs the funds to establish a school for Jewish children. It would probably be a means of securing for him ultimately a Jewish congregation.

The importance of giving sufficient support to the institution at Bebek is apparent from many obvious considerations. One that might not readily occur to the mind is thus stated by Mr. Hamlin:

"Our only serious obstacle has been the want of funds. We have rejected more applicants than we have received, and some of those we have rejected have gone to the Jesuits. It is a most painful fact, that the actual influence of the seminary has been to add students to the schools of the Roman Catholics. Where one scholar has joined it, other individuals in the circle of his family acquaintance have had the desire awakened to follow his example. Their applications we have generally been compelled to reject, but the desire, once awakened, carries them over to the Jesuits."

A similar argument is used by the mission in favor of a day-school for boys:

"It is a measure which would be favorably received by many of the people. It would accomplish a vast amount of good at comparatively little expense. It would act as a check upon the advance of popery, turning many intelligent youth and the family circles with which they are connected to evangelical instead of papal views and influences. We can meet the Jesuits here only by the use of their own favorite weapon, the education of youth."

Preaching the Gospel. Among the Sefardi Jews it has not yet been found possible to get a congregation for preaching. Among the Armenians the spirit of religious inquiry is increasing, and there is consequently increasing disposition to resort to our brethren for instruction. The ground of encouragement, however, is not so much from the number who are present in the congregations at either of the stations, as from the character of the persons, and from the numerous places in the empire, in which they have their abode, and to which consequently they carry the light of life which they derive from the preaching. Mr. Dwight had

also more than a thousand calls, during the year 1841, exclusive of those who attended his religious services and his theological lectures, by far the greater part expressly for religious inquiry and conversation; and at his preaching service, since the commencement of the present year, there have generally been twelve or more new comers every Sabbath. In October of last year it was deemed advisable to suspend the service a few Sabbaths, in consequence of a violent and threatening opposition on the part of some Armenians formerly reckoned as brethren. The unexpected and painful change of views, feelings, and conduct in these persons was owing to their forming an acquaintance with individuals, who had imbibed errors which now threaten the peace and unity of the Episcopal churches of England and America. The persecuting spirit appeared to be directed more especially towards Hohannes, and the obstruction to his usefulness, thus created, was what immediately induced him to gratify a desire he had long cherished, of coming to this country in order to prepare himself, as he supposed he could not do at Constantinople, for preaching the gospel. Just before the outbreaking of this opposition Mr. Dwight thus gave utterance to his feelings:

"How wonderful are the ways of Providence in regard to the Armenians! In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel; and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?"

The preaching could not long be suspended. Before the end of November, Mr. Dwight makes the following record:

"Several of the regular attendants of my service have been very urgent that I should again preach to them on the Sabbath; and last week they told me they had resolved to come to my house in a body at the usual hour of service, and see whether I would preach to them, or drive them away! I asked them if they had ever yet heard of my driving any body away from my house. I told them I was ready to preach the gospel to as many as would come to me, not only on the Sabbath, but on every other day of the week. Accordingly they came to-day, and manifested much interest in hearing the word of God."

Of late Mr. Dwight has had very small congregations of females, who come together on some week day to hear the preaching of the gospel.

The great work, however, in this, as in all other missions, must be done by native preachers. And it is delightful to see such la-

borers training up among the Armenians. The Board will be pleased to hear the testimony of the mission on this point:

"We enter most cordially into the views expressed by the Committee on the subject of a native agency; and we are happy to report that our native helpers at some of the stations are becoming very efficient. And this is true not only of those who are expressly employed by us for the purpose, but in a greater or less degree of all our native brethren. They are living branches that abide in the vine and bring forth fruit. They are men of faith and prayer, and each one is the centre of a little circle that feels the influence of the new life he is living among them, and of the efforts he makes for their salvation."

The Armenian brethren at Constantinople, in the early part of last year, met in a retired part of the hills adjacent to the capital, and, after united prayer, agreed to send one of their own number, at their own expense, on a missionary tour among their countrymen in the interior of Asia Minor. And the spirit that moves them is evidently one which delights in prayer. Of their own accord they agreed to set apart the first Tuesday in each month for special prayer to God in behalf of their nation, and for his blessing on the means now used for their spiritual illumination. They not unfrequently remain after Mr. Dwight's preaching, and have a prayer-meeting by themselves for the outpouring of the Holy Spirit; and if there is any one present at the meeting who is particularly anxious about his soul, they keep him with them, and talk and pray with him. It is recorded, also, that at one time last autumn, as many as thirty Armenian men were present at the monthly concert for prayer, which is necessarily held in the middle of the day, and that some of them prayed as if they felt true longings of heart for the outpouring of the Holy Spirit. One of them fervently besought the Lord to pour out his Spirit on Constantinople as on the day of Pentecost. After stating these interesting facts, the missionary adds:

"It is doubtful whether in any city in America, thirty business men could be drawn from their counting-houses and shops, in the middle of the day, to attend a prayer-meeting, and especially if they had to walk two or three miles to the place of meeting,—unless it was during a period of religious awakening. Those who attended our service to-day were, for the most part, merchants and artisans, men of families and respectability, who were drawn to the meeting purely by the desire of being present where God is worshipped. No females ever attend any of our meetings. Had these men been permitted to bring their families with them, as in America, the number would have been more than doubled. Besides walking two or three miles to come, and as many more to return, they have the ferriage across the harbor to pay. When these circumstances are all taken into the account, it is as evident as possible, that an influence from above is operating on their minds. In short, it is a revival of religion."

In one or two cases, vartabeds (the Armenian clergy to whom the business of preaching and teaching is specially committed) have requested the use of sermons on christian duties, to be used in their vocation. How appropriate to the present condition of the Armenian mind would be many of the sermons of Payson and Edwards!

Mr. Goodell, having completed his translation of the Scriptures, in which he has long been so usefully engaged, purposes hereafter to devote himself mainly to the preaching of the word.

PROGRESS OF THE WORK. This will be exhibited chiefly in the form of brief extracts from the communications of the missionaries.

In respect to *Constantinople*, the quotations are from letters and journals of Mr. Dwight:

"*May* 26, 1842.—Our native brethren never appeared more promising. I can see in them generally a very perceptible and delightful increase in spirituality of mind, and there is particularly observable at present a spirit of prayer, which I have not before noticed to such an extent. Our native brethren often come together for reading the Scriptures and prayer, and rarely do any of them call at my house, without suggesting that we may have a season of prayer before they leave.

"*July* 19.—A company has recently been formed here among the Armenians for business purposes. Sixty individuals have subscribed a certain sum each, and three shops have been opened, one of them a coffee-shop. The profits are to be divided among the subscribers, except that one tenth is to be given to charitable purposes. This company is wholly under evangelical influences, and one of the rules agreed to is, that none of the shops shall be opened on the Sabbath. Last Sabbath, however, the coffee-shop was opened, and when the matter was inquired into, it was found that some five or six worldly men in the company had given orders to have the shop opened. The other members of the company immediately called upon these men, and inquired if they were not aware that they had violated the rules of the association by opening the shop on the Sabbath? They replied that they had not forgotten it, but that they did not see why they should do differently from others; and, as they could make money on the Sabbath, they intended to keep the shop open. The others immediately returned to them the amount they had paid into the common stock, and dismissed them from the company, saying that they would have no one associated with them who would not keep the Sabbath. This circumstance has caused a great deal of talk, and it has given our brethren a good opportunity to speak of the obligations of all men to obey God in the observance of the Sabbath. One of the company on that occasion, proposed to keep open shop on the Sabbath, but to devote the avails of that day's sale to the poor. One of our brethren replied, You may, on a similar principle, steal from a rich man to give to the poor. If it is lawful to do one wicked thing in order to feed the poor, it is lawful to do another.

"*Sept.* 30.—The indications of the presence of the Holy Spirit are more and more evident. The truths of the gospel have become the subject of inquiry and conversation in various parts of the city and suburbs. Many persons, whom none of us, and no other missionary has ever seen, have become enlightened and are studying with the deepest interest the word of God. Oh that the whole Armenian church, bishops, vartabeds, priests, dea-

cons, and people, might thus come under the quickening and purifying influences of the truth.

"*March* 24, 1843.—The work which God is carrying forward here is truly wonderful. Opposers and haters of the truth are yielding to its influence. New inquirers are continually coming to us. Our native brethren have a spirit of prayer which indicates the special presence of the Spirit of God, and is an earnest of greater blessings to come."

Mr. Dwight also speaks of the work of God in *Nicomedia*, mentioned in former Reports:

"*June* 6, 1842.—Our news from Nicomedia to-day is deeply interesting. The work there, which has seemed for some time past to be at a stand, has recently received a new impulse; and a little weekly meeting for prayer and reading the Scriptures, which had been attended by six or eight individuals, has grown so as to number from forty to fifty, and is every week enlarging itself. Truly the hand of the Lord is in all these things, and he is not going to destroy the Armenian church, but to purify and build it up, and make it to shine forth as the sun in the midst of the surrounding darkness.

"*June* 22.—One of our christian brethren among the Armenians called, and informed me that recent intelligence from Nicomedia declares that at least as many as sixty-five of the Armenians there have become enlightened, and they hold their meetings on the Sabbath in a retired house in a large garden in the suburbs of the town. Satan, however, is not asleep, and he is stirring up the people to oppose.

"*April* 5, 1843.—We hear very satisfactory accounts of the progress of evangelical doctrines in Nicomedia and Ada Bazar."

Mr. Perkins, of the Nestorian mission, writes thus from *Trebizond*, on the 16th of May last, during his sojourn there on his way to Persia:

"There has apparently been a rapid advance in the progress of truth and light here, since we passed through on our way to America. I was then much encouraged by the religious state of a few Armenians; but the number of such is much increased, and the interest of many has been deepened and quickened in the interval. Yesterday I was present at Mr. Johnston's Sabbath service, which was attended by about twenty natives. I was much impressed with the tenderness of feeling manifested by those who were present. Their deep solemnity, attentive ear, and tearful eye, plainly testified that no vain errand had brought them to the missionary's dwelling. It was to me a precious privilege to unite with them in that season of worship, and address them after Mr. Johnston's discourse. Mar Yohannan also addressed them. I felt assured that the Holy Spirit was with us."

Mr. Perkins also gives his testimony as to the opening prospects at *Erzeroom*, under date of May 25th:

"Our missionary brethren and sisters at Erzeroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The presence of twelve or twenty intelligent Armenians, assembled at the missionary's house, to be instructed from the Scriptures, is a scene which I could not have anticipated when we

passed Erzeroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzeroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated."

The Committee close these extracts concerning the Armenians of Turkey, by two from the letters of Mr. Dwight:

"*May* 26, 1842.—I think we have never before seen the time when the prospects of good among the Armenians were so flattering as at present. The truth is branching forth in all directions, and apparently taking deep root—so that if all your missionaries should this moment be sent out of the country, still there would remain, not only much seed sown, but also many firmly rooted plants actually sprung up, and in different stages of progress, from the blade to the ear, and the full corn in the ear.

"*March* 24, 1843.—One striking and very gratifying feature of the times is, that many of the vartabeds are now preaching the gospel, as far as they understand it, having found that the taste of the people is so far changed, that the former mode of preaching legends and fables does not satisfy. The vicar of the patriarch, a week or two since, after a sermon, said something like this, 'Custom requires that I should now bless you in the name of the Holy Virgin and of the Saints, but, alas! there is none left among you who receives the saints; and what shall I do?'"

The Jews. The chief Rabbi at Constantinople has given a formal approval and recommendation of Mr. Schauffler's translation of the Old Testament, with the condition that it be sold to the Jewish community only by Jews. He even urges the purchase of it upon his people. And instead of putting an interdict on the very suburb where Mr. Schauffler lives, he is willing to receive visits from him, and even to correspond with him. Instead also of persecuting those who shew any inclination to Christianity unto imprisonment and even death, as in former times, the Jewish rulers seem now to regard persecution as tending rather to increase the disposition that way among the people, and are disposed to resort to milder measures. Still, should the gospel begin to have free course among them, the spirit of wrath and violence may be expected to awake.

Mr. Schneider, writing at Broosa, gives an encouraging view of the favorable disposition of the Jews there towards the new translation:

"*June* 10, 1842.—Made a call on the Jewish Rabbi, and presented him with specimens of the Old Testament in Hebrew-Spanish, recently translated by Mr. Schauffler. My object was to secure his approbation of the work, and thus facilitate its circulation among the Jews. His son and one of the chief men of the nation were present. Before I stated the object of my call, the son inquired whether some new books had not appeared. I then produced the volumes I had brought, and they were all highly pleased

ith them, and spoke much in their praise. The rabbi said that to-mor-
w, their Sabbath, he would take the books into the synagogue and show
em to the people, and tell them what they were, and where they were to
e found, and at what price they would be sold, with permission to every
ne who wished for them to procure them. After some conversation it
as arranged, that copies of the books be sent to the shop of the chief man
esent, in the business part of the city, so that all desirous of seeing and
amining them, might do so conveniently.

"*Aug.* 3.—I have been very much gratified to see the interest which the
ws take in the new translation of the Old Testament by Mr. Schauffler,
ferred to above. I had not dared to anticipate the circulation of more
an a few copies; but, contrary to my expectation, I have already dispo-
d of twenty-eight copies of the Pentateuch, which is all that I have now
hand. These twenty-eight copies have all been sold. They are not
ly willing to pay for these books, but even express gratitude for them.

"*Sept.* 22.—The man, whom I had sent to the fair at Balikkissar with
oks has returned. Although another individual, sent out from Smyrna
ith books, took this fair in his route and sold a good number, yet my
ent succeeded in selling more than he did last year, when he was alone.
e disposed of 139 portions of the Scriptures, thirty-one religious school-
oks, and 121 tracts; in all 291 pieces. Adding together numbers sold
both, there is quite an increase upon the last year. There being per-
ns present from all parts of Asia Minor and Turkey, and even from other
ighboring countries, the books sold will be widely circulated. Some of
em were taken by individuals to be carried into Armenia. Although a
uch larger sale and distribution is often effected in some other places,
t the growing desire and demand for these books is to be hailed as a
eering indication. The Jews, who attended the fair, were much inter-
ted in the Hebrew-Spanish Old Testament. They took all the copies
at were offered for sale, and if there had been a greater supply, those
om a single town, Magnesia near Smyrna, would have purchased to the
lue of 1,000 piastres, (forty dollars.) An arrangement was made with
ese individuals, through the son of the rabbi of Broosa, present at the
ir, to send them as many copies from here as they wish for, as soon as
e last volume of the work shall appear. Truly the friends of the Bible
ciety have reason to be encouraged in this effort for the children of
raham."

THE TURKS.—Individual Turks are occasionally found, who
ke an interest in the labors of protestant missionaries, as directed
gainst the image worship and intemperance of the degenerate
hristians around them. In a few cases there has even seemed
be in their minds the ground-work for a more spiritual temple.
he common opinion that, according to Moslem theology, women
ave not souls to be saved, appears to be without foundation.
Ir. Homes says the women in every parish of the metropolis are
ssembled once a week, for three months preceding the great an-
ual fast, to hear a sermon; and he heard one of these sermons,
hich was intended to enforce the duties of Moslem piety. He
ys, also, that in Constantinople the girls go with the boys to
e district school till they are twelve years old, to learn to read
e Koran; and to prove the fact of female education among the
urks to a greater extent than is believed by Christians, he ad-

verts to the fact that Von Hammer has given the names of three or four hundred Turkish female poets.

The Turkish government, however, bids fair to walk in the steps of papal nations, in order to check the progress of light and religious liberty. Mr. Homes says:

"*July*, 1842. The patriarchs of the different churches in the empire, in these days, when printing establishments are starting up in this and other cities, conducted by subjects and foreigners, have become alarmed, and have procured orders from the Porte forbidding any foreigners to print without permission, and ordering that no books shall be printed without the approbation of the several patriarchs. As far as respects foreigners, this measure has remained for more than a month inoperative. The Turks are evidently preparing to systematize some kind of a censorship of the press; and the director of the government press has been invested with some powers, making also his approbation essential to the publication of a book, which has received the approbation of the patriarchs."

MISSION TO SYRIA.

BEIRUT.—Eli Smith, John F. Lanneau, and Nathaniel A. Keyes, *Missionaries;* Henry A. De Forest, M. D., *Physician;* George C. Hurter, *Printer;* Mrs. Lanneau, Mrs. Keyes, Mrs. De Forest, and Mrs. Hurter.—Six native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting and William M. Thomson, *Missionaries;* C. V. A. Van Dyck, M. D., *Physician;* Mrs. Whiting, Mrs. Thomson, and Mrs. Van Dyck.—One native helper.

(2 stations; 5 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, and 7 native helpers;—total, 21.)

The state of Syria has perhaps not materially changed the past year, but the Committee have, in various ways, come to a more definite knowledge of the condition and prospects of the mission; and they are happy in the belief that there is more ground for encouragement and continuance in our labors there, than would perhaps be inferred from the tone of the Report presented at the last annual meeting. The more important views and facts, as communicated by those who have been longest in the field, will be given, so far as comports with the brevity necessary to be observed.

The revolutions, which have so much deranged the plans of the mission of late, (excepting the change effected by the allied powers in 1840, by which the country was detached from the government of Egypt and made directly subject to the sultan,) have been confined to Mount Lebanon and its immediate vicinity. Tripoli, Aleppo, Damascus, Jerusalem, have not been disturbed. Nor has the personal safety of the members of the mission been endangered. At Beirut, since the summer of 1840, the congregation has not been broken up, nor has the press nor have the schools been affected. Upon the mountains these changes have

very much occupied the minds of the people, and thus interfered with the successful preaching of the gospel. They have also rendered the investment of the funds necessary for forming permanent establishments, unsafe and injudicious. During the past year, however, a good house for a permanent establishment has been obtained at Abeih, a mountain village about fifteen miles southward of Beirut, facing the sea, sufficiently elevated to render it a safe and healthy residence during the whole year, central with regard to the Druze people, with a thousand or fifteen hundred inhabitants, and villages in all directions around it. About half the population in this region is Druze; the remainder Greek, Maronite, and Papal Greek, but chiefly Greek. The mission has also gained much experience during the years past, made many favorable acquaintances, disseminated much evangelical truth, done away no small amount of prejudice, and conquered one of the most difficult and important languages of the world,—spoken by 60,000,000 of people, the sacred language of the vast Moslem nation. Nor is it of small moment that we have secured the most favorable point of approach to the large body of Arab Christians, and to the only accessible body of heretical Mohammedans. These heretical Mohammedans are the Druzes; and a Druze, to the American missionary, unless intimidated by the sword of a Mohammedan magistrate, is every where an accessible man. He will listen to what the christian preacher has to say, and has no scruples to attending on his worship. Indeed Mr. W. M. Thomson says, "The gospel can be preached by the living ambassador of Jesus Christ, and by as many of them as have the heart and the tongue to do it, in Beirut, Jerusalem, Damascus, Tripoli, Hamath, Aleppo, and in the multitude of towns and villages in Lebanon, and throughout the country. I speak," he adds, "neither at random, nor without reflection. I know it to be a fact, that, throughout the country, with but partial exceptions, even foreign missionaries can visit and receive at their own houses this perishing people and preach the gospel to them; and the strength of a giant may be exhausted in this work. In Beirut, in Lebanon, and I believe in nearly all other places in the country, there need be no other limit to this kind of labor, than what is found in the strength, time, and zeal of the laborer. There are not, it is true, large churches in which to preach; but in most places companies may be collected regularly in such houses as we have, and the gospel publicly and formally announced, as in our own country." The Scriptures and other books can be widely distributed by means of book distributors. And as to schools, most of those heretofore supported by the mission, are still in operation, and there are frequent applications from the mountains to commence new schools, notwithstanding

the disturbed state of the country. Toleration, too, is there enjoyed by the missionary, for himself in preaching the gospel, for his press, for his schools, and it would seem, so far as the civil government is concerned, for his converts from the various christian and Druze sects. The plans formed by the Maronite patriarch, in the year 1840, to expel the mission from the country, were signally defeated and overruled for good. His power on the mountains to make opposition has been greatly reduced from what it was in 1827. It then wielded the civil arm, persecuted Asaad esh Shidiak unto death, denied Mr. Goodell a summer residence on Lebanon, and drove Mr. Bird away by violence. The schools were every where broken up, and the Scriptures burnt, and soldiers quartered on those who received them.

It appears from the evidence now before the Committee, that the last Report, following the documents then in possession, did some injustice to the native helpers of the mission, and to the mission itself so far as that very important class of auxiliaries is concerned. All practicable caution appears to have been used in guarding against a mercenary influence, while giving employment to native converts. It is indeed an established part of the system of operation adopted by the Board, to employ native converts, so far as they can do better than others, and their services are needed, and there is the ability to support them. The mission appears to have carried out this principle with commendable discretion.

But though the progress, on the whole, has been such as satisfies the Committee that the mission ought to be continued and prosecuted with energy, the history of the mission shows that all along it has had to struggle hard against the stream. Owing to various causes, it has not been easy to keep an efficient force in the field. It may be hoped that these causes will hereafter operate with diminished force, though the political prospects of Syria are yet uncertain. But until this day, very few who were acquainted with the language, have been on the ground at any one time. Messrs. Fisk, Parsons, Dodge, and Hebard, and Mrs. Thomson, the two Mrs. Smiths, Mrs. Hebard, and Mrs. Wolcott, were not suffered to remain long by reason of death. Mr. and Mrs. Bird and Mr. and Mrs. Sherman, were obliged to retire from the field by the failure of health, the latter during the past year; and Mr. Goodell, after being a few years in Syria was removed to Constantinople, and Mr. King to Greece. Messrs. Smith, Whiting, and Lanneau have each suffered providential interruptions in their labors. Messrs. Beadle, Wolcott, and Leander Thompson have returned to this country since the last annual meeting, believing—though the Committee cannot help thinking erroneously—that the prospect of doing good in that field was not such as to authorize their stay. Miss Tilden came in com-

pany with Mr. and Mrs. Thompson. The members of the mission thus returned, have since requested and received a release from their connection with the Board. Mr. Lanneau sailed from Boston in November, on his return to Syria, with his wife, and arrived at Beirut in March. The station at Jerusalem has been suspended, and Mr. Whiting is to join Mr. Thomson and Doct. Van Dyck at Abeih on Lebanon. Messrs. Smith, Lanneau, Keyes, and Hurter, and Doct. De Forest are to reside at Beirut.

The seminary was discontinued early in the past year; when revived, it probably will be among the Druzes on the mountains.

In one of the special reports made to the Board by the Committee during the last annual meeting, it was implied that this mission had perhaps fallen into error in not pursuing a course more like that of the brethren who are laboring among the Armenians of Turkey. It is due to the mission to say, that an able and satisfactory document has since been received from the Syrian brethren, showing that, in their circumstances, the only wise and possible course for them was to commence the formation of a protestant community at once, and that they now enjoy some signal advantages in the prosecution of their work, from having done this.

The *printing* during the year has been as follows:

	NO. COP.	SIZE.	PAGES IN EACH.	WHOLE NO. PAGES.
Proverbs, (completed,)	2,000	16mo.	43	86,000
Little Henry and his Bearer, (do.,)	2,000	"	60	120,000
Thomas a Kempis,	2,000	"	343	686,000
The Psalms,	3,000	"	264	792,000
First 16 do.	1,000	"	24	24,000
Total,	10,000		734	1,708,000

The above printing was chiefly at the expense of the American Bible and Tract Societies. The books and tracts put in circulation were 21,181. This might have been greater, had there been a sufficient number of the books most in demand on hand, and had not the gratuitous circulation been restricted in order to promote the sale of the publications. Of Turkish books many more might have been sold. A demand was made for Syriac Scriptures to supply the Maronite colleges on the mountains, and made with the consent of the patriarch; but unfortunately not a copy was on hand. Between July and the end of the last year, the book distributor made twelve excursions, one of which was to the region southeast of Zidon, and another to Damascus. He visited upwards of thirty places, some of them repeatedly. He met with no hindrance in any quarter, and reports a far more favorable reception among the people, both for himself and his books, than he formerly experienced. In the list of books distributed is

a large number of Mr. Bird's Letters and Mr. King's Farewell, both of them controversial works against popery. The following extract from Mr. Smith's report concerning the operations of the press in the year 1842, will be read with interest by the Board.

"I cannot forbear to add, that I long to see issuing from our press, standard works on the Evidences of Christianity, suited especially to the state of the Druze and Mohammedan mind, able works on theology, adapted to the wants of persons educated in these old churches, and ecclesiastical histories, especially of the Reformation, like that of D'Aubigne's. Such works would find intelligent and interested readers even now. For many a mind in Syria is well capable of appreciating their value; many who are not affected by our present publications, because they strike below them. And the number of such is increasing. But these works must first be *composed*, or at least *re-written;* for a mere translation of such as exist among us, would miss the mark. And who shall do this? My own opinion is that such labor is well worth much missionary time. That missionary, who from want of ability to acquire the language sufficiently, or from other causes, should be unable to engage in more direct missionary labors, and should devote his time to preparing works like these, which sooner or later must inevitably circulate widely among this vast and important family of the human race, might well be envied, if envy is ever justifiable, by many a valued and useful pastor at home, though the latter might be for the time instrumental in the conversion of a much greater number of souls.

"I believe that the single book so ably composed by Mr. Bird, in reply to the Maronite bishop of Beirut, will ultimately result in more good, than all his other labors while here. And then, when the books are written, there is required the means of printing them, and that with the expectation that at first they will be called for but slowly, and that years may pass before an edition is exhausted. But, in order to do this, there must be a much more liberal expenditure of funds than we have yet been allowed to make. Will the church enable you to furnish these? I have never yet allowed myself to doubt that she ere long will.

"I hope, *if we missionaries do our duty*, God will not allow the church to fail of hers. I say all this, not forgetting that, under this arbitrary and anti-christian government, our press may be silenced to-morrow. *It is not yet in any way interfered with*, and so long as it is not, instead of being frightened by the fear that it may be, let us listen to our Savior, who says, '*Work while the day lasts.*' And should it be silenced, it would not remain so forever. *God reigns*, and it is not in the power of man permanently to stop the progress of that word, which he has commissioned his disciples to publish, promising to be with them to the end of the world. Our press and schools may indeed be closed for a while, though of that we now discover no design, but our mouths will still be open; and so long as I can use mine in declaring to this people in their own language the blessed truths of the gospel, I shall feel that there is still left me, what I have ever regarded and never more than now, as the highest and most useful department of missionary labor. And even if silence is imposed upon us, which cannot well be, our pens would still be left us, for banish us I believe they cannot, and I would retire to my study and prepare such books as are needed, feeling that I had still a great work left me, and in the firm confidence that the time will ere long come, when the press being again unshackled, what I might write would be read by thousands of inquirers, anxious for a guide to conduct them from the mazes of error into the straight path of truth. It would be indeed sowing with tears, but the time for reaping with joy will certainly come."

The printing since July 1, 1841, when the press commenced operations, has amounted to 4,795,000 pages.

The seminary had twenty-four pupils at the time of its discontinuance. In the several families of the mission there are twelve female boarding scholars. The twelve free schools (four of them at Beirut, seven on Lebanon, and one at Jerusalem,) number 279 pupils in all, 52 of whom are females. Two of the school-masters are members of the mission church. That church contains eleven members. It has been thought advisable by the mission to suspend the station at Jerusalem, and in this opinion the Committee have concurred.

The Committee cannot close their report on this mission, without extracting from a letter addressed to them by Mr. Calhoun, in June last, after returning to Smyrna from a visit to Syria, which he had made in the prosecution of his duties as agent of the American Bible Society.

"I became satisfied," he says, "that nothing in the present condition of Syria, politically or ecclesiastically considered, warrants the abandonment of the mission. Wars and rumors of wars there have been, and wars and rumors of wars there may still be. But to give up the cause on these grounds, would seem to me to argue no little want of faith. Ecclesiastical opposition too, there is and will be. I look for nothing else, either in Syria, or in Turkey, or in Greece, or in *pagan countries*. Christ met with this sort of opposition, and so will all missionaries. But I found an open field for labor. Twice on the Sabbath the brethren preach to a good congregation of natives. Two evenings in the week are devoted to prayer and exposition of the Scriptures at native houses. The general intercourse with the people of the country, especially the Druzes, is extensive. I was struck with this last mentioned fact. We at Smyrna have comparatively no experience of this fact. What more can the missionary expect or desire, as far as means go? There are great numbers in Syria of enlightened individuals, and we may hope that fear will not always restrain them from avowing their convictions.

"As far as I can judge, the Druzes are as friendly as ever, and as desirous for schools, &c.

"More Scriptures and other books have been circulated the past year than during any former year.

"The brethren have several most substantial and useful native helpers—men who give decided evidence of piety.

"The plan of training girls in missionary families has been successful thus far, and promises most important results. In what has been done, we have a proof of the capabilities of the native female mind. Rahil, in Mr. Smith's family, would be worthy of any society.

"A seminary on Mount Lebanon, with special reference to the Druzes, is of the first importance.

"Such are some of the *results*, to which I have come by personal observation. If they be just, to abandon the Syrian field would be as impolitic as to abandon any other missionary field."

The future prosperity of the mission depends, under God, as the Committee believe, chiefly on the piety, zeal, and unity of the mission, and on its being well sustained in numbers, the means

of usefulness, and the prayers of Christians. At the same time we must bear in mind, that it is under an arbitrary and irresponsible government, and amid a people deceptive, restless, and subject to those outbreaks and overturnings which attended the subversion of the feudal and ecclesiastical institutions of the dark ages in the nations of Europe. Such missions require firm nerves and the martyr spirit in missionaries, and faith and patience in their supporters.

MISSION TO THE NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; and Miss Catharine E. Myers and Miss Fidelia Fisk, *Teachers.* Twelve native helpers, six of whom are preachers.

(1 station; 7 missionaries—one a physician, 1 printer, 8 female assistant missionaries, and 12 native helpers;—total, 28.)

Mr. and Mrs. Perkins and Mar Yohannan embarked at Boston in the barque Emma Isadora, March 1st, on their return to Persia. They were accompanied by the Rev. David T. Stoddard and Mrs. Stoddard, and Miss Catharine E. Myers, from Whitehall, N. Y., and Miss Fidelia Fisk, from Shelburne, Mass., who go to aid in extending the benefits of education to the female sex among the Nestorians. Their voyage to Smyrna was performed in the short period of thirty-six days, and they arrived at Oroomiah on the 14th of June, and were received by the Nestorians with great manifestations of joy. The members of the Board have doubtless become acquainted with a valuable work concerning the Nestorians, prepared for the press by Mr. Perkins during his stay in this country.*

The labors of the mission have been the same as in past years, divided between preaching, education, and the press. At Oroomiah they have been somewhat hindered by opthalmy, but those who were residing at Seir, the health station above the malaria of the plain, escaped this troublesome visitation. The Lord still gives them favor with the ecclesiastics and the people. The native mind is gradually coming to a perception of the great doctrine of justification by faith alone; and perceiving the sweeping influence of this doctrine upon their superstitious and self-righteous notions, the heart is more or less disturbed, and occasionally there are signs of opposition. This is to be expected, but the preaching of our brethren is listened to by good congregations, and is

* "A Residence of Eight Years in Persia, among the Nestorian Christians; with notices of the Mohammedans. By Rev. Justin Perkins. With Maps and Plates." Andover, 1843, pp. 512, 8vo.

made the subject of conversation by the people during the week. The people are generally teachable, and have no apparent interest but to learn the way to heaven. Some of the ecclesiastics, however, even among those who have been long with the missionaries, are slow to receive the truth. Priest Abraham is growing in knowledge, and is bold as a preacher, but prudent and forbearing towards his brethren who differ from him. Priest Yohannan preaches with a good degree of faithfulness, and appears to love the truth. "Truth," he says, "will gradually prevail, but the work cannot be accomplished in a day." Priest Sergis of Degala is an intelligent man, and courageously preaches the truth, just as he finds it in the Bible, and has great natural ability for becoming an excellent preacher. Two or three extracts from Doct. Wright's journal will illustrate the nature of some of the difficulties in the way of the preached gospel among this people.

"*June* 26, 1842. After service, when returning home, I said to the priest, I suspect that your people wonder why we hold up to them the terrors of the law so frequently. Do they not say, 'We are Christians; we are in the way of Christ; such preaching is for the heathen and for Mohammedans?' The priest replied that the people were not so apt to say this as the priests and deacons assembled in the seminary. They say daily, 'Do not preach to us. We know all this. Go and preach to the ignorant in the streets.'

"*Nov.* 28. At Ada the church was well filled. While preaching I asked the assembly, What is the foundation of your hope of salvation? Is it baptism? Is it that you have partaken of the Lord's supper? Is it that you fast and pray? If you trust in any one of these, it will fail you; if you trust in any thing beside the Lord Jesus Christ, you will be lost. Upon this an old man with a white beard, sitting near me, said in a low tone of voice, 'I would say a word but I am ashamed.' The priest and bishop saw at once that he thought I was attacking their fasts, forms, etc.; and they spoke earnestly, therefore, assuring him, and all others who thought like him, that our intention was not to destroy their fasts, etc., but only to prevent their trusting in them.

"On the way to Supurgan, in the afternoon, we met a party, carrying a bride from that village to another. The bishop remarked that we should find the people full of wine. We were not disappointed. In the first house we entered we found the man of the house quite drunk, so much so as not to notice us. A considerable number had assembled; but to our sorrow many of them were foolish from wine. One—a deacon—was so much intoxicated, that after talking foolishly awhile, he lay down upon the ground, and fell asleep during the services.

"Wine still stands in the way of success to our labors among this people. We trust that some, however, connected with the mission, see the evils of intemperance, and are ready to do what they can to stay its progress. A few are in the habit of drinking so little, that a priest, who has long been inimical to us, said on a public occasion the other day, that we had already put down wine, and that the next thing would be to put down their fasts."

EDUCATION.—The seminary contains seventy pupils, and the female boarding school eighteen. There are forty free schools in thirty-six villages, containing 635 male pupils and 128 female, or

763 in all. The whole numberr under instruction is 851. The special charge of the seminary has been committed to Mr. Jones. Mr. Stocking has that of the free schools, which are widely dispersed, the extreme points diverging a hundred miles. It will be seen that the number of the free schools is double that of the last year. The new ones are chiefly in places where no ecclesiastics reside, and in most cases where there were no persons who could read. "The schools," says Mr. Stocking, "create a demand for books, furnish fresh recruits for our seminary, do away the influence of the childish and worse than unprofitable writings of many of their *melpanas*, form a taste and predilection for the Holy Scriptures, open the door for preaching the gospel, and create and supply a demand for an intelligent native ministry." All the schools have been reorganized with an improved system of teaching, which could not be introduced while there were no books or qualified teachers. The books are derived from the recently introduced printing establishment, and the teachers from the seminary. In the summer the schools were suspended, and the teachers are assembled at Oroomiah for instruction in the duties of their profession. The whole number of teachers employed in the village schools is fifty-six, twenty-two of whom are priests and twenty-six deacons. Mr. Stocking is assisted in the superintendence of the schools by one of the most intelligent native preachers, Kasha Yohannan, who also publishes the gospel to the people as he travels from village to village. The efforts of the papists to establish schools among the Nestorians have not yet succeeded.

PRINTING.—The press is embarrassed for want of a more perfect fount of type. Under the superintendence of Mr. Perkins while in this country, Mr. Homan Hallock has cut and cast a new fount, modelled on the best Syriac manuscripts, and this fount is now on its way to Oroomiah. Only 500 volumes and 2,700 tracts have been printed the past year, amounting to 322,500 pages. The number of pages from the beginning, is 832,900. The distribution of books and tracts during the year, was 8,720 copies. The tracts printed in the modern language, and read in the schools by teachers and pupils, and through the latter to their parents, are as follows, viz:

Christ the only Refuge—Serious Question—Watts's Catechism and Questions for Youth—Sixteen Short Sermons—all translations.

On the Sabbath—Repentance—Faith—the New Birth—Popery—original.

To these add a translation of the epistle to the Galatians and the first epistle of John.

In translating the Scriptures into the modern language of the Nestorians, there are strong reasons for making it from the ancient

Syriac versions, which is much venerated by the people, and the whole question was referred by the mission to the Prudential Committee during the year now under review. The Committee were of opinion, that the only proper course was to translate from the original Hebrew and Greek, and decided accordingly.

After completing the report on this mission, the Committee received a letter from Mr. Perkins, announcing the arrival of himself and company at Oroomiah, and the manner of their reception by the people. It will be proper that the letter be copied almost entire.

It is with feelings of no ordinary satisfaction that I am permitted to address you again from our missionary field. We left Erzeroom on the 29th ult. and reached Oroomiah yesterday, (June 14th,) making a journey from the former place of seventeen days, including two Sabbaths, on which we of course did not travel. The road was quiet through the wild regions on our route; the weather was unusually cool for the season; our large party have enjoyed fine health on the way; and our journey has been very comfortable—not to say delightful. Mrs. Stoddard, who was so delicate when we embarked, has greatly improved in health and has become quite stout and hale in appearance.

"On the 13th we were met by some of our brethren and many of our native helpers and friends—bishops, priests, deacons, and people, at about forty miles from the city, who came with open hearts thus far to welcome us. Mar Yohannan had preceded us from Khoy and arrived at this, his native village, two days before, and the Nestorians were assembling from all parts of the province and many Mohammedans, from neighboring villages, to hear his account of the New World. The bishop is disposed to report most favorably of our country, and he appears as eager as he is competent to do his people great good, as the result of his visit to America. He is still at his native village.

"As we proceeded towards the city on the 14th, it was deeply impressive to observe the scores who came out to welcome our return,—many twelve or fifteen miles,—some of the boys of the seminary *on foot* that distance, in the dust and hot sun. The young Mohammedan, whom we have mentioned in our journals as one of our pupils, appeared among the rest, with his train of servants. And on our arrival, five or six hundred Nestorians were assembled around our gate to greet us and welcome us to our Persian home.

"We have the happiness to find all our missionary brethren and sisters in their usual health. Mrs. Merrick has long suffered much, you are aware, from rheumatism, and Mrs. Holladay from general debility.

"There has been a very perceptible and highly encouraging progress in our missionary labors here, during my absence. Our schools have been increased in that time from twenty to forty. I have just listened to an impressive sermon, (which is a weekly exercise, in the seminary, on Thursday afternoon,) from Mr. Holladay, to about fifty school teachers, who are now convened at the mission station, for a few weeks of special instruction by Mr. Stocking. Other natives were present, making a congregation of about 100. You can more easily conceive than I describe my feelings, on entering our seminary again, and witnessing there such a concourse of the Nestorian clergy, listening to a plain, practical sermon, from one of the brethren.

"With all this general prosperity, how much we need the special influences of the Holy Spirit, to make the seed of the word, thus abundantly

sown, the power of God to the salvation of perishing souls. I trust the churches will not cease to pray for this inestimable blessing, and may we feel our need of it more and more!

"As our work thus advances, there must, from the nature of the case, be *extension* in every department of our labors, and a corresponding increase in the outlay of funds. It is impossible for a mission, so prosperous as ours, to stand still. We must, as you well know, go forward or lose ground, which our papal foes stand ready and eager to seize, the moment we relax. The churches, as an encouragement, may confidently expect to reap a rich and glorious harvest here, in due time, if they faint not.

"I have called to-day, on our prince, M. K. Meerza, and our old governor and introduced Mr. Stoddard. Both gave us a hearty welcome and greeted me with the cordialty of an old friend."

MISSION TO THE MOUNTAIN NESTORIANS.

ASHETA.—Thomas Laurie, *Missionary;* Asahel Grant, M. D., *Physician;* Mrs. Laurie and Mrs. Hinsdale.

Edwin E. Bliss and Azariah Smith, M. D., *Missionaries*, and Mrs. Bliss; destined to this mission, but not arrived.

(1 station; 3 missionaries—one a physician, 1 other physician, and 3 female assistant missionaries;—total, 7.)

The last Report of this mission brought its history down to the close of the year 1841. Hostilities arising between the Turks and the Koords of Amadieh in the spring, it was not then safe to attempt going into the mountains. Doct. Grant therefore in June went to Oroomiah by way of Ravendoose, where he arrived on the 15th of the month, having been ten days on the way. The plan now arranged was for Mr. Stocking to accompany him into the mountains, and they commenced the journey together, accompanied by two native assistants, and going by way of Salmas. There Mr. Stocking was taken sick and was obliged to return. Satisfactory assurances being obtained from the Hakary chiefs, of protection and safety, Doct. Grant determined to travel the wild and difficult fastnesses of Koordistan, for the fourth time, unaccompanied by a missionary associate. He found an agreeable companion, however, in Mar Yoosuph, one of the bishops who had accompanied him from Oroomiah. Writing from Asheta, in Tyary, Sept. 12th, he says:

"I have traversed the mountains in almost every direction, since entering them, and formed a more extensive acquaintance with the people and with the most influential of the surrounding Koords, with whom I have been brought in the most intimate and friendly connection during the fifteen or twenty days I have spent with the chief of the Hakary tribes, Nooroolah Beg, the powerful chief whose confidence and friendship I so providentially gained on my visit to his castle nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit, without which it would not have been attempted during existing commotions. He received me with every mark of respect, and has treated me with the greatest kindness and attention, alike in the camp and in his

own castle, always seating me by his side when we ate. I have had the most free conversations with him regarding my objects and plans; and I am gratified in being able to add that he has given his official written approbation to our residence in his country: for you must know that he now claims jurisdiction over the whole of the Nestorian tribes since the burning of the patriarch's house and the advantages gained over a part of their country last year. Much of this jurisdiction is little more than nominal; but it is evident that the Nestorians have lost much of their former independence, if it be not in fact virtually gone, as I surmised in a former communication. This is owing much to want of unity among themselves, and a feeling of discouragement in view of the hostile aspect of their numerous enemies."

The patriarch had taken refuge with one of the two maleks of Tyary, and Doct. Grant visited him at their encampment, upon the summit of one of the mountains overlooking the Zab and commanding a wide and romantic prospect. They afterwards descended together to Asheta, where arrangements were entered upon for a missionary station, in connection with another at Lezan, the point where Doct. Grant entered the mountains on his first visit. He spent two weeks with the patriarch, receiving every mark of his personal regard and renewed assurances of his disposition to favor the plans and objects of the mission for the improvement of his people. It was but too evident, however, that the patriarch was more concerned for their political, than their religious and moral condition.

Amadieh having surrendered to the Turks, and the war on that side of the mountains being ended, Mr. Hinsdale left Mosul on the last day of September, and, passing through Amadieh, arrived at Asheta in eight days. The Committee will give his own language in description of his first impressions of the place and people.

"Asheta is the first Nestorian village on the route by which I came. Upon reaching the summit of the hill overlooking the village, the prospect is one of singular beauty. Far below, in the quiet vale, the village extends perhaps to the distance of a mile and a half, with numerous plats of grain and vegetables interspersed among the houses, and the whole variegated and enlivened with shade trees of several different kinds. A short distance above the village is a deep ravine in the side of the mountain, from which the snow never disappears.

"From the elevation where we first saw the village, it appears nearly level; but upon arriving at the bottom of the steep declivity we found it, what you in New England would call hilly. It is made up of an almost constant succession of steep, irregular hills of various heights; the sides of many of which are laid out in terraces and highly cultivated. Upon the summit of one of the highest of these hills, and near the centre of the village, is the site selected by Doct. Grant for our mission. I think it is the best situation I have seen in Tyary; it will probably be our principal station for this part of the mountains.

"My reception by the people was truly gratifying. Though a stranger, I was welcomed with all the apparent cordiality to be expected by an old friend. For this we are indebted, under God, to the very favorable im-

pression made by Doct. Grant, who seems to possess the unbounded confidence of all classes. Several individuals told him that they had received him as one of their own number, and now that his friend had come, they should receive me as himself."

Soon after the arrival of Mr. Hinsdale, and while he and Doct. Grant were there, the papal bishop of Elkosh and an Italian priest from Rome arrived. They stated that many boxes of presents were on their way from Diarbeker, and requested permission to remain till the boxes came. On the next Sabbath the patriarch, with Doct. Grant's companion from Oroomiah, and several priests, at the suggestion of the papists, held a public discussion with them on some of the favorite points in the papal religion. The result was not favorable to their object, and the next day their presents were returned by the patriarch, and they had permission to leave the country. They departed during the week, but not till they had taken much pains, though apparently without effect, to shake the patriarch's confidence in Messrs. Grant and Hinsdale. The letter giving an account of this visit of the papists was dated Asheta, Nov. 3d, and signed by Messrs. Grant and Hinsdale. The latter returned soon after to Mosul. Near the close of that month Doct. Grant received a letter from the Hakary chief at Julamerk, written in very friendly terms, requesting his professioual services. His Nestorian friends strongly objected to his going, as they feared some evil design ; but he felt it to be his duty to comply with the invitation, and went, committing his way unto the Lord. He found the chief sick of fever, from which he recovered through the blessing of God on the remedies applied by Doct. Grant. By means of this visit an opportunity was afforded to counteract certain reports, that had reached the chief, and were designed to enlist him in measures to destroy the mission. One report was that Doct. Grant was building a castle at Asheta ; another, that he was erecting a bazar with the design of drawing away the trade, etc. etc. These reports, as will appear in the sequel, had elsewhere a more serious effect.

Two days after returning to the station, Doct. Grant heard of the dangerous sickness of Mr. Hinsdale at Mosul, and hastened to his relief. His medical skill was too late. The Lord had called for this devoted missionary, and he rested from his earthly labors on the 26th of December, after a sickness of twenty-four days. His disease was a typhus fever.

Mr. and Mrs. Laurie arrived at Mosul on the 11th of November, going by way of Samsoon. They remained at Mosul, with the other members of the mission, through the last winter. Early in the spring, before the snow had melted from the mountain paths, the Nestorian patriarch was visited by Mr. Badger, a missionary of the English Society for Propagating the Gospel, who

carried with him letters and presents from dignitaries of the Church of England. He had spent the winter at Mosul. The Committee are glad to see that the attention of the friends of protestant missions in the English church is beginning to be turned to the course, which Mr. Badger has felt himself at liberty to pursue in relation to the missions of this Board among the oriental churches. Nothing but disaster to the cause could be expected, if such measures were to receive the decided support of the people of England. The effect of Mr. Badger's visit and influence upon the Nestorian clergy of the mountains is not yet known.

On the 4th of April, after the return of Mr. Badger, Messrs. Grant and Laurie left Mosul for their new station at Asheta, going by a more direct, but more difficult route to Amadieh, than any before travelled. They passed through Sheikh Adde, the sacred temple to which the Yezidees make pilgrimage; also through two small Nestorian villages. Concerning these villages they say:

"The Nestorians residing in these villages had, with individual exceptions, become papists the present year, but without any intelligent or strong attachment to their new faith. In one of the villages, where we spent the night, we were informed that the Chaldean bishop of Elkosh, to which see they were formerly subject, threatened them with his ecclesiastical malediction, in case they refused to turn. Without a single priest of their own, "What," exclaimed they, "could we do? We were destroyed, nothing remained!" Thus the last remnant of the Nestorians upon the Mosul frontier are dwindling away, year after year, and adding to the papal ranks. Shall nothing be done to save those that still remain, who continue to adhere, with a feeble grasp, to their ancient faith?"

Their reception by the patriarch was apparently as cordial as ever. Reports being in circulation, indicating a danger that Doct. Grant might suffer from the treachery and violence of the Koords, the patriarch sent a party of his people beyond their borders to meet and conduct him to Asheta. It was expected that the mission-house would be in readiness for the removal of the females in June. A school had been opened with twenty pupils.

Possibly the uncertainty which hangs over the external relations of the mountain community of Nestorians, especially as regards the Turkish government, has increased their inquietude and divisions; and possibly the advances of different sects of protestant Christians and other causes, may have thrown off somewhat of their reserve towards strangers; but it appears, from a letter written by Mr. Laurie, after his return to Mosul in May, whither he had gone to take measures for removing his family into the mountains, that his impressions of the field, as one for present

cultivation, were not so favorable as those of his predecessors had been, and he wrote in great perplexity as to the expediency of removing the females from Mosul.

The false or exaggerated reports, which were put in circulation in Koordistan with regard to Doct. Grant's operation at Asheta, were communicated by the pasha of Mosul to the pasha of Erzeroom, whose pashalic embraces the country of the Nestorians, and also to the central government at Constantinople. It can hardly be that these reports were believed; but it is evident that the Turkish government is not willing, just now, to have active measures taken to enlighten and elevate the mountain Nestorians, until they shall have been subjugated to the rule of the sultan. On this account they refused a firman, which would pledge the protection of the government to Doct. Smith, in case he were a missionary going to the Nestorians; though they would grant him a passport to go where he pleased; and the Turkish minister said to Mr. Brown, the American consul at the Porte, that they did not want schools opened in the mountains. The like refusal was made to Mr. Bliss. Perhaps all this indicates little more than that the Turkish government is in the process of substituting passports, which are new things among them, for firmans; but the Committee have deemed it proper to recommend to the brethren great caution in their movements, and have gone so far as to express some doubt as to the expediency of making a permanent establishment in the mountains until the good pleasure of the Lord is more clearly seen. Mr. and Mrs. Bliss may be expected to remain at Trebizond for the present, if not permanently. Doct. Smith will probably join one of the Nestorian missions during the present year.

It ought to be stated that our brethren were much encouraged and assisted, in their efforts to do good to the Jacobite Syrians at Mosul, by Athanatius, a Syrian Christian from the Church Missionary Society's college at Cottayam, in India, who had spent the winter of 1841–2 with the patriarch at Mardin, from whom he had received episcopal ordination. He was returning to India, but was induced to remain several months at Mosul. Our brethren found him conversant with the English language, enlightened in his views, zealous for the improvement of his people, and apparently consistent and devoted in his piety. He entered cordially into their plans, and gave them his decided co-operation. The Syrian bishop was at Bombay in April last on his way down the coast, and our brethren there formed a favorable opinion of his intelligence and piety.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries;* Mrs. Hume.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

Mrs. Allen died at Bombay on the 5th of June, 1842. She was sister to Mr. Graves, and went to India with him and Mrs. Graves, on their return to India in 1834, and was 'faithful unto death.' The Committee have been under the painful necessity of voting the recall of Mr. Webster. He arrived in this country with his family in August of last year, and was dismissed in the following November.

The printing in the Mahratta and Goojoorattee languages, in the year 1842, amounted to 1,792,000 pages. The number of schools has not been reported. A boarding school for girls contains fifteen pupils. Preaching has been continued as in former years, and a considerable number of tracts and portions of Scripture have been distributed. Mr. and Mrs. Graves find the infirmities of age increasing, and are not able to labor as in former years. Mr. Allen's time is very much occupied with the printing establishment, which does the work of both the Mahratta missions. Mr. Hume has made journeys for preaching the gospel to Alibag, Revadunda, Rohee, Panwell, Callian, Bhewndy, Bassein, Tanna, and Rutnagerry. The last named place is a hundred and seventy-five miles from Bombay, down the Concan. Mr. Hume says that the people in all the Concan and those of many villages beyond the Ghauts have much intercourse with Bombay. In his last tour he found a number of persons who had acquired a knowledge of the fundamental truths of the gospel, and who said, in answer to his inquiries, that they had learned these things in Bombay. They had been in some of the mission schools, or had heard the gospel and received books from some of the missionaries. To show the importance of Bombay as the seat of a mission, Mr. Hume adds:

"There is also here a large body of people from beyond the Ghauts, who keep up a constant intercourse with the inhabitants of the villages from whence they came. Some of them remain here for a few years, and then return to their own country. Others make Bombay their permanent home. Many of the children of these people are found in our schools. Here they learn to read and become familiar with the principal truths of Christianity. They attend our native services in the chapel on the Sabbath. They receive christian books for themselves, and not unfrequently when returning either permanently or on a visit to their villages, they come and ask for books for their friends in the interior. Thus the truth sown in Bombay is widely scattered, and we may hope that in this way much is being done to hasten on the final triumph of the gospel.

"Bombay is in reality the very heart of the Mahratta country. An impression made here is felt over the whole land. Here is the seat of power. Here is the centre of wealth and influence. Hither all eyes are directed. And it is of the highest importance that the multitudes who are constantly flocking hither from all parts of the country, should here be brought into contact with divine truth. I speak here of the importance of Bombay in a missionary point of view, on account of its connection with the *Mahratta* country—and not of its connection with other countries, which is also an important consideration."

Five native converts were received into the mission church during the period embraced in this report. Four of these admissions were in January last, and they occasioned considerable excitement in the vicinity. Two of the boys' schools suffered, and the most promising of the schools for girls was entirely broken up. One of the converts was a young man named Casseba, and of him Mr. Hume writes as follows:

"He belongs to the family of the *partel* or head man of his native village. His brother is partel at the present time. He was once in the army; but he was soon discharged, having had his leg broken accidentally. He receives a pension from the government sufficient to support him comfortably. For some time past he has taught a school in Bombay on his own account. It is nearly three months since he asked to be baptized; and since then he has come to us almost daily for instruction. His school was broken up when it was understood that he was about to become a Christian. He has suffered much persecution, and since his baptism he has been obliged to take refuge with us. By embracing Christianity he gains nothing but persecution."

Mr. Hume says, "the Israelites in this region are an interesting people. We are often encouraged by their willingness to hear and converse on religious subjects. They are all anxious to procure the Old Testament, and the New Testament also in some cases. They regard the missionaries as their friends, and they often come to our houses for books and conversation. When we meet them in their villages, they generally give us a cordial reception."

The natives are now using the press in multiplying copies of their most popular works, many of which, it is said, are fitted to exert a most debasing influence. Several vile tracts have recently been published. But probably this use of the press will in the end be providentially overruled for good. The people will become accustomed to the use of printed books.

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine and Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar. Seven native helpers.

SEROOR, 28 miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French. One native helper.

In this country.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers;—total, 18.)

The Board is aware that this mission has been growing in interest for a year or two past. In the Report of last year, the Committee stated that the people of the mahar caste were disposed to religious inquiry above any other of the Hindoo classes of society in Western India. The mahars are thought to be the original inhabitants of the country, and the same class of people with those among whom the late Mr. Rhenius had so much success in Southern India. They form a large and intelligent caste. According to the Hindoo system, they are outcasts, but still they look down upon gradations of society below them. They adhere to the rules of caste with much less tenacity than the higher classes. The mahars form a part of the official corps of every village. They keep the gates, act as guides to travellers or provide them with accommodations, convey burdens from one village to the next, and carry letters on public business. They form also a kind of village police, guarding persons and property against the attacks of robbers. For their services they receive a certain portion of the produce of every estate belonging to their village, and have various perquisites. Having thus a somewhat extensive intercourse with men, they are much in advance of the koorabees or cultivators, in general intelligence; and though inferior to the brahmins, they are free from the bigotry which characterizes that large and powerful body. In conversing with a crowd of them, the missionary meets with none of that wrangling and angry disputation, which he so commonly does when he addresses a company of brahmins; but rather with a desire to know the truth, and a willingness to acknowledge what is reasonable and true. This pleasing characteristic was remarkably developed in the early part of the present year. For several months, indeed, the missionaries had noticed a growing interest in the christian religion, particularly in the direction north of Ahmednuggur. The native assistants, on returning from their tours in that direction, had reported that the people were awaking to a more earnest inquiry into the truth of the things they had heard, and that many were anxious to receive farther instruction. For this purpose they were intending

to join the annual pilgrimages, hoping to meet the missionaries, and learn from their own lips the nature of the christian religion. At one of these places named Kolhar, about thirty-five miles from Ahmednuggur, it was expected that a great multitude would come together on the 15th of January ; and to this place Messrs. Ballantine and Abbott resolved to go. To Pudhegaum, another of the places they had been requested to visit, they sent several of their native assistants, not being able to be present at both places. Twelve miles from Ahmednuggur Mr. Ballantine spent an evening in conversation with a young man who desired admission to the church, and with a number of villagers who came to his tent to propose various inquiries which they wished to have answered. The interview was closed with prayer at their own request. No sooner had the brethren arrived at Kolhar, than two mahars, who had frequently heard the gospel at Ahmednuggur, begged them to go down to the quarter where the mahars of their place resided. They went, taking with them their native brethren, and preached to many attentive hearers on the necessity of a sinless Redeemer, such as is found alone in the Lord Jesus; nor did they leave till they had joined in prayer at the earnest request of several of those present. The brethren afterwards had reason to believe that they had not labored in vain. The next day they were surrounded by crowds. The brethren and their native assistants spoke by turns, while most of their hearers listened with attention. In the evening, though almost worn out with conversation, they had prayers in the open verandah of the travellers' bungalow. A number of strangers were present, chiefly mahars, many of whom had come to the pilgrimage chiefly for the purpose of seeing them. They read and expounded the Scriptures, answered inquiries, and prayed, and during all the exercises were listened to with respectful attention. Two brahmins called upon them, and after giving earnest attention to their exposition of the gospel, requested Mr. Abbott, who was soon to pass through their village, to give them farther instruction at their own residences. The evening being beautiful, Mr. Ballantine walked forth among the groups of people, which were scattered over the plain. He soon found an opportunity to deliver his message.

" I adverted to the character of the Hindoo religion, and of this pilgrimage in particular, comparing with it the doctrines of Christianity, and showed the necessity of a new heart in order to enter heaven and dwell with a holy God. The people listened very attentively. I perceived that I should soon be engaged with a larger crowd than we had yet had, and were I disposed I might preach to them all night, but I felt that I needed rest. Leaving them I went towards my tent, but was followed by quite a number who seemed desirous of conversing with me farther, and I stopped again ; and after addressing them on the same subject as before, I at length retired. It was near midnight when I lay down to rest. Such a day as

this I had never before spent in India; and the excitement of the day, and the noise which was kept up during the night, long prevented sleep. There were doubtless great numbers there who did not close their eyes. Some of our native Christians told us that they were awake the whole night, talking with their friends and acquaintances, and telling them about the christian religion."

On the third day a novel opportunity of preaching the gospel presented itself. At most of the great pilgrimages, on the morning after the ceremonies of hook-swinging, etc., had been performed, the principal gooroos, or religious teachers, assemble the people in large circles about them in some public place, when their disciples, one after another, sing a series of verses exhibiting the prominent points of instruction set forth by their teachers. Musical instruments are used to add interest to the song, and keep up the attention. When a sentiment is advanced which any one thinks objectionable, a question is raised concerning it, and often considerable discussion ensues. Mr. Ballantine says:

"Bhagoo, our native assistant, was formerly one of these singers, the head of a band; and he says that his great anxiety at such times was to avoid being stumbled with questions, and his great ambition was to stumble others. Ever since he has become a Christian, he has felt a great desire to meet these singers at the pilgrimages, and press them with questions in regard to the Hindoo religion, showing that it cannot be maintained in the face of Christianity. He now feels that with the assistance of divine knowledge found in the word of God, he need not fear to meet any one in the arena of religious discussion."

As these public discussions are very numerous, they may be rendered exceedingly serviceable to the missionary. Those who engage in them are almost invariably mahars. Sometimes, however, persons from the higher castes enter this arena of dispute. At that very place, a year before, a brahmin was greatly mortified at his inability to answer a question proposed by a native Christian, and declared he would not sing again till he became better acquainted with the doctrines of Christianity. He subsequently went to Ahmednuggur to confer with the missionaries.

The nature of the public discussion, in which the missionaries took part on this occasion, is described by Mr. Ballantine in his journal published in the Missionary Herald for July, to which the Board is referred. It will be seen that among the various Hindoo sects, there are some which go far towards rejecting idolatry and embracing a system of deism; not however a deism that has shut out the light of revelation, but which approaches it from the side of total darkness.

Mr. Ballantine, on his return, first came to Bellapoor, a large town eight miles from Kolhar. Here he found a young mahar, who had obtained some knowledge of Christianity, and had a

strong desire for more. He conducted the missionary to the quarter of the town where the mahars resided. The account of what followed is too interesting to be abridged.

"On my reaching the mahar wada," says Mr. B., "a crowd of men, women, and children collected around me. Among them was the wife of the young man who had become interested in Christianity. They listened for an hour to my remarks on the subject of religion with good attention. It is not often that we have such opportunities of talking to the people as I then enjoyed; and I felt a deep interest in unfolding to them the way of salvation, and in answering their inquiries. When I left Bellapoor, I was accompanied for a mile or two by the young man mentioned above. He said that he was very desirous of coming to Ahmednuggur, and living near us, that he might enjoy the privileges of religious instruction. I told him that we should be glad to have him come, but that it would be difficult for him to find employment with any of us. He said he would get employment where he could, but he was very anxious to learn more of the truth. As he walked along by my side, I endeavored to explain to him the great truths of the gospel, and I was pleased to see his interest in them, and also his intelligence."

Passing on from Bellapoor, Mr. Ballantine overtook a man who made himself known as uncle to a native Christian residing at Bhokar, the next considerable town. He professed his belief in Jesus Christ, and mentioned the names of others who were favorable to Christianity. At Wadaley, a small village just off the road, Mr. B. had a pleasant interview with two individuals who desired admission to the church; and afterwards he unfolded the plan of salvation to others who assembled to hear him. At Bhokar, he was welcomed by Bhuka, the native Christian just referred to, and by quite a number of his friends, who were interested in religion, or at least favorable to Christianity; and no sooner had the people taken their evening meal, than the tent of the missionary was filled to overflowing. After preaching, the company remained for conversation, and did not disperse till eleven o'clock. Next morning all who were anxious to learn more about Christianity assembled again, with others from neighboring villages. Many professed their willingness to embrace the christian religion. Mr. Ballantine will now continue his narrative.

"I left Bhokar about ten, A. M., after a most interesting conference with those who, like babes, seemed to desire the sincere milk of the Word. Several of them walked along with me a mile, still conversing about the truths of religion, when I mounted my horse, and rode to the next village, which is about two miles distant from Bhokar. Bhuka, the Christian, together with two of his relatives, who resided here, and who also desired to be admitted to the church, still attended me. The name of this village is Khokar. Having come with me some distance this side of Khokar, I sent them back, urging them to stand fast in the faith, and to do nothing inconsistent with their professed regard to the gospel of Christ. About three miles farther on, I came to another village, and calling for the village mahar to show me the road to the next village, I found that he was an intelligent

disciple of the gooroo, whom I have already mentioned as interested in Christianity. The young man had learned that I was intending to pass through this place, and was anxious to see me. He walked along by my side some distance, while I explained to him the principal truths of Christianity. He gave close attention to what I said, and told me he had heard that his gooroo was convinced of the truth of the christian religion, and if he should become a Christian, he himself would follow the example. I told him that every one must decide this matter for himself; that every one would be judged according to his own works; that no earthly gooroo could bear his sins; and that Jesus, the sinless gooroo, was the only Redeemer on whom we could depend for salvation. I left the young man, feeling a deep interest in him."

At other villages Mr. Ballantine found individuals in the same interesting state of mind, whom he took great delight in directing to the Lamb of God who alone can take away sin. He reached Ahmednuggur on the 20th of January. Mr. Abbot returned by a different route; his journal has not yet been received.

About this time Mr. French had much interest in preaching the gospel to a congregation of mahars at Kanjungow, about forty miles easterly from Ahmednuggur on the road to Poonah.

At Ahmednuggur there are two public exercises on the Sabbath, conducted by Mr. Ballantine and Mr. Burgess alternately. The average number present is about two hundred. The congregation at Seroor averages about fifty. About one hundred villages have been visited by the missionaries and their assistants, in very many of which the gospel has been formally and publicly preached, and in all there has been more or less of religious conversation, and books and tracts have been distributed. It is found, however, that not more than one in fifty of the people are able to read.

The native assistants are A. F. Fonceca, Narayan, Haripunt, Dajeeba, Ramkrishna, Marootee, and from among the mahars Bhagoo and Kondoo. Dajeeba is at Seroor. These helpers frequently make tours among the villages, sometimes alone, sometimes in company with Mr. Wilkinson, the assistant teacher in the seminary, and sometimes in company with a member of the mission. The pilgrimages are generally in the hot season, when nothing can be done in the way of agriculture. Then it is difficult for the missionaries to travel on account of the heat, but their native assistants can do it without exposure.

NATIVE CHURCH.—The year 1842 was characterized by a greater degree of religious inquiry, and by a larger accession to the church, than any previous year. Seventeen natives were received into the church at Ahmednuggur during that time. One individual had been in the service of a *bheel*—a robber and murderer by profession. He had been guilty of both these crimes, at the command of his cruel master. The number of church mem-

bers was more than doubled in 1842. The last day of the year was observed by the missionaries and their native brethren and sisters, as a day of thanksgiving and praise in view of the goodness of God. On this occasion, the missionaries and their families and the families of the native converts dined together, to show that they all felt as one family, and that there was no distinction of caste among them. On the 19th of March last, two other natives were admitted to the church. The number of members is thirty-three. At Seroor there are three members. One of the members received was Ramkrishna, a brahmin, now numbered among the helpers of the mission. His brother has since declared himself a Christian. In six christian families at Ahmednuggur, not an adult now remains unconnected with the church.

The missionary cause, and that of christian education in particular, suffered a great loss on the 24th of June, 1842, by the death of Mrs. Burgess, who was suddenly cut down by the cholera. It was a lovely plant that was thus laid low in the dust. She evinced the same pious and happy spirit in her dying hour, that had so long adorned her life.

More funds and laborers are greatly needed in this mission. There is a glorious work to be done there, if the churches will but prayerfully take strong hold of it. Writing at the commencement of the present year, the brethren say:

"The conversion of a few Christians in the villages seems to be producing the results we might naturally expect. The knowledge of truth, and to some extent the love of it, seem to be spreading from one to another, and like leaven bids fair to leaven the whole lump. The knowledge of the fact that Jesus Christ is the only Savior of man, and that no system whatever exhibits a sinless Redeemer and Surety like him, is fast gaining ground. As this glorious truth, that Jesus Christ came into the world to save sinners, becomes more and more known, we feel that we have more and more reason to hope in the extension of true religion. Many will believe this truth who will be unwilling to cast themselves upon this Savior; but some will be found here and there, men of good and honest hearts, in whom the seed sown will spring up and bear fruit, some thirty, some sixty, and some an hundred fold."

MADRAS MISSION.

ROYAPOORUM, a northern suburb of Madras.—Samuel Hutchings and Ferdinand D. W. Ward, *Missionaries;* Mrs. Hutchings and Mrs. Ward.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

The Madras, Madura and Ceylon missions are all to a people alike in religion, language, manners, and customs. It has never

yet entered into the plans of the Committee, however, to enlarge the Madras mission any further than should enable it to accomplish the object for which it was instituted, which was to do the principal part of the printing necessary in the Tamil missions. Being the chief resort of commerce and the seat of government for that part of India, it is supposed that a large printing establishment can be sustained there with the least charge upon the funds contributed by the christian community, and with the least demand on the time and strength of the missionaries. There is no printing press within the bounds of the Madura mission, and that in Jaffna may perhaps bear to be somewhat reduced.

It was mentioned in the last Report that Mr. Hutchings had removed temporarily from Ceylon to Madras, partly for the purpose of carrying a Tamil and English dictionary through the press. Lack of funds has obliged the Committee to direct the postponement of that work. It was begun and partly prepared by the late Mr. Knight, of the Church Missionary Society, but with native help furnished by the American mission in Jaffna. Mr. Hutchings was to finish it, and superintend its progress through the press, and it was proposed to give it the royal octavo form, in which it would make about twelve hundred pages. It were to be wished that the government of India would assume the responsibility of a work of this kind. The English and Tamil dictionary is in the common octavo form, is partly through the press, and will contain about eight hundred pages. It will be a valuable aid to missionaries in acquiring the Tamil language. The cost of the printing will in no long time be reimbursed by the sale. The Tamil Dictionary was printed and published by the Jaffna Book Society. It contains seven hundred and forty pages, and was the result, in great measure, of the labor bestowed by Mr. Knight and others on the Tamil and English dictionary. Its value is best understood in the schools. It is the first purely Tamil dictionary in alphabetical order. Whatever difference of opinion may exist as to the desirableness of missionaries devoting time and labor to works of this nature, all will confess that such works do much to render the language a ready and powerful instrument in diffusing a knowledge of the blessed gospel of Jesus. Great deference is also due to the judgment of missionaries who have been long on the ground, who must best know how much the usefulness of the preacher depends on his idiomatic acquaintance with the language of the people.

Of the amount of printing executed at the mission press, during the year, no full report has been received.

Schools.—At the commencement of the present year there were 13 free schools, containing 550 pupils, but some of these

schools have since been dismissed for want of funds. There was also a boarding school of six girls and an English day school of 45 boys at Chintadrepettah, and a day school of 15 girls at Royapoorum; making the whole number of pupils 616.

CHURCH.—The mission church contains 35 members. The admissions were seven; all adults. Mr. Winslow writes as follows under date of December 24th:

"I have never known the native community of Madras so full of the spirit of inquiry on the subject of Christianity. In many instances it is only for the purpose of opposing; still it is encouraging. The demand for books is very great. After service at Chintadrepettah on Sundays, both morning and evening, large numbers apply for portions of Scripture and tracts. Our little tract volumes, and the Diglott catechism go admirably. There is a great call for preaching. On every side the harvest seems ripening, but the laborers are few. I have never felt so much as of late, that our mission must be enlarged. There are nearly 600,000 heathens and Mohammedans in Madras alone—including the suburbs—open to receive instruction, and yet perishing for lack of knowledge. When will the church of Christ feel its obligations, and understand its privileges?"

At one time meetings were held by natives for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. The whole English press, however, declared against this outbreak of hostility, and the leaders of it drew back.

Mr. Ward removed from Madura to Madras at the beginning of the year, with the concurrence of the two missions. Doct. Scudder is still in this country, usefully employed in promoting the growth of the missionary spirit, especially among the youth, and, the Committee hope, with gradually improving health.

MADURA MISSION.

DINDIGUL.—John J. Lawrence and Nathaniel M. Crane, *Missionaries;* Mrs. Lawrence and Mrs. Crane.—Eleven native helpers.

MADURA FORT.—Robert O. Dwight, *Missionary;* Mrs. Dwight and Mrs. Steele.—Seven native helpers.

MADURA, east station.—Francis Asbury, *Native Preacher*, and four native helpers.

TERUMUNGALUM.—William Tracy, *Missionary*, and Mrs. Tracy.—Five native helpers.

TERUPUVANUM.—Clarendon F. Muzzy, *Missionary*, and Mrs. Muzzy.—Five native helpers.

SEVAGUNGA.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

(6 stations; 6 missionaries, 7 female assistant missionaries, 1 native preacher, and 35 native helpers;—total, 49.

The map on the opposite page gives the relative position of the several stations. These are enumerated above in their geographical order, beginning at the north.

The removal of Mr. Ward to Madras has been already mentioned. Doct. Steele, after having long been under the influence of a pulmonary consumption, died on the 6th of October. He was a respected and valued member of the mission. One of his associates says, that, after five years acquaintance with him, he did not recollect a word or an action which he could wish different. The mission asks earnestly for another physician.

The condition, circumstances, and relations of this mission, were so fully reported last year, that the Committee will now do little more than give the statistics for the year. These however are complete only in the departments of education and native assistants. The number of church members reported at the stations of Dindigul, Terupuvanum, and Sevagunga, is greater than the whole number in the mission the year before. There was also more than thirty candidates for admission. The number of stated hearers on the Sabbath exceeded a thousand. Pains are taken, at the several stations, to instruct the native helpers, the schoolmasters, and the church members, and the gospel is preached in the schools. Books have been distributed as usual,

but the number of copies is not reported. The Dindigul Evangelical Society, composed of the church members and a score of others from among the school-teachers etc., contributed about fifty dollars for the support of free schools. A catechist has been stationed at Chinupponakimoor, a village seventy-five miles south of Dindigul, where a principal man has long given evidence of piety, and thirteen families, including sixty or seventy persons, have requested to be under the care of the mission.

EDUCATION.—The following table gives a summary view of the boarding and free schools:

STATIONS.	Seminary.	Pupils.	Boarding schools.	Males.	Females.	Free schools.	Number in the Free schools.	Whole number of Pupils.
DINDIGUL,			2	37	17	21	600	654
MADURA FORT,						27	1,548	1,548
MADURA EAST,			1		18	11	475	493
TERUMUNGALUM,			1	23		12	432	455
TERUPUVANUM,	1	34	1	37		15	500	571
SEVAGUNGA,			1	34		9	280	314
Total,	1	34	6	131	35	95	3,835	4,035

The boarding scholars are 200; the free scholars 3,835; in all, 4,035. Three or four select schools are numbered among the free schools, which are made up of more forward pupils, and enjoy a special superintendence. One at the east station in Madura has 125 pupils, about one half of whom are brahmins. Another at the fort station has an average attendance of 60, and the teacher of this, who is one of the native helpers, instructs the monitors of the other schools, who are assembled daily for the purpose. Another for girls, at Terupuvanum, is taught by a member of the church, and superintended by Mrs. Muzzy. Another, also for girls, at Sevagunga, is under the care of Mrs. Cherry.

The seminary was opened at Terumungalum, September 1, 1842, with 34 pupils brought together from the several station boarding schools, and ten of these are members of the church. The institution is to remain there only until suitable buildings can be erected for it at Madura. The site contemplated is about a mile from the city, on the opposite side of the river. The Committee regret to say that, though urgently solicited by the mission, and that for many months past, they have not yet been able to

make the necessary appropriation for the erection of the buildings. The sum requested for the purpose is 2,500 dollars. How many persons are there, who would rejoice to appropriate 5,000 dollars towards getting this most important institution into full operation, were their attention to be once fully directed to the subject.

No small solicitude was felt by parents, when it was first proposed to remove their children from their native villages to the seminary, and there was considerable misapprehension and excitement. But Mr. Crane says:

"The stir made in consequence of the removal of the boys to the seminary has brought to light increased evidence that truth is shaking the foundations of error and weakening the confidence of the people in the stability of their religious, rather I should say, idolatrous system. On discussing among themselves the merits of our enlarged plans, and the motives by which we profess to be actuated, there seemed to be a very prevalent feeling, and it was openly expressed, that our religion is true and must eventually prevail. Indeed it is a common talk among the people, both heathen and Mohammedan, that Christianity is destined ere long to become the prevailing religion. The Lord hasten that blessed time and take to himself all the praise."

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*, and Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Benjamin C. Meigs, Edward Cope, and Robert Wyman, *Missionaries;* Nathan Ward, *Physician;* Mrs. Cope, Mrs. Wyman and Mrs. Ward.—Seth Payson, *Native Preacher*, and twelve native helpers, including the teachers in the seminary.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Spaulding, and Miss Eliza Agnew, *Teacher*. Nathaniel Niles, *Native Preacher*, and five native helpers.

MANEPY.—John C. Smith, *Missionary;* Eastman S. Minor, *Printer*, and Mrs. Minor.—Four native helpers.

PANDITERIPO.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Three native helpers.

VARANY.—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Six native helpers.

CHAVACHERY.—Samuel G. Whittelsey, *Missionary*, and Mrs. Whittelsey.

OUT STATIONS—at Caradive, Moolai, Valany, Valverty, and Achuvaly.

In this country.—Henry R. Hoisington, *Missionary*, and Mrs. Hoisington.

(7 stations and 5 out stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 2 native preachers, and 38 native helpers;—total, 63.)

Missions to pagan nations are more simple in their operation than those to the oriental churches, and so they commonly are in their relations to the civil government; and in India they are less subject to disturbing influences. But we must not hence infer that they do more good at the same expense, on the whole,

or are more eligible for those denominations of protestant Christians whose ecclesiastical organization is entirely simple. The opinion so commonly entertained, that those protestant churches, which most nearly resemble the oriental churches in the forms of government and modes of worship, are, for that reason, best adapted for working out a spiritual reformation among the degenerate churches of the east, is far from being warranted by experience or fact. But the easiest missions to conduct steadily along to a successful issue, with the ordinary measure of the divine blessing, are those to a purely heathen people. In the missions to such a country as India, however, (except when we have the happiness of recording the triumphs of grace,) there will often not be much of incident or exciting narrative to occupy the pages of a report.

The members of the Ceylon mission have been laborious and faithful as heretofore, their preaching and schools have had the usual attendance, their churches have had some enlargement, and they continue to preserve the same unity of feeling, the same harmonious co-operation one with another, and the same high spiritual aims, as from the beginning. But there was no considerable outpouring of the Spirit during the year 1842, and of course no very marked revival of religion. The seven churches numbered 358 members at the end of the year, which is 23 more than was reported the last year. The admissions were in fact 27, and three were excommunicated. Fifteen members of the female seminary at Oodooville were subsequently admitted. The average attendance on the regular preaching of the Sabbath, at twenty-four places of worship, exceeded 2,000. The number of places for stated preaching, was more than twice that of the former year. The teachers in the schools, excepting those of the seminary, are not numbered with the thirty-eight native helpers mentioned above; but not less than thirty-two of the schoolmasters are church members, and were educated in the seminary at Batticotta. The following remarks, quoted from one of the letters of the mission, relate to the government of these churches:

"Our church order is rather designed as a school to train up the church members for future action, than as a system fixed and perfected for the present. We retain in our own hands a check on the church members in their exercise of discipline. In practice we make it a rule never to act, unless we can carry the consciences of our church members along with us, and perhaps it may be said that invariably this has been the case. Probably since the commencement of our operations there has not been a single instance of an individual being received to communion, or suspended from it, or excommunicated, without the concurrence of a very large majority of the church members."

Mr. Poor has succeeded in getting congregations of from twelve to thirty adult native females, by means of the female pupils connected with the free schools in his parish, of whom there is a large number. They are generally mothers of the children, and assemble in the village school bungalows.

A summary of the department of education, as it was at the close of the year 1842, will be thrown into the tabular form.

STATIONS.	Seminary.	Pupils.	Female boarding schools.	Pupils.	English school for boys.	Pupils.	Free schools.	Males.	Females.	Whole number under instruction.
Tillipally,	1	184			1	30	29	951	590	1,571
Batticotta,					1	64	11	526	21	795
Oodooville,			1	100	1	45	9	100	224	469
Manepy,					2	120	12	263	189	572
Panditeripo,					1	80	2	30	60	170
Chavachery,					1	34	4	74	25	133
Varany,			1	20			9	185	92	297
Total,	1	184	2	120	7	373	76	2,129	1,201	4,007

Mr. Poor says that the children in the free schools in his parish are, to a great extent, brothers and sisters, or near relations. Having stated this fact, and adverted to the large number of females in the schools, he remarks:

"It seems impossible that in this way the families of the next generation should not be greatly modified and improved. In our efforts to bring female children under instruction, the influence of fathers, who were educated in our native free schools in the early stages of the mission, is very serviceable. These fathers are comparatively free from prejudice against Christianity; and they have a vague impression that it is well for their children to become acquainted with it. But the whole course of procedure with the girls, especially in connection with the system of small rewards, is calculated to produce a much deeper and more favorable impression upon their minds, than was made in the case of the boys of the last generation. Judging therefore from what has been already accomplished by christian instruction in mission schools, we are warranted in the anticipation of far greater results in proportion as female education is extended."

The accession to the church of fifteen members of the female boarding school at Oodooville, has already been mentioned. This was in March last.

The regulation restricting the advantages of the seminary at Batticotta to those who furnish their own clothing, and give satisfactory security for the payment of their board in yearly instalments after the completion of their seminary course, is going into quiet operation. Two classes have been admitted on these terms.

For the encouragement of native youth who are disposed to pay for their education, the Ceylon government school commission made a donation of fifty pounds, to cover one half the expense of providing the first of these classes with a complete set of text books. There are six classes in the seminary, besides a theological class of fourteen scholars. Mr. Hoisington, the principal of the seminary, is still in this country. In January Mr. Wyman was associated with Messrs. Cope and Ward in the instruction of the institution, as professor of sacred literature and biblical interpretation. At that time there were two native tutors, four native teachers, an assistant teacher, and one writer. Henry Martyn, one of the tutors, and also a native preacher, has since given up his employment in the mission, and gone into the service of the government. In November fifteen young men belonging to the seminary were admitted to the church, after having been on trial many months.

The *printing* during the year 1842, was as follows, viz:

Volumes,	31,500
Tracts,	240,000
Pages of Scripture,	3,826,000
Pages of Tracts,	4,240,000
Whole number of pages,	10,362,600

The whole number of pages printed at this establishment from the beginning, is therefore 106,249,758. An edition of the Tamil New Testament is in progress. A small paper published monthly in Tamil, called the "Morning Star," has about seven hundred subscribers, and is thought to be doing much to excite a taste for reading and inquiry. Its columns are open to communications from the native Christians and from heathens.

Mr. Meigs, on returning to Jaffna, very naturally took occasion to describe to the people, for their benefit, some of the things he had seen during his absence. He says:

"They were greatly interested by my account of the modern mode of travelling by steamboats and railroads, and of the great numbers that are thus rapidly transported from one part of the country to another. When I told them that there were 500 passengers on board the cars from New York to Philadelphia, at the time of the meeting of the Board in 1841, all drawn by one iron horse, they could scarcely credit the account. Yet having long known me to be a man of truth, they said they must believe the account which I gave them.

"I gave them also some account of the manufacture of sundry articles in our country, which greatly astonished them, especially that, in a country where labor is so dear, articles of such an excellent quality can be afforded at so cheap a rate. In this country labor is from three to twelve cents a day, and yet most articles are cheaper in America than they are here, owing to the skill and superior machinery in the former. This people are becoming more and more sensible of this every day, and are consequently more willing to be taught than formerly.

"A little circumstance that occurred will illustrate this remark. Some years agó I took very great pains to teach the blacksmiths to put the iron upon carriage wheels by heating it, as is the practice among civilized nations. By great effort I succeeded in getting one wheel prepared in that way. But that was the only one, so obstinately were they determined to do every thing as their fathers had done before them. Lately, since the government has made macadamized roads through many parts of this district, the people have found the benefit of conveying their produce on carts, instead of carrying it all on their heads, as formerly. They have now learned to prepare their wheels as we do, and no one thinks of preparing them in any other way. When I arrived in Jaffna, twenty-six years ago, there were only five bullock carts in the whole district. Now there are more than 500, and about 100 in this parish. The temporal condition of the people has also greatly improved, during that period, in many other ways. They have more learning, more wealth, more enterprise, and fewer taxes. The land is here owned by the people, in fee simple, and they have every encouragement to cultivate it. The land is divided into small farms, and there are very few great landholders. Hence the island is rapidly improving in many respects. The population of this small district is 220,000: of the whole northern province, about 300,000; and of the whole island 1,368,838. This is a very small population for so rich and fertile an island. The greatest part of it is still a wilderness. It is capable of sustaining many millions. The population will undoubtedly rapidly increase under a good government."

MISSION TO SIAM.

BANGKOK, (the seat of government,) TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, and Lyman B. Peet, *Missionaries;* Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway, Mrs. Peet, Mrs. French, and Miss Mary E. Pierce, *Teacher*.

(2 stations; 6 missionaries—one a physician, and 7 female assistant missionaries;—total, 13.)

Although the Chinese population is very large at Bangkok, it has become a question, especially since the opening of the principal ports in China to the missionaries of the cross, whether the funds that are expended on the Chinese, ought not all to be expended, for the present, in China itself. This question, which would involve a change in the internal structure of this mission, is still under consideration. The Chinese who emigrate from their native land, are generally from the poorest class, and, owing to the ignorance and poverty of their parents, have received but little iustruction from teachers and books. Chinese females are not allowed to emigrate, and hence the men marry, if they marry at all, the females of the countries to which they resort. The Chinese at Bangkok, however, are more accessible than the Siamese. Among the latter no very marked progress has yet been made in gathering schools, while among the Chinese there is no obstacle to collecting pupils. The Chinese boarding school has twelve boys, who are making good proficiency. Were there funds to increase the number of pupils to twenty-five or thirty,

and were the boarding school surrounded by a number of day schools, it is thought that a flourishing congregation of Chinese might be collected for preaching.

As it is, the Chinese congregation averages about twenty, and the number promises to increase. It is made up of the boarding scholars and teachers, and some of their relatives, friends, and acquaintances. The Siamese congregation at the station, consisting of about thirty on the average, is made up almost exclusively of persons employed by the mission or mission families, and there are no decided indications of an increase of the number. It is not fear that keeps the people away, but, as the missionaries think, disinclination to hear the word of God. At the house where tracts are distributed three times a week, there is also preaching to such as can be persuaded to listen. The number of hearers varies from five or six to thirty or forty. Thus, and by means of the printed page, more or less knowledge of the way of salvation through the Lord Jesus is imparted to persons from all parts of the great metropolis, and from places near and remote. The distribution of books and tracts, however, is by no means confined to one place. On this subject the missionaries speak as follows, in their report forwarded at the commencement of the present year.

"Siam affords a very interesting field for such labors. Readers are to be met with among the Burmese, Peguans, Siamese, and Chinese, who are not only glad to obtain a book, but who will, in many cases, listen to the explanations of the distributer respecting its contents. By means of our facilities for distribution in the city and its suburbs, and in the surrounding country, we are enabled to put our books into wide circulation. Boats, in large numbers, and from the most populous places in the kingdom, come to Bangkok for trade; and generally the individuals belonging to them are glad to obtain our books. Much pains has been taken the past year to furnish each boat of this description with a portion of the Bible and tracts to read and carry home to their friends; and we hope that some good will result from these labors. In presenting books to the people, conversation has been had with them, where it was practicable. But in many places, especially where the population is dense, the distributer's voice is drowned by the clamors of the multitude—each being eager to obtain a book. We deem it of very great importance that much more oral instruction should be given in connection with these efforts, than has been expended the past year. It is true the difficulties to be encountered are great; and they are such as the missionary will be obliged to contend with for many years to come, if he attempts to preach by the way side. Nevertheless, he should preach in despite of the obstacles he meets with, and never give over proclaiming salvation by a crucified and risen Savior."

The war with Cochin-China continues, and is doubtless unfavorable. There has also been some misunderstanding between the Siamese and English, which created a panic and made the people fearful of having intercourse with missionaries, whose dress, language, religion and manners, might lead them to be con-

founded by the government with the English, in case of war. While this feeling continued, few called for books, and few would receive them when offered.

Mr. French had been trained to the art of printing before he commenced his education for the ministry, and he had the care of this department. On the 14th of February, 1842, he died of a consumption, which had been developing its fatal influence upon his system far many months. He died testifying to the grace of God. Mr. Johnson then took charge of the press for seven months, till his voice was sufficiently restored for preaching, when it came under the superintendence of Doct. Bradley. Two presses have been kept in operation. Eight new tracts have been printed in Siamese, and new editions of seven others. Of the Scriptures, the Gospel of Mark has been reprinted, and the Gospel of John, the three epistles of John, the Epistle to the Colossians, and the book of Genesis, have been carried through the press. A geography of Asia has also been printed for the schools, and a small treatise on astronomy, with which a Siamese Almanac, the first of the kind ever put forth in the Siamese language, was bound up; also two elementary reading lessons. A work on midwifery, prepared by Dr. Bradley, and greatly demanded by humanity, has been printed for the benefit of the Siamese physicians. How far it may accomplish its object remains to be seen. Several works were printed in the Chinese language. The amount of printing during the year has not been reported to the Committee.

The hopes of the mission are occasionally raised by persons calling upon them as inquirers, but generally to be disappointed. A Siamese, by the name of Mo, was admitted to the church in March of last year, but his character has not been without reproach.

The prospects of the mission are stated in the concluding paragraph to the report of the missionaries for the year 1842. It is as follows:

"Probably in no previous year since the mission was established, has so much labor been bestowed upon this people as during the past year. And although we do not see such results as we desire to see, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated; and we doubt not that the plan of salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in laboring for the salvation of idolaters. Hitherto hath the Lord helped us, and blessed be his name. All the facilities which we could reasonably expect to enjoy in the prosecution of our work under the reign of an independent, despotic power, are still held out to us. As yet no restrictions have been laid upon our labors. We are still at liberty to go where we please, and preach the gospel, and distribute the bread of life, both to wats and private houses, no man forbidding us."

MISSION TO CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., *Missionaries;* Samuel Wells Williams, *Printer;* Mrs. Ball.

CANTON.—Peter Parker, M. D., *Missionary*, and Mrs. Parker.

AMOY.—David Abeel, D. D., *Missionary.*

In this country.—Ira Tracy, *Missionary*, and Mrs. Tracy.

(3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

The last year will form an era in the history of the great empire of China, as also in christian missions to that people. It was not until the English army, in its third campaign, had penetrated to the very heart of the country, and had *invested* the ancient southern capital, that the emperor proposed terms of peace. A treaty was signed before Nanking on the 29th of August, 1842. It had subsequently to be sent to London, and has been ratified by the English government. Five principal ports of China are to be opened to commerce; viz. Canton, Amoy, Fuchau, Ningpo, and Shanghai. Consuls are to reside at these ports, and at these five consular stations the wives of foreigners are to reside with their husbands—a privilege not heretofore allowed at Canton. The island of Hongkong was ceded to the British nation. This island is situated on the southeastern side of the delta of the Pearl river, of which the Bogue is the principal embouchure, and is about seven miles long and five wide, and made up almost wholly of sterile hills. The mission, writing under date of January 31st, say of this place:

"The presence of the English consular authority at Hongkong, its proximity to Canton, its facilities for the prosecution of the opium trade, its conveniences for the storage of goods immediately unsaleable, its accessibility to ships bound up the coast, and lastly its being a free port upon the borders of this empire, where junks can land and obtain a cargo free of every charge—all combined seem to show clearly that it will rapidly grow to be a large entrepot. Its progress hitherto has been unparalleled. The sale of lots upon the island—then a barren islet, without a single house upon it built by a foreigner—took place in April, 1841; and the rate of the annual quit-rents was so high that Capt. Elliot proposed to the home government to sell the land at the rent bid upon it. There are now upwards of 1,600 dwelling and other houses upon the island, and new ones are constantly going up. As might be supposed, the character of the native population is inferior; most of them are laborers and mechanics, attracted by high wages, and ready to leave as soon as their employers dismiss them. The character of the Chinese, however, as a whole, is continually improving; and as soon as a tariff is promulgated by imperial order, admitting goods into the empire from Hongkong, shopmen and merchants will soon establish themselves here."

The first letter to the Committee from Hongkong, was dated September 22d, and was written by Dr. Bridgman. Messrs.

Williams and Ball hoped to effect their removal thither from Macao, before the end of March. A stone building for the accommodation of the missionaries and the press, has been erected on ground given by the government for the purpose.

Hongkong will probably become an important commercial entrepot, and it will doubtless be expedient to have a station there; and there, for the present, it will no doubt be expedient to do most of the printing. But is that the place for the seminary, and for the principal expenditure in the China mission? Shall we not be liable to have our pupils attracted from us by commerce and diplomacy, to become interpreters and agents? Will the greater degree of security compensate for the greater expense and for the peculiar temptations? And will not that very security tend to relax the courage of our future native ministry? The Chinese population of Hongkong, also, for a long time, must be composed chiefly of adventurers, assembled from various quarters, with but little of common sympathy as a community. The Committee incline at present to a bolder policy—one which draws more on faith—and would prefer native settlements where the people have long lived together, and have common sympathies growing out of long neighborhood and acquaintance, common interests, and a common dialect. We might have to work longer for results in such a place, because the social principle might at first operate more strongly and effectually against individual conversions, but in the end, with the ordinary blessing from on high, we might expect to accomplish far more; because, in the nature of things, the social principle, in a homogeneous community, after our influence has advanced to a certain point, would operate in our favor. Wherever we are, our first and leading object should be the conversion of souls, and where we are most likely to accomplish this grand object of our mission, there is our post of duty.

The Committee suppose the printing establishment to be by this time at Hongkong. The seminary will be deferred till the most proper place for it is determined, and till other things conspire to render it successful. The Chinese blocks and metallic Chinese type have been removed from Singapore. Mr. Williams thinks that the metallic type will not soon supersede the native mode of printing by means of blocks, which is a sort of stereotype on wood. The movable type is useful, however, in ephemeral publications and in Anglo-Chinese printing. Mr. Dyer's new fount of metallic Chinese type is said by Mr. Williams to be much superior to the French fount. Mr. Williams's "Easy Lessons," in Chinese, a volume of 304 pages, were completed in May, 1842; and soon after a "Chinese Vocabulary," prepared by Mr. Williams and Dr. Bridgman, was put to press. The

"Chinese Repository," a well known publication, now in its twelfth volume and edited by Dr. Bridgman, continues to be issued monthly.

Dr. Bridgman was at Canton in the spring of last year, where he went to interpret for commodore Kearney, of the United States frigate Constellation, the first American ship of war that ever visited the Bogue. The mission of the commodore was altogether pacific. Doct. Parker arrived at Canton, with Mrs. Parker, on the 5th of November last. His embarkation and gratuitous passage was mentioned in the last Report. It should then have been stated, that he was enabled, by private munificence, to visit England and France during his absence from China, where he was favored with many opportunities for calling attention to the healing art in its bearing on christian missions to the Chinese. This service he also performed in the principal cities of his own country, and found free access to the medical faculty for this purpose, and raised a considerable sum of money by their means, which is to be expended, the Committee believe, under the superintendence of the Medical Missionary Society in China. Doct. Parker was gratuitously furnished with a place of residence, as heretofore, by Mr. Olyphant, a member of this Board; and the celebrated Chinese merchant, Houqua, freely granted him the use of the building formerly occupied for the hospital. In a riotous movement of the Chinese, soon after his arrival, which resulted in the destruction of the English factory and one or two others, Doct. Parker had evidence of the friendly feelings of the people towards himself personally; but he deemed it prudent to send Mrs. Parker to a place of greater safety. However, it was soon ascertained that the residence of foreign ladies at Canton was not one of the causes of the riot, and Mrs. Parker returned. Since then the Committee have not heard that there has been any disturbance. The hospital was opened on the 21st of November. One of the former pupils of Doct. Parker appears to have had a great number of patients during his absence.

The visit of Dr. Abeel to Amoy in February, 1842, was mentioned in the last Report. He was accompanied by Doct. Boone, of the American Episcopal mission, (now temporarily in this country,) and afterwards was joined by Doct. Cumming, a self-supported missionary, also from this country. He was there at the latest date. Dr. Abeel says that the coast of China was unusually visited with fever the last year, which proved fatal to a large number of natives as well as foreigners. All the missionaries at Amoy suffered, and some had repeated attacks, and one, Mrs. Boone, fell a victim to the epidemic. The missionaries had not been able to obtain dwellings in Amoy; they therefore reside on a contiguous island, called Kulangsu. They are allowed free

access to the city for preaching, distributing books, and healing the sick. After the ratification of the treaty on both sides, it is presumed the difficulty in obtaining a residence in Amoy will be removed. Since his removal to that quarter, Dr. Abeel has employed himself in speaking to the people upon the great doctrines of the cross, and, with his fellow laborers there, has been much encouraged by the favor with which they have been heard. There is too much reason to fear that his health is gradually declining under the influence of a pulmonary disease. Messrs. Doty and Pohlman, of the Borneo mission, whose studies have been in the Chinese language, have had permission from the Committee to remove to China.

Mr. Williams has availed himself of the presence of several shipwrecked Japanese sailors, to acquire some knowledge of the Japanese language. As a means of teaching the most important truths to these poor exiles, he has translated the book of Genesis and a part of the Gospel of Matthew into that tongue.

The Committee have been requested to make a grant of five hundred dollars to enable the mission to employ native helpers, but the state of the funds has not yet permitted this grant to be made.

The Committee close their report on this mission, by a brief reference to the four northern ports, that are providentially opening to the labors of missionaries of the cross.

The city of *Amoy* derives its name from the island on which it stands in N. latitude 24° 27′. Kulangsu, (i. e. the island of Kulang) lies on the south of Amoy, and only a few rods from the city.

The city of *Fuchau*, the capital of Fukien, stands about twelve miles from the sea, on the left bank of the river Min. It was not visited by the British forces during the late war.

The city of *Ningpo* is about twelve miles from the sea, and has walls five and a half miles in extent. It lies a few miles south of the parallel of 30° N.

The city of *Shanghai*, situated in latitude 31° 6′ N., is seven miles in a direct line from the mouth of the river at Wusung. Its wall is three and three-fourths of a mile in extent, and it has large suburbs, and many hamlets in its vicinity. In a commercial point of view, it is one of the most important cities in the empire.

INDIAN ARCHIPELAGO.

SINGAPORE MISSION.

SINGAPORE.—Alfred North, *Printer*, and Mrs. North.

(1 station; 1 printer, and 1 female assistant missionary;—total, 2.)

Mr. and Mrs. Travelli, who have been in this country for two or three years past, and returned on account of health, have requested and received a release from their connection with the Board. Mr. North is bringing this mission to a close. He is expected to join one of the other missions under the care of the Board, either in China, or India.

MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William J. Pohlman, and William H. Steele, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

KARANGAN, among the Dyaks.—William Youngblood and Frederick B. Thomson, *Missionaries*; Mrs. Youngblood and Mrs. Thomson.

Absent from the mission.—Elbert Nevius, *Missionary*, and Mrs. Nevius and Miss A. C. Condit.

(2 stations; 6 missionaries, and 6 female assistant missionaries;—total, 12.)

Dr. Ferris did not return from his mission to Holland till after the last meeting of the Board. His inquiries have given a most desirable certainty to the nature of our relations to the colonial government of Netherlands India, and have demonstrated the expediency of continuing the mission in Borneo. The Board is referred to extracts from Dr. Ferris's valuable report to the Committee, appended to the last Annual Report.

Messrs. Doty and Pohlman, having devoted themselves to labors in the Chinese language, have received permission from the Committee to remove to China, in case their mission shall accord cheerfully to the measure. At the commencement of the present year, the Chinese boarding school at Pontianak had eleven pupils in the male department, and six in the female. The attendance at the Chinese service on the morning of the Sabbath, exclusive of children and teachers, was not particularly encouraging. The following extract of a letter from Messrs. Pohlman and Youngblood will explain some of the difficulties, which interfere with the efforts of the missionaries to impart a knowledge of the truth to the Chinese:

"The population is of such a floating character, that we find it difficult to secure their attention to divine things. Every Chinaman regards China as his home. There his affections centre; there are his wife and children.

His sole object in leaving his native country is money. This object being gained, he returns at once. If he marry again, the family which he has here returns with him, and amalgamates with his family there. If he die in a strange land, his friends preserve his remains with the utmost care, and at a subsequent day collect the bones and carry them in stone jars to be buried with his fathers in the land of his nativity. Of course the Chinese out of China are in an unsettled state, and such a situation is exceedingly unfavorable to their giving such attention to the gospel as to secure for it a strong hold upon them. This we find to be the case here; and more especially as this population is not only ever changing, but is proverbial for being composed of the lowest class of Chinese. In going through the kampong at almost any time, while a portion of the population are intent on buying, selling, and getting gain, the others are just as intent on gambling, opium-smoking, and other kindred vices."

Mr. Doty's health was considerably impaired, and a removal to China may be of use to him in that respect. Mr. Nevius was on the Neilgherry Hills with his family as late as May last. He had become interested in labors for the spiritual good of the Burghers, some twenty thousand in number, occupying the sheltered valleys and lower knolls among the mountain peaks, and requested permission to commence a permanent mission among that people. The Committee, however, did not think it wise to commence a new mission in that quarter, and Mr. Nevius has been instructed to return home by the most direct and economical route. Mr. Steele arrived at Batavia, Sept. 16th, and, ere this time, it may be presumed, has received permission to join his brethren in Borneo.

In July of last year, the Malay boarding school, under the care of Mr. Youngblood, had seven boys, three of whom had become familiar with the Arabic and Roman characters, and were attending to English. Their progress in reading, arithmetic, and other branches was, on the whole, encouraging. The Malay congregation on the Sabbath comprised about twenty persons. The Malays are all Mohammedans.

A hindrance peculiar to this mission, and not very creditable to the ecclesiastical authorities in Holland, considering that our missionaries in Borneo are well accredited ministers from a branch of the Dutch church, is thus described:

"Another source of embarrassment is the distinction which is made in reference to us, by which we are regarded merely as zendelings, or licensed missionaries, and not also predikants, or regularly ordained ministers. This unfounded distinction arises from the views entertained of our office in Holland, in consequence of which we are regarded as holding an inferior rank, and not as ministers of the gospel in full standing. The difference in their opinion is as great as that between a minister and a schoolmaster in our country. We can perform no official act whatever. But our hope is that all these difficulties will hereafter be obviated."

The Missionary Herald for March and April contains a highly interesting journal of a tour performed among the Dyaks in April and May of last year. A part of this tour was by Messrs. Youngblood and Thomson in company, and the residue by Mr. Thomson alone. Its object was to ascertain the feasibility and desirableness of establishing missionary stations among the Dyak population in the interior. The results of their observation are thus stated by Mr. Thomson:

"1. We are fully satisfied that there is nothing to prevent us from settling, with our families, immediately in the midst of these interesting people, and teaching them without reserve the principles of the doctrine of Christ. They are mild, inoffensive, and docile in their dispositions. In our opinion there would be no more danger from them, in ordinary times, than from the most civilized people in the world. They almost universally expressed the utmost willingness, if not the strongest desire, to receive teachers; and some, at least, of their rulers professed to entertain the same feelings. Nor do we apprehend any serious difficulty in the way of procuring a livelihood. Inconveniences would doubtless be experienced in this matter, and the mode of living would perhaps have to be, after all, more simple than at Pontianak. But we can think of nothing from which a missionary ought to shrink. As to the country, we hope it will appear from the journal to be such as no one need disdain to inhabit.

"2. But while we believe there is nothing in the way of settling among the Dyaks, we must confess there is, so far as our observations go, no centre of extensive influence. It is one of the most discouraging features in the situation of these people, that they are so few and scattered. It is seldom indeed that we find within the circuit of a day's travel more than from one hundred to one hundred and fifty families, embracing a congregation of from four to six hundred souls. These, too, will often be divided into several distinct villages, varying from six to ten in number. From this fact it will be observed, if we are aspiring at the achievement of grand results, in the ordinary sense of the word, this field is not the most inviting. We cannot count upon thousands, much less upon millions, to drink the language of instruction from our lips. It will be necessary to sit down contentedly in the midst of a small community, and labor assiduously for their present and eternal welfare, but with a fairer prospect, we venture to say, of being the immediate, though humble instruments of turning many to righteousness, than those whose higher ambition would aim at exerting a direct influence upon millions. Brainerd was the means of converting more souls among the poor, dispersed, and wandering Indian tribes, in three or four years, than all protestant missionaries to China have been the means of converting in twenty or thirty. This is an instructive fact. And philosophy, as well as religion, is involved in the lesson it teaches.

"3. Still there is, even here, a far more populous, if not densely settled field, than Greenland. In the regions we have partially surveyed at different times, including a portion of the two residences of Sambas and Pontianak, there cannot be less than 50,000 souls; and in those we have just been over, viz. Landak, Tyan, and Matan, there are at least 30,000.

"In this region there are four districts, Karangan, Skandis, Miliau, and Jalei, (perhaps we ought to add Baneah and Bekat, making six,) which we feel prepared to say ought to be occupied as soon as possible. And it is not unlikely the occupation of these will reveal other spots equally eligible. This, from what we could learn, will almost certainly take place in the region of Menyuki in which Skandis is situated.

"4. The various dialects of the Dyak language are not so different from one another as has generally been supposed. They will easily coalesce."

The country inhabited by the Dyaks is generally inviting. Here is a specimen:

"The path to Jenteng was tolerable, and the surrounding scenery very fine, such as I could scarcely have believed before our tour to exist on Borneo. It is beautifully variegated with hills and dales, open fields, and dense forests. I felt almost as if in the highlands of New York and among the fertile farms of Dutchess. Indeed I can see nothing wanting, but the hand of industry and skill, to make this charming district flourish like a garden. Water is abundant and excellent. Scarcely a day passes without refreshing showers and exhilarating sunshine. Brooks and rivulets are seen flowing in every direction, either rumbling over projecting rocks, or murmuring down the more gentle declivities, or creeping silently along the deep and lowly vale."

Again, speaking of the village of Malaya:

"This village is finely situated in the bosom of a lovely vale, encompassed with hills and rising grounds, and watered by a beautiful limpid stream, whose water, collected from the neighboring heights, creeps smoothly and silently over its sandy bed, affording a constant fountain of nature's purest element, always fresh and always fit for the various purposes of life. Indeed this is the charming peculiarity of all Dyak countries. They are high, picturesque in their scenery, and well watered. Hence it has passed into a proverb that 'where there are brooks and rills,' and we may justly add, where there are hills and mountains, 'there are Dyaks.'"

The district subsequently selected for the commencement of the mission among the Dyaks, was Karangan, and the first house was erected last autumn on a spot near the banks of the Karangan river, which is a branch of the Landak. Karangan is seven or eight miles south of Landak, and about one hundred and forty miles from Pontianak by water, and eighty, on a straight line, by land. The time commonly occupied in ascending the river from Pontianak in small boats impelled by oars, is from five to eight days, and in boats carrying a few tons, that are urged along the shore by poles, from eight to twenty days.

Messrs. Youngblood and Thomson being set apart for this branch of the mission, the two brethren went to Landak in September, and selected the place above mentioned for their station, and Mr. Thomson remained to superintend the erection of houses for their future accommodation. In November, Mr. Youngblood dismissed his Malay school. In January, Mr. Thomson removed his wife and children to Karangan, but, owing to the reluctance of the people to work, they found only one room in their house finished. Owing to the same cause, it was impossible to get ac-

commodations in readiness for his associate till the latter part of February, and at that time Mr. Youngblood was on the point of removing his family. Mr. Thomson, in his last letter to the Committee, says, "I have only to add, we have a growing conviction that the Lord is about to place before us an open door among these interesting people, which no man will be able to shut."

About the 1st of February, Messrs. Pohlman and Youngblood made a tour of sixteen days among the Chinese along the sea coast as far as Lungei Raya, spending a few days at Mempawa and Montrado. They travelled six days on foot, and three by water, and visited a Chinese population of about twelve thousand. Fourteen hundred tracts were distributed, and the gospel was preached daily to hearers varying from twenty to two hundred. Mr. Pohlman says, "We had the promise of several children, boys and girls, for our boarding school. In several places we received pleasing evidences of the extension of our influence, and met with several who had heard the gospel from us at Pontianak. Not a few pressing invitations were also given us to come and settle among the people. In every respect the tour was pleasant, and gave us a better idea of the amount of Chinese, and the facility of access to them than we had previously entertained."

It is of the utmost importance to the mission among the Dyaks, that an addition be speedily made to the number of the laborers. Where are the suitable young ministers in the Reformed Dutch Church who will tender their services for this mission? Mr. Thomson gave up an eligible parochial relation that he might go to the heathen, and there is no reason to think he has ever regretted the step. Where, too, in that church, shall a physician be found, who shall be willing, from love to Christ, to spend his life in the interior of Borneo? If a clergyman cannot be obtained soon, it will be necessary to look for laymen, and send out one or two teachers, who will not be averse to manual labors.

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

Island of Hawaii.

Kailua.—Asa Thurston, *Missionary;* Seth L. Andrews, *Physician;* Mrs. Thurston and Mrs. Andrews.

Kealakekua.—Cochran Forbes and Mark Ives, *Missionaries;* Mrs. Forbes and Mrs. Ives.

Kau.—John D. Paris, *Missionary*, Mrs. Paris.

Waimea.—Lorenzo Lyons, *Missionary*, Mrs. Lyons.

Hilo.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

Kohala.—Elias Bond, *Missionary*, Mrs. Bond.

Island of Maui.

Lahaina.—Dwight Baldwin, *Missionary;* Mrs. Baldwin and Mrs. McDonald.

Lahainaluna.—Ephraim W. Clark, John S Emerson, and Sheldon Dibble, *Missionaries;* Mrs. Clark, Mrs. Emerson, and Mrs. Dibble.

Wailuku.—Edmund Bailey, *Teacher;* Mrs. Bailey and Miss Maria C. Ogden.

Hana.—Daniel T. Conde, *Missionary;* William H. Rice, *Teacher;* Mrs. Conde and Mrs. Rice.

Island of Molokai.

Kaluaaha.—Harvey R. Hitchcock, *Missionary;* Mrs. Hitchcock, and Miss Lydia Brown, *Teacher.*

Island of Oahu.

Honolulu.—Richard Armstrong and Lowell Smith, *Missionaries;* Levi Chamberlain and Samuel N. Castle, *Secular Superintendents;* Amos S. Cooke and Horton O. Knapp, *Teachers;* Edmund O. Hall and Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

Punahou.—Daniel Dole, *Missionary;* Mrs. Dole and Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

Waialua.—Asa B. Smith, *Missionary;* Edwin Locke, *Teacher;* Mrs. Smith.

Kaneohe.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.

Island of Kauai.

Waimea.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

Koloa.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

Waioli.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* Mrs. Alexander and Mrs. Johnson.

Native Preachers.—Bartimeus and David Malo.

Stations not known.—George B. Rowell, *Missionary*; James W. Smith, *Physician*; Mrs. Rowell and Mrs. Smith.

In the United States.—Hiram Bingham, *Missionary*, and Mrs. Bingham.

Miscellaneous Notices.—The health of Mr. and Mrs. Bingham has continued to be such as seemed to require them to remain still in this country.

In consequence of the impaired health of Messrs. Clark and Dibble, it was deemed necessary by the mission, in order effectually to sustain the mission seminary, that the place of Mr. Andrews, who had become disconnected with the mission, should be supplied. Mr. Emerson was therefore removed from his station at Waialua to Lahainaluna, while his place at Waialua was supplied by Mr. Asa B. Smith, who had been transferred from the Oregon to the Sandwich Islands mission.

Mr. Rowell and Doct. Smith, and their wives, who were mentioned in the last Report as having embarked at Boston on the 2d of May, 1842, arrived at Honolulu on the 21st of September.

It was so ordered in Divine Providence that Mrs. Locke, wife of Mr. Edwin Locke, of Waialua, was after much suffering, removed by death on the eighth of October, a little more than two weeks after the arrival of her brother, Mr. Rowell. Thus their anticipations of laboring together in this interesting field were exchanged for the mutual farewell which they met to bid each other. This is the only death in the mission of which intelligence has been received during the year.

Mrs. Thurston and her children, who were also mentioned as having embarked at New York on the 10th of March, arrived at the Islands on the 19th of October.

Mr. S. N. Castle, after having been united in marriage with Miss Mary Tenney, of Exeter, N. Y., embarked at Boston for Honolulu, on the 2d of November, on board the barque Behring, Captain Snow.

In consequence of his having occasion to employ his stated interpreter and counsellor on a foreign service, the king requested Doct. G. P. Judd, the missionary physician at Honolulu, to enter the service of the government in that capacity, offering him at the same time an adequate support. This appointment Doct. Judd deemed it his duty to accept; and accordingly, on the 11th of June of last year, he requested that his connection with the Board might be terminated; which has been complied with.

Churches, Congregations, etc.—The latest general survey of the churches which has been received, was made out at the close of the meeting of the mission at Honolulu in June, 1842, and embraces the following tabular view:

	STATIONS.	Whole number admitted to the church.	Admitted last year.	Total deceased.	Deceased last year.	Suspended last year.	Remain suspended.	Excommunicated last year.	Total excommunicated.	Remain excommunicated.	In regular standing.	Total children baptized.	Baptized last year.	Marriages last year.	Average congregation on the Sabbath.
Hawaii.	Hilo,	7,890	273	833	249	125	450			20	6,536	2,600	126	102	
	Waimea,	5,519	170	457	140						2,226	831	36	51	
	Kohala,	975	124	82	8	3	316	3	48	41	866	355	27	57	1,500
	Kailua,	1,416	501	75	27	73	42	41	43	27	1,253	949	300	38	1,500
	Kealakekua,	1,705	289	59	11	91	20	47	125	106	1,361	614		70	1,400
	Kau,		72			2	2	2		2	192				1,200
Maui.	Hana,	317	95	11	1	7	5	2	8	8	314	186		53	
	Wailuku,	932	62	59	15	8	7	9			823	438	72	89	1,200
	Lahaina,	653	54	90	10	18	19	9	25	24	558	525	62	96	1,500
	Lahainaluna,														
	Kanapali,	67	31	3		2	2				82	76	34	13	400
Molokai,		395	24	28	10	22	29			7	337	225	55	24	750
Oahu.	Kaneohe,	239	59	17	6	1	5	1	8	8	232	99	8	27	500
	Honolulu, 1,	1,237	70	117	20	39		6	34	32	1,075	545	34	61	2,000
	" 2,	1,458	184	112	35	53	23	50	138	106	1,201	327	75	88	1,500
	Ewa,	1,209	151	83	20	9	18	22	113	102	875	361	58	49	1,000
	Waianae,	20	20		5	2	2				174	13	13		600
	Waialua,	675	112	28	10	8	16	25		86	520	472	90	28	500
Kauai.	Waioli,	111	26	7	2	2	1	2	6	2	122	44	6	27	500
	Lihue,	2	1	1	1			9	11	11	50			12	200
	Koloa,	224	57	18	2	7	4	2	21	14	191	125	37	16	700
	Waimea,	288	68		4	4		2	7	6	222	119	17	23	1,000
	Total,	25,434	2,443	2,080	576	476	961	232	587	602	19,210	8,904	1,050	924	

At Kealia, a part of the district on Hawaii in which Messrs. Forbes and Ives labor, a church was organized about a year since, embracing 268 members, previously connected with the church at Kealakekua. From that time till November 4th, it has been enlarged by the addition of 683 persons to its fellowship; and 200 others had applied for admission.

The table contains the statistics of twenty-two churches, to which 25,434 members have been admitted, and connected with which there were, at the date just mentioned, 19,210 members in regular standing. Six of these churches contained more than a thousand members each; and one of them 6,536, being probably the largest church in the world to which only those are admitted who are hopefully renewed by the Spirit of God. The number received to church fellowship by profession, during the year to which the table relates, is 2,443, about a thousand more than during the year immediately preceding. The missionaries, in view of the survey, make the following remarks:

"As to the state of religion in our churches, it does not vary materially from what was reported in our general letter of last year. There has been no general revival such as we enjoyed in former years, though a precious work of grace has been going on during the year in the district of Kona on Hawaii. Neither has there been any general defection, though a considerable number have erred from the faith and caused our hearts to grieve over the shipwreck of their souls. The majority, we may safely say, afford us comfortable evidence that they are the children of God. This evidence

we find in their love of his truth and ordinances; in their desire for christian knowledge, and their readiness to aid in carrying forward benevolent objects. We must confess that when we sit down and sum up all the evidence we have of the mighty and blessed workings of the Lord's hand in gathering and building up these churches; when we see so many who once wore the filthy rags of heathenism and walked in the darkness of a corrupt superstition, now clothed in garments of light and walking as children of the day, our hearts are cheered. We bless the Lord our God for all his mercies to this people, and feel encouraged to commit our cause to his care for the future.

"But there are still many gloomy shades over this picture, and when we allow ourselves to dwell upon them, our hearts are often cast down. Even the best classes of our church members are far from what they should be, and even from what we once hoped they would attain to by this time. We must still complain of a great lack of stability, fixedness of purpose in serving the Lord, tenderness of conscience, and, in short, of that maturity of christian character which gives firmness and power to a church, and without which our church members must continue to be but babes in Christ."

From the foregoing table, and from communications subsequently received, it appears that the average attendance at public worship on the Sabbath at the stations and out-stations, under the care of the missionaries, considerably exceeds 30,000 persons. In the field where Messrs. Forbes and Ives labor, three houses of worship have been erected, instead of the one formerly occupied, and three congregations gathered, each of them larger than that which used to assemble in the old house.

Letters from individual missionaries of a later date show that the Spirit of the Lord is still poured out, sinners are brought to inquiry and repentance, and the churches enlarged. In the district of Kau, on the island of Hawaii, a new station recently taken by Mr. Paris, where but a short time since the gospel had seldom been preached, and where more of heathenism, as it existed fifteen or twenty years ago, could be seen than probably any where else on the islands, a church embracing 200 members was organized more than a year ago, and great spiritual blessings have been descending on its impoverished and benighted population. Like most other dark places on the islands, it was made one of the strong holds of the papists, who avowed a determination to convert or exterminate every protestant on that part of Hawaii. But the Lord interposed. Mr. Paris writes:

"The still small voice of the Spirit is at work among the people, leading them to inquire with earnestness after the way of life. Vast numbers come to us every week, and some every day, with the inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. It is exceedingly interesting and affecting to see these poor creatures come—some thirty, forty, or even fifty miles—the aged and the young, the blind, the sick, and the lame, all inquiring after the way of

salvation. When I ask them to give me an account of their views and feelings, or ask them what they desire, the answer in most cases is—I desire Jesus Christ, or I desire to come to Jesus Christ. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250, to be received at a future time."

From Hana, on Maui, Mr. Conde writes:

"During the four years which have nearly elapsed since we commenced this station, where heathenism had reigned for so many ages undisturbed, we have, by the blessing of God, gathered a church of 412 souls. This is the present number of members in regular standing.

"The religious aspect of our field is more encouraging at present than it has been for several months. Many are inquiring what they shall do to be saved; new cases of awakening are frequently occurring. There are about three hundred in different parts of our field who attend the weekly meeting for inquiry and religious conversation. Most of them profess to have met with a change of heart. They are of all ages, from the man of gray hairs down to the youth of sixteen. Those of the latter class, however, are very few."

From Molokai, Mr. Hitchcock bears testimony to what the Lord has done on that small island:

"The past twelvemonth has been one of the right hand of the Lord. No year since the commencement of the station has been more fruitful in the conversion of souls, no one more remarkable for the manifestation of the fruits of righteousness. If we are not deceived, the grand characteristics of the descent of the Spirit on the day of pentecost were to be found at our meetings—the preaching of Christ and him crucified, the conversion of many, followed by their open, ingenuous confession of faith in him as the Savior of the world.

"I had for some time before met a company of inquirers in my study for the purpose of giving them catechetical instruction. The revival soon swelled the number to more than seven hundred, very few of whom, so far as is known, have returned to their former sinful practices. I have the names of all of them so arranged as to be easily referred to, and I have conversed with them as often as possible. I have practised meeting with one division of them each day, so that the greater part of them have had the benefit of my instructions once in the week. Out of the whole number, 317 have been admitted to the church, and twelve more stand propounded; want of time to go through the requisite examination is the only reason why the number has not been greater. Our church now consists of between six and seven hundred members, and only one or two disciplinable offences had occurred for more than a year."

Many backsliders have been reclaimed and restored to the fellowship of the churches, and among them William Tenooe, one of the four Hawaiians who first joined the Foreign Mission School at Cornwall, and returned to his own country with the first missionaries in 1819. Not a few of the same class, who for a time joined the Romanists, have been convinced of their errors, and apparently truly penitent, have sought and found again a place in the mission churches.

Not only in his awakening and converting influences, has the agency of the Holy Spirit been manifested; there has also been a growth in religious knowledge, a gradual developement of the christian graces, and a steadfastness of christian character, seen in the members of the churches generally, surpassing what had been before witnessed, and highly encouraging to the missionaries. The cases of painful defection and discipline have been fewer than during any year since the gathering of the fruits of the great revivals of 1837–8. There is also an obvious advance in christian enterprise and public spirit. This is seen in the carrying forward to completion of the three large houses for public worship, and the beginning or progress of labor on six others, at as many different stations or out stations; nearly all the materials for which were collected, the labor performed, or the requisite funds contributed by the voluntary efforts of the people. During the year the contributions in money by three mission churches, for various purposes, have amounted to more than $3,800. A few extracts from the communications of the missionaries will show the spirit of these christian neophytes in this respect. To provoke the church at Hana to love and good works, and induce them to bear their own burdens, Mr. Conde gave them an account of the meeting of this Board in 1841, and of the extra meeting in the following February, and he adds:

"Similar appeals have often been made to our church and congregation, but this being preceded by the relation of the facts alluded to, produced a deeper impression than I ever witnessed. Expressions of love and gratitude to benevolent friends in America were every where heard. Nor was this all; the great mass of the church have since given practical demonstration of their willingness to aid the cause in some way. A subscription paper was circulated for the purpose of raising funds to purchase a bell, and also to erect a permanent house of worship; this being the third year since our contributions for these objects commenced. Many did nobly, considering their extreme poverty, subscribing from fifty cents to three dollars each; and it should also be borne in mind that these are semi-annual subscriptions. Besides making donations of money, or of articles which can easily be converted into money, our people are still collecting stone, lime, and timber."

At Kaneohe, Mr. Parker, after mentioning that their old grass meeting-house could be no longer occupied, and that the church had nearly finished a new stone building ninety-five by forty-two feet, adds:

"The people are poor, and destitute of almost every facility for erecting a permanent house. Yet they entered more than willingly upon the work. The number of male members in the church does not exceed a hundred; and not more than seventy-five of these are able to labor at such work as is required, a number being aged and infirm. Yet these seventy-five church members have collected the materials for the house, consisting of

stone, wood, and lime, they have assisted in laying the walls, they have been to the mountains to cut and draw the timber, besides contributing in other ways to pay the carpenters and masons. The female members of the church have contributed monthly twelve and a half cents in money, or in some available articles, for the same object.

"More than eighty dollars have been contributed toward the erection of this house of worship by the second church in Honolulu."

Of the completion and dedication of the large new meeting-house at Honolulu, Mr. Armstrong writes:

"On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom was his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet long by 72 wide inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at $30,000, the principal part of which was borne by the king. We enjoy the house much; for the first time in my life have I known the comfort of a good house to preach in; and I feel paid already for all my toil and care on this building. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him."

Schools, Seminaries, etc.—The reports from the several stations represent the education of the people as generally on the advance. The school system established by law over all the islands is probably as good in itself, and has been carried into effect as extensively and efficiently, as could have been anticipated, when all the adverse circumstances were taken into view. The measure was altogether a novelty; the people and even the headmen, on whom the responsibility must rest, were quite too ignorant of the manner of conducting such a system, and too unprepared, in all respects, to admit of its being introduced any otherwise than very gradually and imperfectly. The number of competent teachers was and continues to be altogether inadequate; and for most of those who are employed, no sufficient and steady means of support are provided. Though a number of good school houses have been erected, many more are uncomfortable and ill adapted to their object, and the number, embracing all descriptions, is still too small. The papists have decried and opposed the school laws, and endeavored to counteract the chiefs in their efforts for educating the people. A few of the schools have been broken up, and from some others a portion of the pupils have been drawn away.

But for supplying most of these defects the means are already preparing. The people are obtaining knowledge of the school

system and experience in conducting it. Every year is adding to the number of commodious school houses. The seminary, the boarding, station, and select schools are constantly bringing forward more and better teachers; and the people, becoming better able to appreciate the value of the schools, and rising in their social condition, will yield more respect and a more adequate support to the teachers.

The missionaries give the following tabular view of the common schools in the vicinity of the several stations:

STATIONS.	Schools.	Teachers.	Pupils.	Readers.	Writers.	Arithmetic.	Geography.
Hilo,	54	100	2,658	1,479	735	1,998	267
Waimea,	21		865	445	265	420	
Kohala,	31	45	882	399	110	315	
Kailua,							
Kealakekua,							
Kau,							
Hana,	33	55	1,724				
Wailuku,	39	60	2,000	738	350	500	365
Lahaina,	18	40	1,120				
Kanapali,	6	6	307	204		104	38
Molokai,	15	19	1,070	469	102	285	158
Kaneohe,	8	9	439	160	61	198	83
Honolulu, 1st,	17	17	937	397	26	464	78
do. 2d,	5	9	601	248	217	439	178
Ewa and Waianae,	12	18	696				
Waialua,	16	16	546	321	220	387	141
Waioli,	12	15	439	244	88	204	50
Lihue,	5	7	185	123	28	64	8
Koloa,	6	7	226	104	52	42	13
Waimea,	15	15	530			128	95

On this view of the schools the missionaries remark:

"The number of common schools in the islands has been about the same the last as the previous year. This number, as reported at the general meeting, is more than three hundred schools, taught by about five hundred teachers. These schools the last year have been attended by between 18,000 and 19,000 children and youth, about one third of whom are able to read. Many of these are studying arithmetic, geography, and other elementary branches usually taught in common schools."

A paragraph from Mr. Armstrong, while it shows what difficulties are encountered in the schools, shows also that they are accomplishing what is the direct and great object of schools, considered as a department of missionary labor—they are fast rendering the whole youthful population capable of reading the Bible. He writes:

"The common schools within my bounds are doing as well as could be expected. The grand deficiency is still in the qualifications of the teach-

ers; and this cannot be remedied effectually very soon. The school-houses in general are not much better than none at all. They are for the most part little more than a mere shelter from the weather, and often not even this; excepting at the station, not one in ten has a bench or desk in it. But with all these inconveniences, the progress of the pupils is surprising. There are comparatively few children over eight years of age who cannot read the Testament; and I make it a rule to furnish every child that can read well with a copy of the New Testament. Blessed, thrice blessed be God for that noble institution which enables me to do so. I am also endeavoring to teach the children the Shorter Catechism systematically and thoroughly."

Of the common schools in Waimea, Hawaii, of which the latest dates inform us there were twenty-two, with thirty-six teachers and 1,128 pupils, 100 of whom were members of the church, and 900 had taken the temperance pledge,—Mr. Lyons, after an examination continued through eight days, writes:

"I have had the most gratifying evidence of the progress made by the pupils. I would refer particularly to their examination in mental and written arithmetic. There was a time when I could not have been induced to believe that native children could make such proficiency in these branches under native instructers. The progress of the last year has altogether exceeded my highest expectations. I venture to say that many of the scholars would not suffer in a comparison with an equal number in the United States who have had no greater advantages. They would take a long and complicated question, requiring the exercise of all the fundamental rules of arithmetic, and run through it—giving the whole process and reasons—with a rapidity and correctness that would do honor to children in any enlightened country."

Although the elementary education of the people has been taken under the patronage of the Hawaiian government, as mentioned in the last Report, and laws have been enacted for regulating and carrying into effect the system, so that the common schools are, in this view of them, no longer to be reckoned as missionary schools; yet so poor and ignorant are the people, and so unacquainted with conducting such operations, that nearly the same efforts and superintending care are found to be called for, on the part of the missionaries and teachers, as were necessary before there were any laws on the subject.

Sabbath schools are taught at all the stations, and at many other places; and are attended by great numbers, both of adults and children. While the care and instruction of these fall principally on the missionaries, and add greatly to their Sabbath labors, yet many of the more intelligent and stable of the native Christians bear an important part in this work, and in some instances have the entire charge of large and successful schools.

One has been added to the boarding schools mentioned in the last report, making the present number seven, whose location and number of pupils are as follows:

	PUPILS.
Maui—Mission Seminary at Lahainaluna,	101
Female Seminary at Wailuku,	71
Hawaii.—Boys boarding school at Hilo,	63
Girls do. do.	20
Oahu.—School for young chiefs at Honolulu,	11
Waialua manual labor school,	19
Kauai.—Island school for boys at Waioli,	34
Total,	319

The number of pupils in the mission seminary has doubled during the year under review, owing in part to the fact that, for various reasons, no class graduated during the year. Owing to Mr. Andrews leaving the mission and the impaired health of Messrs. Clark and Dibble, the remaining teachers, the mission appointed Mr. Emerson to take part in the instruction, and he has removed from Waialua to Lahainaluna and entered on the labors there. The branches taught and the conduct of the pupils have been much as heretofore. The attention to religious instruction has been good. In the paragraph below, the missionaries give the results of this branch of their labor thus far:

The following particulars, relating to those who have left the seminary in past years, will give some idea of the influence this seminary is exerting on the nation. Of those who have been connected with the seminary, there are now living 144. Of these 105 are usefully employed as teachers; thirty-five are officers of government, of whom eight devote a part of their time to teaching; seven are engaged in other useful employments; eleven are doing nothing or worse. Of the above number seventy-three are church members in regular standing; nine are officers of churches; ten are openly immoral; a few are occasionally employed as preachers, though without a regular license. The graduates of the seminary are generally reported as efficient helpers in the missionary work."

Mr. Bailey, who has charge of the Female Seminary at Wailuku, is assisted by a native man and his wife as stewards and guardians, and by another man, all of whom, at no little sacrifice, give their services for a mere support. Of the girls in the school Mr. Bailey remarks:

"In their general conduct they appear well; and it is a matter of surprise to us that they can so easily be kept within the bounds of propriety. They certainly appear conscientious, quite as much so, at least, as children commonly in schools in America. Fifteen of them are members of the church in good standing, most of whom give satisfactory evidence of piety. Their ages are from about six to twenty; no certainty, however, exists on that score, as they rarely keep their reckoning. The majority of them are probably between ten and fifteen."

Prosperity has attended the school for young chiefs at Honolulu; and so much have the king and chiefs become interested in it, that, in addition to defraying the expenses of the pupils, as during the preceding year, they have assumed the expenses of the

teacher and his family also. The boarding schools at Hilo continue to receive a large part of their support from the people in that and the adjacent districts, and give promise of good results. The new school at Waioli, under the care of Mr. Johnson, is in its character, objects, and manner of support, much like the boys' boarding school at Hilo.

Station schools and classes for teachers have been kept up at nearly all the stations, and are steadily raising the standard of education, preparing pupils for the seminaries; and as model schools, and by the direct instruction which they furnish, are improving the character of the teachers already employed, and qualifying others to enter on the same work.

PRINTING, BINDING, ETC.—Besides 88,469 pages printed in the English language, the following is a catalogue of the works printed in the Hawaiian language at the mission press, Honolulu, during the year ending April 1, 1842; with the number of pages and copies of each:

	MO.	PAGES.	COPIES.	TOTAL PAGES.
Kauoha Hou, (New Testament) comp.	12	172	10,000	1,720,000
Kauoha Kahiko, (Old " unf.	8	376	10,000	3,760,000
" " " " 4'o. "	4	388	500	194,000
Haio, (Sermons) completed, . . .	12	33	5,000	165,000
Kumu Kanawai, (Laws) comp. . .	12	92	5,000	460,000
Helunaau, ...	24	160	8,700	1,392,000
Hope o ka Helunaau, ...	24	192	6,000	1,152,000
Ka Nonanona 1 to 24, ...	8	96	3,000	288,000
Ui Ekalesia, (Catechism)	32	32	6,500	208,000
" " new ed. . .	24	80	15,000	1,200.000
Church Government for Chh. on Kauai,	12	20	200	4,000
Tract on the Sabbath, ...	12	12	10,000	120,000
" for Parents, ...	12	12	5,000	60,000
Pilgrim's Progress, (unf.)	18	108	10,000	1,080,000
Ai o ka la, 1842, (Daily Food) . .	24	52	12,000	624,000
Hulikanaka, (Mor. Philos.) comp. .	12	84	2,000	168,000
Broad Sheet, First Reading Lessons,			1,200	
Temperance Badge, ...			3,582	
Total, ...		1,909	113,682	12,595,000

At the Lahainaluna press, besides some small jobs in English, the following works were printed in Hawaiian:

	PAGES.	COPIES.	TOTAL PAGES.
Dying testimony of a believer and unbeliever, completed, ...	4	500	2,000
Church History, completed, ...	205	2,000	410,000
Catalogue of Seminary, ...	4	300	1,200
Reading Book for Schools, ...	340	1,000	340,000
Questions on Chronology, ...	12	200	2,400
Instructions to Parents, ...	12	1,000	12,000
Keith on the Prophecies, ...	12	100	1,200
Compend of Ancient History, . . .	76	300	22,800
Study of the Globes, ...	40	200	8,000
Total, ...	705	5,600	799,600

Making a grand total of 2,614 continuous pages of matter, 119,282 copies, and the whole number of pages printed, 13,394,600.

The number of continuous pages embraced in the works named above, as also the total number of pages printed during the year, considerably exceeds that of the year preceding. The printing executed from the beginning of the mission amounts to 122,998,873 pages in the Hawaiian language. Of volumes bound the number is 71,599, and the number put in circulation 48,484. With the capacity for reading which is continually extending among people, and with the greater mental cultivation and power of thought which the seminaries and higher schools are giving to a growing class of the population, the press is every year becoming more necessary to meet the wants and more influential over the character of the Hawaiian community.

Reinforcement needed.—After this survey of the several departments of labor, it cannot be surprising, that, with these large and widely separated churches on their hands, very imperfectly instructed, and exposed to many and powerful temptations; with these institutions for education to be sustained and rendered efficient; with the care of the press and the whole work of supplying this infant nation with books adapted to their opening and growing minds, devolved on them, the missionaries should feel themselves over-tasked, and should loudly and importunately call for helpers. One missionary, who stands alone on one of the islands, gives a long catatogue of labors which imperiously demand his attention every week, but not one half of which has he time or strength to perform; and they remain undone. Others tell of populous districts remote from their stations, which should have the whole time of a missionary; but which, whatever may be their spiritual necessities, can be visited but a few times a year, and are thus necessarily left to their own ignorance, or what is worse, the arts of false teachers. Of the dangers from the excessive labors to which the missionaries feel themselves, called, Doct. Andrews writes:

"At my post of observation as physician, I am necessarily more or less conversant with the health of all the missionaries on Hawaii. They are laboring beyond their strength, and unless they shall be relieved in some measure of their arduous duties, others must be sent to fill their places, when they shall have ceased from their work, or at least returned to their native land. I have therefore felt it to be my duty to urge upon you the importance of a very considerable increase of the number of your missionaries at the Sandwich Islands.

"What minister in the United States would undertake to watch over a church of three thousand members; preach twice on the Sabbath, besides attending an inquiry meeting and three Sabbath schools; hold meetings or teach singing school every day during the week—one of the meetings being at a distance of some miles; teach a day school twice on each of

five days in the week; build a meeting-house by acting as architect, superintendent, collector of funds and materials, watching daily over the rude efforts of natives to do what should be done by carpenters, masons, glaziers, etc. etc., occasionally also putting a hand to the work himself?

"I might speak of journeys over miry roads, up and down tremendous precipices, of voyages in frail canoes; I might have detailed the domestic cares which must devolve upon a husband and father, separated, as most of your missionaries are, from all civilized society, and often called to watch over some member of his family who is laid upon a bed of sickness, while no medical aid can be obtained.

"Very few can sustain such labors for many years. One and another is sinking under them. I see my brethren exhausting their strength, and preparing for an early death, and entreat them to spare themselves, that thus they may prolong their lives, and ultimately do more in the service of their Master. Here is a specimen of the answers I receive. 'What can I do? Here is this great church on my hands; the flock must be fed, wanderers must be looked after, inquirers must be directed, Sabbath schools must be attended to. The sick must have medicine. The papists are in my field. Where shall I begin to diminish my labors? Until more aid is sent to us, I must labor while my strength lasts, and stop when I can do no more."

NATIVE MINISTRY. In regard to a native ministry, the missionaries have embodied their views in the following remark and resolution:

"This subject has long dwelt in our minds; but it is now urged upon our attention afresh, not only by the destitute and increasingly exposed condition of many large fields on the islands, and the overwhelming amount of labor now devolving upon those of us who are pastors of churches, but by an animated appeal from the Board.

"Therefore resolved, that, while promising native candidates for the gospel ministry are so few, and those most promising in our churches are imperiously needed on their respective islands, it is inexpedient at present to attempt any thing in the form of a theological school or seminary for the whole islands; but that it be recommended to the brethren of each island to confer together on this subject, and to enter on the work as individuals, or where practicable, designate one of their number to devote such a portion of his time as he and they may deem proper to a class in theology, and also to make all such arrangements as may be necessary to carry this suggestion into effect.

"Had we at this moment fifty well trained and pious men, ready to send forth as ministers of the gospel, there would be ample room for their labors in places more or less remote from our several stations, where missionary posts are impracticable."

In this work a beginning, perhaps as favorable as could be expected, has been made. Besides the two licensed preachers, Bartimeus and Malo, and those who are obtaining an education at the seminary, Mr. Coan has more than twenty, and Mr. Lyons sixteen of their most intelligent and pious church members located in the villages more or less remote from their stations, as a subordinate class of religious teachers, instructed and guided in their labors by them, and at stated times making reports to them of their own proceedings and the condition of the villages and church

members respectively under their care. These, though without other compensation than what the people choose to give them, labor almost as constantly in the work of the Lord as do the missionaries themselves, conducting meetings on the Sabbath and other days, visiting the sick, the inquiring, and the backsliding, healing dissensions, aiding the pastors on their visitations, etc. These may be esteemed the germ of a native ministry, and are highly useful, and indeed quite indispensable in the larger churches.

Still years, if not a whole generation, must pass away before a well-educated, efficient, and responsible class of men can be brought forward to take charge of these labors and institutions. To the churches in this land the missionaries must look still further for helpers; and while they call for ten or twelve more preachers, and show that the interests of Christianity there will suffer, if they are not promptly sent forth, the Committee know not that they shall be able to send so many as three to that field the present season.

Morals and Social Condition. In the moral habits of the people there is thought to be a steady improvement, as must necessarily be the result of such an advance in christian knowledge and piety, and in general intelligence as has been witnessed at the Islands, especially during the last seven years. In temperance, especially, the year under review furnishes an era. Since the repeal of the laws against the introduction of intoxicating liquors, to which the Hawaiian government was compelled by the treaty with the French, dictated by captain La Place, in July, 1839, the waves of intemperance have been rolling over the Islands in the most threatening manner. In April of last year a movement in favor of temperance was simultaneously, though without concert, made among the chiefs, both at Honolulu and Lahaina. The king, who was at the latter place, and all the chiefs who were with him, came out publicly and joined a temperance society. Said the king as he put his name to the pledge,

"I am one who wish to sign this pledge. Not, however, on account of the address we have just heard, (referring to the address of Mr. Baldwin,) but I thought of it before, and the evil of drinking rum was clear to me. Here is the reason why I thought it an evil. I am constituted a father to the people and the kingdom, and it belongs to me to regulate all the other chiefs. I have therefore become really ashamed, and I can no longer persist in rum-drinking. This is the reason why I subscribe my name to this pledge."

"It was," writes Mr. Baldwin, "a glorious day for the Sandwich Islands. It put a new face at once upon all things around us. It cut off, in a day, nine tenths of the power which some utterly unprincipled foreigners had before possessed over the king and over the kingdom. I have not room to give in detail the circumstances which induced the king to alter

his course, nor to tell the emotions of our minds when his majesty threw open his liquor cellars, and delivered all up to an agent of the temperance society, who went to the foreign merchant and compounded for returning the last purchase, thereby saving $350, by sacrificing $50. His whole liquor bills, the past year, are supposed to have been $7,000. Now this great river of death and destruction seems to be dried up. I will give you a translation of the pledge signed on that day by thirteen chiefs, by their children, members of Mr. Cooke's school, and since by about 1,300 of the people of different grades, at this place. It is as follows:

"*We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.*

"*Therefore, we pledge ourselves before God and men to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor to the health of others, nor for pleasure. We will not buy, nor sell, nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge: but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men.*"

In the following month a national temperance society was organized at Lahaina, of which the king is president. Local temperance societies have been formed at a number of places. Orders were immediately issued by the king to enforce the laws against retailing spirituous liquors, by which means the sale has been much diminished. The character and appearance of the king and chiefs are greatly improved; the native dances have been suppressed; riot and disorder are almost unknown; and very seldom is a drunken Hawaiian seen in the streets. All this has occurred without the opposition, and apparently with the approval of the foreign residents generally. The children of the chiefs in Mr. Cooke's school, and some 1400 other children have joined what is there, as here, popularly denominated the cold water army, and were recently addressed by the king, to his gratification and with the happiest effect on them.

Of the progress which the people at Honolulu are making in social improvement, though probably quite as much cannot be said of the Hawaiians generally, Mr. Armstrong writes:

"When I look around upon the face of society, I still see some evidence of an advance in various respects; though the forward movement is by no means so rapid as we could wish. As the eye ranges over Honolulu, it rests on more comfortable native dwellings, more neatly dressed persons, more trees and shrubs, and other evidences of an improved style of living than it could a year ago. When I enter native houses, too, I see every year an increase of comforts and conveniences; chairs, tables, lamps, plates, cupboards, etc. etc., often meet the eye, though in most cases they are not of the first quality. In attending small prayer-meetings, also, in various parts of the village—a thing I do sometimes every evening in the week—I often find, on entering the humble grass hut, a table set out and covered with a white cloth, or a piece of kapa, a chair behind it, and the Bible and hymn-book on it. On the Sabbath I see no one, however poor, without at least a shirt and pantaloons; in fact, there is a strong tendency among the people of this place to extravagance in dress, and it is necessary occasionally to

raise a voice of warning against it. The females are especially fond of gaudy attire, and we who are pastors are much grieved at times to see how extensively such a spirit prevails in the church.

"Clothing and the other comforts of life are easily obtained here, as compared with the remoter places. The price of labor varies from twenty-five cents to fifty cents per day, and those who have some skill in the use of tools receive one dollar per day; while twenty five cents will easily furnish one person with food for a week."

At a late examination of his schools, Mr. Lyons mentions that there was a very marked improvement both in the dress and manners of the pupils. About two hundred of the girls were dressed in the English fashion, and about fifty boys in shirts and pantaloons, and many others of both sexes had various articles of apparel in advance of their former habits. The self-possession, order, and decorum were deserving of commendation.

Obstacles and Embarrassments. While the work of thoroughly christianizing the Hawaiian community, and of promoting their social improvement has been, we would rejoice to believe, considerably advanced during the year, it has still been in the face of some powerful hindrances. Romanism has been augmenting the number of its agents; penetrating into the more remote, inaccessible, and unenlightened portions of the islands; drawing away some of the pupils from the mission schools; opposing the government and the school laws; and furnishing a refuge for persons laboring under the discipline of the mission churches. Its success has been among the most uninstructed and degraded classes of the population, and has been effected, to a great extent, by deception and presents of cloth, money, and other things. In some districts it seems to be advancing; while in still more, there are decided indications that its influence is on the wane; and on the whole, the missionaries express the opinion, that Romanism is not gaining ground at the Sandwich Islands.

In September last, the French sloop of war Embuscade, captain Mallet, visited Honolulu. The object of the visit, as it seems from the correspondence inserted in the Missionary Herald for March, p. 128, was to secure still greater facilities for propagating the papal faith at the islands, and the more free use, as well as introduction, of French intoxicating liquors. Although the demands of the captain were highly arrogant and unreasonable, the king replied to him with much candor and firmness; and as a delegation had already been sent to the French government to negotiate a new treaty, no violent measures were adopted.

In February last an assault was made upon the government of the Islands by captain lord George Paulet, in her Britannic majesty's ship Carysfort. He arrived at Honolulu on the 11th of

that month. After a correspondence with the king, which, as addressed to the chief magistrate of another nation, was in a style of insolence and intimidation, that must doubtless be deeply mortifying to his own government, the king, finding it quite impossible to comply with the demands made upon him, and having no other alternative but the bombardment of Honolulu, on the 25th surrendered the government of the Islands to lord Paulet, as the representative of the British queen, protesting, at the same time, against the injustice of the demands, and appealing to the British government for redress. As that government, on learning the proceedings of lord Paulet, promptly disavowed having authorized them or giving them any sanction, and is understood to have despatched orders to its representatives at Honolulu, to have king Kamehameha III. recognized as independent of the British government and of all others, it is unnecessary to go further into particulars. The correspondence may be seen in the Missionary Herald for July, pp. 291–4. It is to be feared that the influence of the provisional government will be painfully injurious to the morals and good order at the islands.

Hawaiian Independence Recognized. But while the Hawaiian government has been thus assaulted at home, and its efforts to promote the welfare of the people baffled, measures have been in operation abroad, which will result, it is believed, in giving to it increased respectability and permanency. In December last, Messrs. Haalilio and Richards, commissioners from the king, arrived at the city of Washington, and in his behalf requested the government of these United States to acknowledge the independence of the Hawaiian nation, and to enter into such negotiations for regulating the intercourse and commerce of the two nations as might be deemed advisable. A very satisfactory correspondence ensued, which resulted in the acknowledgment by our own government, that the Hawaiian nation is entitled to take rank among the other independent nations of the earth. The correspondence, with the message of the president and other documents, may be seen in the Missionary Herald, pp. 90–92, and 132.

The commissioners proceeded to England, France, and Belgium for the purpose of presenting the same request to the governments of those countries respectively, and although they have not been officially informed of the favorable action of either of those governments, yet the course of the first seems to be indicated by the despatches already noticed as forwarded to the Islands. The French minister of foreign affairs has intimated that a similar recognition of the independence of the Hawaiian nation will be made by his own government. The Belgian government, it is believed, will not withhold a similar act of recognition.

For his judicious counsels in their civil affairs, and the lively interest he manifested in the progress of education and Christianity at the Islands, while on a visit there; as well as for his great and well directed influence in their behalf in London, the Hawaiian government and all who seek the welfare of that people are under lasting obligations to sir George Simpson, the chief factor of the Hudson Bay Company.

And now what a monument of the successful results of christian enterprise do we behold in the Sandwich Islands! After having had, during the last twenty-three years, and by the generation of missionaries now surviving, their language reduced to a written form, and the Scriptures, school-books, and other stores of useful knowledge translated into it; after having the printing press introduced, with all the facilities it affords for disseminating information; after embracing, as a people, the christian religion, and probably as large a portion of them becoming its living professors, as in almost any other community; after adopting a system of free schools which has already made most, and will soon make the whole population readers; after enacting a code of laws which, to a good extent, protects the rights and interests of all; after introducing the christian rite of marriage, and adopting measures for promoting public morals generally, as efficient, probably, as are to be found in any other community; after, in short, having taken the decisive steps in the great transformation, from being a nation of degraded pagans and savages, to become an intelligent, moral, and christian people, the Hawaiian nation, by their representatives, have come forth, not to extort by successful military prowess, not to claim on the score of numbers or commercial importance,—but, bringing with them testimonials of proficiency and character, they have come modestly to ask admission to the great brotherhood of civilized and christian nations. Nor will their older and more powerful brethren refuse to recognize their relationship—this guaranty of their protection and favor. This, in some respects, unprecedented phenomenon, the christian community acting through this Board, and regarding itself as the foster-parent of the Sandwich Islands nation, cannot but contemplate with gratitude and joy. Where does the history of the world furnish another instance of national transformation so rapid and great; and of which the causes and the process can be so clearly and certainly traced? In its character and results it is analogous to what is attained by cultivation in the vegetable kingdom, in advance of the slower and inferior productions of unaided nature. It teaches what should be aimed at, and what may, with the divine blessing, be effected, in behalf of other heathen communities. With the means of social and religious culture now possessed, why

might not christian nations, if influenced by the beneficent spirit of the gospel, accomplish for pagan and benighted nations, in a single generation, all that they have heretofore gained from natural or fortuitous causes in long centuries? And how much more christian and humane would be such a labor, than to be fraudulently seizing their property, corrupting their manners, increasing their vices, and hurrying them to a deeper degradation and ultimate extinction.

NORTH AMERICAN INDIANS.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs;* Kellogg Day *Teacher;* Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, and Miss Hannah More.

FAIRFIELD.—Elizur Butler, *Missionary and Physician;* Mrs. Butler, and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary;* Mrs. Worcester, Miss Nancy Thompson, and Miss Mary A. Avery; Stephen Foreman, *Native Preacher and Assistant;* and John Candy, *Native Printer.*

MOUNT ZION.—Daniel S. Butrick, *Missionary*, Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preacher.*

William Potter, *Missionary*, and Mrs. Potter and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries—one a physician, 2 native preachers, 2 male, 10 female assistant missionaries, 1 native assistant;—total, 18.)

As there was some special call for Mr. and Mrs. H. K. Copeland's labors at Wheelock in the Choctaw nation, and the principal Indians in that vicinity earnestly requested that he would come and reside among them, he left Dwight for that place in February last. No other changes have occurred among the laborers connected with this mission.

The following table gives the more important particulars respecting each of the five churches under the care of the mission:

CHURCHES.	Added on Profession	Added by Letter.	Dismissed.	Died.	Present number.	Adults baptized.	Infants baptized
DWIGHT,	5	2	4	2	40	3	2
FAIRFIELD,	4	5	3		75	4	13
PARK HILL,	3	2		1	35	1	10
HONEY CREEK,	4			1	50	4	2
MOUNT ZION,	1				30	1	1
Total,	17	9	7	4	230	13	28

There seems to have been little call for discipline in the churches during the year, only one having been excommunicated and one temporarily suspended from fellowship ; while one under censure has been restored to regular standing again.

No changes are mentioned by the missionaries with regard to their places of preaching, the numbers composing their several congregations, or the character of their religious services.

The congregation at Fairfield have manifested not a little enterprise and energy in erecting for themselves a large and convenient house of worship. The old one having become too small for their accommodation, it was resolved in August of last year to erect another, and notwithstanding evil reports and opposition from those who disliked the object, in nineteen days from the beginning, the logs were cut, hewed, and drawn a distance of two and a half miles, and a good log building, fifty by thirty feet, raised to the eaves. They then made the shingles and covered the roof. The number of gratuitous days' labor performed on the house was about 400, besides about thirty days' work with teams. Among the laborers was the venerable major Lowry, now seventy-six years old, long known as an exemplary, public spirited man and Christian, formerly the second chief of the nation and now candidate for the same office, together with other men of great respectability and influence. In the same congregation a Bible society, auxiliary to the Cherokee Bible Society, organized two years since, has been formed, and $45 already subscribed to it. Another society for charitable purposes has been formed at the same place. Bible societies have been formed among the Cherokees in other places. To the temperance society, which was organized in the year 1836, whose members promise to abstain from the use, not only of distilled liquors, but also of cider, strong beer, etc., and from all traffic in them, 1,752 persons, of whom 1,560 are Cherokees, have given their names. In this movement there has been during the past year an advance, though less than in some former years.

Within less than three years eight christian marriages have been solemnized at Fairfield, all the parties being Cherokees, and two where one of the parties was a white person. Eight of the individuals had attended mission schools, and seven were church members.

Five schools have been taught under the care of the mission. At the Dwight boarding school for girls, the whole number of pupils has been 61, and the average attendance 47. All but five were boarded by the mission, and all were Cherokees. At Fairfield the average number of pupils in school has been 25. The Sabbath school has generally been attended by 30 pupils, and sometimes by 40 or 45. At Park Hill the whole number of

pupils is 47, while the common daily attendance has been about 20. At Mount Zion the numbers have been about the same. The whole number of pupils under instruction, has therefore been about 190, and the average attendance about 112.

Respecting the condition and results of the free schools established more than a year ago by the Cherokee government and supported by their own funds, of which some ten or twelve are supposed to have gone into operation, no particular information has been received.

The amount of *printing* executed at the mission press during the past year has been small, consisting of 5,000 copies of the Epistles of John, a Christian Almanac in the Cherokee language, and another in the Choctaw, with a few other public documents in the Cherokee and English languages, printed for the Cherokee government, and some other small jobs; amounting in all to about 140,000 pages. The whole number of copies of works, consisting of portions of the Scriptures, hymn books, religious tracts, etc., for the mission, at the Cherokee press and in that language, since the press was first introduced in February, 1828, is about 76,300; embracing about 3,725,000 pages. At this mission press, since its removal west of the Mississippi, there has also been printed in the Choctaw language, principally for the Choctaw mission, about 950,000 pages; and in the Creek and Wea languages about 50,000 pages, making in all about 4,725,000 pages.

During the last year two additional presses with founts of types for printing in both their own and the English languages, have been introduced into the Cherokee country,—one by the Baptist mission, and the other by the Cherokee government and at their expense. The principal object of the latter is understood to be to print a newspaper for circulation among the Cherokee people. For this purpose an appropriation was made sufficient to cover the expense of the press, type, and furniture, and also for a supply of ink and paper for two years. Thus, within the territory of this single tribe of Indians, there are now three presses, printing works mainly for their use, and mainly too in an alphabet invented by one of their own number, furnishing the simplest and most perfect orthography in the known world, and now actually read by almost the whole male and a large part of the female portion of the Cherokee community. In these respects the Cherokees have most honorably distinguished themselves. They are the only tribe of North American Indians, and, so far as known, the only community on earth, which, during the last two thousand years and more, has invented for itself an alphabet. They are the only Indian tribe who have introduced and put in operation

the printing press at their own expense, which they did more than fifteen years ago; and they are first, too, to establish and sustain, from their own funds, a system of free schools.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* H. K. Copeland, *Farmer and Mechanic;* Mrs. Wright, Mrs. Copeland, Miss Anna Burnham, and Miss Sarah Kerr; Pliny Fisk, *Native Catechist.*

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington; Charles C. Copeland, *Teacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Mrs. Kingsbury, and Miss Harriet Arms; Jonathan E. Dwight, *Native Catechist.*

NORWALK.—Jared Olmstead, *Teacher and Licensed Preacher*, and Mrs. Olmstead.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*, and Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*, and Mrs. Potter.

(6 stations; 4 missionaries, 1 licensed preacher, 3 male and 10 female assistant missionaries, 2 native catechists;—total, 20.)

Mr. Joshua Potter and Mrs. Potter, having been recommended by their brethren previously in the field, after some personal acquaintance and co-operation in their labors, were appointed by the Prudential Committee assistant missionaries in March last.

At the earnest solicitation of Colonel Isaac Folsom, the chief of the western district, they have commenced their labors near his residence on the Boggy river. The Indians, in manifestation of their interest in the contemplated school, have performed most of the labor of erecting buildings for a school house and the teacher's family, and propose to furnish most of the provisions needed for their support. The school is expected to be opened soon.

Mr. H. K. Copeland, who formerly labored some time in this mission, and was afterwards transferred to that among the Cherokees, removed to Wheelock in February last, with the approbation of the Committee, as mentioned in the report of the Cherokee mission.

The new building erected for a school and religious worship at Norwalk was finished last autumn; and Mr. Olmstead finds around him about 75 youth and children of a suitable age for attending school. All the people are friendly and co-operate with him. He holds religious services every Sabbath.

The missionaries make grateful mention of the many mercies which they have received from the hand of the Lord during the year. A greater measure of health has been enjoyed in their families and among the Indians, than during any previous year since the removal of the tribe to their present country. In a high degree they have had the confidence and friendship of the Choc-

taws. All departments of their labor have been in a prosperous condition; and especially has the grace of God been manifested in bringing many to hear and embrace the word of life. The churches have all been enlarged. The number in each of the five churches is as follows:

Wheelock,	123
Stockbridge,	69
Pine Ridge,	118
Mayhew,	35
Chickasaw,	114
	459

The increase during the year, though reported at Wheelock only, where it was thirty, amounts in all the churches to more than a hundred. The congregation at Wheelock has never before been so large and attentive as during the last year. At Stockbridge 60 or 70 attend worship on the Sabbath; at Norwalk about 40. In the vicinity of Pine Ridge and in the western part of the country, through which Mr. Kingsbury itinerates, the desire of the people to hear the gospel is evidently increasing, the Sabbath is more observed, and the ministration of the word more blessed to the spiritual benefit of those who hear. The past has been to the Choctaws a year of refreshing from the presence of the Lord, and to the missionaries one of encouragement and rejoicing. The church members have generally honored their profession. There has been little call for church discipline. Some have died who were evidently ripened for glory. At the time of the latest intelligence numbers were inquiring after the way of life. The chiefs, though not professors of religion, are friendly to the gospel; and one of them recently remarked, that religion and education are now the subjects of deepest interest among their people.

With respect to education there has been a decided advance among the Choctaws during the last year. Seven schools have been taught by the mission; and the whole number of pupils attending them has been about 210, and the average daily number about 160. A number of other schools have been taught by native Choctaws in their own language, in which good progress has been made by both adults and children. Sabbath schools have been taught at all the stations, embracing generally a number of pupils somewhat larger than the week day schools. The one taught by Miss Burnham, on Red River, has an interesting Bible class connected with it. From this school ten or twelve have been received to the church of Christ. The number of boarding scholars, including 34 at Wheelock and 20 at Pine Ridge, is 54; the expense of whose board is principally paid by their parents or

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, M. D., *Physician and Catechist*, and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* and Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician and catechist, and 3 female assistants;—total, 7.)

Early in the autumn of last year, and immediately after receiving the instructions of the Prudential Committee to discontinue the southern branch of the Oregon mission, a meeting of the missionaries from all the stations was held to consider the course to be adopted. In their estimation, the circumstances of the mission and its prospects were so far changed, that they should be justified in going forward with the mission as it then was, until the case could be again referred to the Committee; and it was thought expedient that Doct. Whitman should proceed immediately to Boston, with the hope that he might return to his labors again early in the ensuing spring. He left his station on the 3d of October, but owing to various unavoidable hindrances, while crossing the continent, he did not reach Boston till the 30th of March. Such were the communications from the mission, and the representations of Doct. Whitman, that the Committee, in compliance with the unanimous desire of the missionaries, authorized them to continue their labors at the stations on the southern branch of the Columbia as heretofore. Mr. and Mrs. Gray requested to be dismissed from the mission; which was granted. Mr. and Mrs. Spalding were authorized to continue their labors at Clear Water.

From the statements of Doct. Whitman it appears that the Indians in the vicinity of Waiilatpu and Clear Water, are making encouraging progress both in christian knowledge and in improving their social condition. As they cannot reside near the missionary, nor be steadily under instruction longer than they can find the means of subsistence there, the former must be very closely connected with the latter. About fifty families now plant fields from a quarter of an acre to three or four acres each, near Waiilatpu, besides smaller plats of ground planted by others in the vicinity. From the corn, wheat, potatoes, etc., which are produced on these, with the fruits of short hunting excursions made at appropriate seasons, a number of families are comfortably provided with food through the whole year; and some manifest so much [illegible] as to have grain of the last year's crop in [illegible] new harvest is gathered in. The number [illegible] ar Clear Water is about 140, their

friends, or from the funds appropriated by the Choctaw government.

But the measures adopted by the Choctaw government for promoting education are most decisively indicative of an advance in this respect, and are indeed among the most liberal provisions ever made by any people for the education of their children and youth. At the session of the National Council last November, a bill was passed establishing three boarding academies for boys, and four for girls, and appropriating for the support and instruction of the first three the sum of $18,500 annually, and for the four for females the sum of $7,800 annually; making together the sum of $26,300 as a public annual appropriation for the support of schools. One of these academies for boys is by law to be under the immediate management of the national council; and the other two under that of the mission of the Methodist Episcopal church, provided teachers and laborers should be furnished and expenses defrayed by that mission, amounting to $1,000 for each school; and the four academies for girls are to be placed under the management of the mission of this Board, on condition of their furnishing teachers and laborers, and defraying expenses in a similar proportion. The general supervision of all these academies is to be with the national council. Committees were appointed for deciding on the location of the several schools, and superintending the erection of the requisite buildings. Those for that of which the Choctaws retain the whole management in their own hands, are nearly completed, about twelve miles west of Pine Ridge, and it is expected to be opened for pupils this autumn. One of those for girls is located at Wheelock, and was opened on the first of May last with 24 pupils, and the number will probably be considerably increased. The sites of the other three for females, owing to disagreement on the point, have not yet been decided upon; and whether the mission will take the instruction and management of them or not, will depend much on their location. In the academies for boys, agriculture and the mechanic arts are to be taught; and in those for girls, household and domestic labors. In all one tenth of the pupils are to be orphans, if so many shall apply for admission.

With christian knowledge and piety and education and general intelligence, temperance and good morals generally are obviously on the advance. To this effect the influence of the military corps at Fort Towson, under the command of Colonel Loomis, has, by the temperance, the attention to public worship on the Sabbath and to Sabbath school instruction, and by the exemplary christian conduct of officers and men, contributed in an important degree An interesting revival of religion prevailed there and at Doaksvill during the last winter and spring. At these two places the con

tributions at the monthly concert for prayer, during the four months ending with June, amounted to $78, besides other valuable donations to the mission which have been received during the year.

As the number of Choctaws who read their own language is constantly increasing, there is an urgent call for more books. Larger portions of the Scriptures need to be translated, and new editions are demanded of books heretofore printed. On this department little labor comparatively has been bestowed the last year, owing to the other pressing demands made upon the time and strength of the missionaries.

Three Choctaw young men are now prosecuting study with the expectation of becoming, at no distant day, preachers of the gospel of Christ to their own people. J. E. Dwight and P. Fisk were mentioned in the last report. The third is Israel Folsom, who formerly spent some years at the Cornwall Foreign Mission School. All promise to be useful helpers in the gospel ministry. May the Lord add his blessing and raise up others, till the spiritual wants of this interesting people shall be fully supplied from among their own sons.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Messrs. Allis and Gaston are still laboring among the Pawnees, the former as a teacher, and the latter as a farmer, supported by the United States government, in conformity with treaty stipulations. One other teacher, three other farmers, with two blacksmiths and two assistants, are also laboring among the Pawnees under the same patronage. They have, however, but begun their work, and it is hardly time to look for great results. In conformity with the provisions of the treaty, eighteen yokes of oxen have been furnished these farmers to be used for the Indians. With these about one hundred acres of land have been ploughed, most of which was planted the last spring. Up to this time these Indians have suffered much from want of food, and have been compelled, to obtain it, to wander in search of roots, or to make long hunting tours for buffalo. This will prevent much being accomplished by schools, till the Indians can raise produce sufficient to enable them to remain most of the year at their villages. This, it may be hoped, will soon be the result of the measures now in progress. In April last Mr. Dunbar writes that about one third of the Pawnees, embracing most of their principal chiefs, had come in with the intention of taking up their abode at the villages selected for agricultural settlements, and the prospect was that most

of the remainder would follow their example, before the planting season next year. Recent communications inform us that a cloud has come over these prospects. During the spring, parties of the Pawnees, found at a distance from their villages, were repeatedly attacked by parties of Sioux and other northwestern tribes, and some of their number killed, and many horses stolen. But no enemy attacked their villages till the 27th of June, which to the Pawnee settlers, just assembled at the place of their choice, and entering on the new mode of life in which they had promised themselves peace and an abundant supply of their wants, was a disastrous day. Early in the morning a strong party of Sioux came upon one of the Pawnee villages by surprise, when a course of fighting and plunder ensued, which lasted till mid-day, and resulted in killing 67 Pawnees, wounding 20 others, seizing about 200 horses, and burning 20 out of the 41 lodges of which the village was composed. The value of the property lost was estimated at $8,000 or $10,000. Some children were taken captive. Some of the most important chiefs and braves, and those most favorable to the improvement of their people, were killed. The battle was a mile from the mission house and in plain view ; and though neither the missionary's family, nor those of the government teachers and farmers were molested, the scene was still deeply painful to their feelings. It is hoped that effectual measures will be adopted by the United States government to prevent the recurrence of similar outrages. If continued, they must effectually counteract all humane or christian labors for meliorating the condition of these Indians.

During the past year, while the Pawnees have been assembling at their new place of residence, they have required much of Mr. Dunbar's time and attention ; and as he has had no assistant in completing the arrangements about the mission premises, and providing supplies for his family, he has been so much occupied in secular labor, as to leave little time for giving stated religious instruction to the Indians. Most of what he has given has been at their lodges, and in private intercourse with individuals and families. The state of the mission imperiously needs the help of two or three additional mission families, including at least one preacher. The Indians still manifest much friendship and confidence in the missionary ; and if they can dwell in safety, the prospect, if the requisite instruction shall be given and crowned with the divine blessing, of making them partakers of all the blessings of the gospel, is highly favorable.

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(3 stations; 3 missionaries, 1 physician and catechist, and 3 female assistants;—total, 7.)

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fields usually consisting of from one fourth of an acre to five acres. As the result of his labors, one chief had 176 bushels of peas, 100 of corn, and more than 300 of potatoes. The crops of another amounted to nearly as much, and those of a third to still more. At Kamiah, also, still further in the interior, the station formerly occupied by Mr. Smith, but now vacant, a great addition has, during the last year or two, been made to the amount of land tilled by the Indians.

Nor has this progress in efforts to procure the means of subsistence been wholly confined to the Indians in the immediate vicinity of the stations. More or less of it is to be seen at the several places to which the Indians resort in all that part of the country. To aid in this work of improving their social condition, the missionaries have from time to time given, or loaned, or sold to the Indians, as their circumstances seemed to require, a few hoes, ploughs, and other utensils; and have also aided them in furnishing themselves with seeds for planting; ever aiming, in all they have done for them, most effectually to awaken their own energy and forecast, and lead them to rely on their own resources.

It is believed that progress has also been made in accomplishing the more direct and important object of the mission. While the Indians have been enabled, in the manner just mentioned, to remain more steadily and for a greater portion of the year within reach of the missionaries, they have been disposed seriously to attend on religious instruction. The number who meet for public worship varies with the season of the year, and the employments of the people. Early in the spring, while preparing their grounds and planting, the native congregation at Waiilatpu, on the Sabbath, is usually from 200 to 400, and on week-day evenings from twenty to fifty. Then come three months for hunting, fishing, and gathering esculent roots, when the Indians visit the station occasionally to take care of their little fields, and when the stated religious meetings are attended by few. Then come three months embracing the period of harvesting, when from fifty to two hundred assemble on the Sabbath; while, during the remaining three months, the number is less again. When at meeting, the Indians, remarks Doct. Whitman, give a solemn and thoughtful attention to instruction.

Not those only who reside a portion of the year near the station are benefitted. Many from the more distant bands often visit the stations to converse on religious subjects, and carry back a good deal of information to their families and neighbors. Occasionally also the missionaries visit these bands to preach and converse on these things. When at home or on their tours the principal men in each band conduct public worship morning and evening, at which there is a general attendance. Those who do

not assemble in this manner, have something like family worship in their own lodges. There is abundant evidence, says Doctor Whitman, that religious truth is exerting a restraining influence over these Indians.

Similar remarks may be made relative to the religious state of the people in the vicinity of Clear Water. During the last winter the religious meetings on the Sabbath were attended by about a thousand Indians, who manifested great interest in the truths preached. Many, apparently under the influences of the Holy Spirit, seemed to be deeply convicted of their sin and ruin, and to inquire anxiously after the way of salvation. A considerable number, Mr. Spalding believes, have experienced the renewing grace of God. The two received to church fellowship four years ago, and a few others of whose piety some hope was entertained, have stood firm and been active in christian labors among their own people. Public prayer meetings and little assemblages at private lodges have been highly interesting and encouraging.

During the uncommon severity of the last winter the missionaries at Tshimakain had little access to the Indians, but few families being near the station or within their reach. Little interest has been manifested in religious instruction, and none give evidence of having been savingly benefitted by it.

At Tshimakain two schools have been taught, one at the station, having an average attendance of eleven pupils, and one five miles distant, having twenty-two. This last was visited by one of the mission family almost daily. At Clear Water the school embraces from 200 to 225 in daily attendance, including adults and children, about twenty of whom read well in their own language, and many others can read with some hesitation. As only two small books have been printed in the Nez Perces language, most of the instruction is given on the black-board, or by lessons containing verses of the Scriptures, printed with the pen by the missionaries, and delivered each morning to the scholars, by whom copies are multiplied and learned. About 150 are able to copy with a pen these daily lessons.

Doct. White, the United States agent for Indian affairs in the Oregon country, visited Clear Water last December, and while there, held a meeting of the Nez Perces bands in that quarter, which resulted in the organization of a simple form of government for the tribe, the choice of a principal and subordinate chiefs, and the adoption of a few laws adapted to their condition. All was done with great harmony and good feeling, and the visit and christian influence of the Agent was encouraging to the mission family, and promised much good to the Indians.

The laws mentioned above with the names of the chiefs and the districts over which they severally presided, were printed at the

mission press; and with a small book in the Flat Head language, prepared by the missionaries at Tshimakain for their schools, embracing sixteen pages, is all the printing executed for the mission during the year.

The papists are making arrangements to strengthen and extend their missionary operations throughout the Oregon country. The Indians in considerable numbers have been drawn away after them and baptized.

Doct. Whitman, on his return to his field of labor, left the western frontiers of Missouri on the 31st of May last, in company with a body of emigrants bound for the Oregon country, embracing nearly a thousand persons, including women and children, with nearly 2000 horses and cattle, conveyances, and various facilities for making a settlement in that country. They were to be escorted across the mountains by a company of United States troops, who were to examine the route and adopt measures for facilitating intercourse between the States on this side and the new settlers beyond the mountains. Other emigrant parties, it is understood, contemplate soon taking up their abode in those new regions.

Additional laborers are much needed in connection with this mission. The brethren there, owing to their location, are compelled to devote so much time to manual labor, in procuring the means of subsistence for themselves and families, and in other similar ways, as to leave comparatively little for their more appropriate labors as preachers of the gospel. A pious, enterprising, intelligent, good tempered layman at each of the stations, would probably enable the missionaries to perform double the work they now do as religious teachers to the Indians. At least one ordained missionary also should be added to the mission to be associated with Doct. Whitman, and take charge of spiritual things at the important station of Waiilatpu.

The number of emigrants who will soon press into the Oregon country is another reason for strengthening without delay the means of exerting a religious influence there. How desirable it is that these emigrants and their families should find christian preachers there, and be met on their arrival by the guiding and restraining influences of christian institutions. In this view of the subject, the importance of sustaining the mission becomes much more obvious and great. It is seen to have new, wider, and more permanent bearings. In a similar manner all the missions to the Indian tribes on the frontiers of our western States, have other relations which should be taken into account, besides the influence they exert on a few thousands of Indians. They anticipate the wave of white population which is rolling westward; they will modify the character of that population as it comes up; and if well sustained, they prevent the necessity, or at least, greatly diminish the

amount of home missionary labor which would otherwise be required there at a future day.

The Committee take pleasure in again acknowledging the kind offices performed for the mission families by the gentlemen of the Hudson Bay Company, stationed at Vancouver, Wallawalla, and Colville, and by Doct. White, United States agent for Indian affairs in the Oregon country.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Alexander Huggins and Robert Hopkins, *Farmers and Assistants;* Mrs. Williamson, Mrs. Huggins, Mrs. Hopkins, and Miss Fanny Huggins.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer,* and their wives.

TRAVERS DES SIOUX.—Stephen R. Riggs, *Missionary,* and Mrs. Riggs.

(3 stations; 3 missionaries—one a physician, 3 male and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Hopkins, of Ripley, Ohio, were appointed to this mission, with the expectation that they, in company with one of the ordained missionaries formerly at Lac qui Parle, would form a new station. Mr. and Mrs. Riggs, with the approbation of the committee, left the mission early in the summer of last year, principally for the purpose of superintending the printing of books and tracts which had been prepared by himself and his brethren of the mission, with the aid of the Messrs. Renville, gentlemen connected with the American Fur Company, in the Dakota language. The following is a catalogue of the works printed:

	PAGES.	COPIES.
1. Odowan Wowapi—Hymn Book, ...	72	1,500
2. Wowapi Inopa—Second Book, ...	56	1,200
3. Wowapi Mitawa—My Own Book, prepared from Gallaudet, ...	64	1,500
4. Tract—Poor Sarah, and Eliza the Indian Sorceress,	16	1,200
5. Dakota Wowapi Wakan—Dakota Scriptures, (including Genesis, part of the Psalms, Gospels of Luke and John, Acts of the Apostles, Paul's Epistles, and the Revelation, in 2 vols.,	528	1,000

These works embrace in all 736 continuous pages of reading, the number of copies amounting to 7,400, and the whole number of pages in all being 818,400.

Mr. and Mrs. Riggs left Cincinnati, on their return to their labors, about the first of May. Owing to the almost entire failure of their crops at Lac qui Parle, a large portion of the Indians, who usually spend the winter there, including more than half the

members of the church, left this place last autumn and took up their winter quarters at different places within fifty miles of Fort Snelling, hoping there to find the means of warding off the terrors of actual starvation, which seemed inevitable, if they remained where they were. By the United States agents at the Fort and by individuals, assistance to the amount of some thousands of dollars was furnished them in provisions, blankets, guns, ammunition, &c. Still many of them, as the spring approached, were reduced to great extremities. The few who remained at Lac qui Parle, in consequence of herds of buffalo coming into the immediate vicinity, (a very uncommon occurrence,) had an abundance of food during the whole winter. This dispersion of the Indians from Lac qui Parle induced Doct. Williamson and Mr. S. W. Pond to exchange stations for a time, the former spending the winter and spring near Fort Snelling, and the latter at Lac qui Parle. The condition of the church members, scattered abroad, beyond the reach of the usual means of grace, subjected to numerous temptations, and to great extremities, has been very unfavorable to their spiritual welfare. Some have dishonored their profession, though most seem to have stood firm, earnestly anticipating the time when they should be again gathered around their spiritual shepherd, attending the public worship of God and sending their children to school.

The year has of course been an unfavorable one in all the departments of missionary labor. The congregation at Lac qui Parle has averaged about forty, and the school about twenty, and nearly all the adults who remained there have been diligently engaged in learning to read. The advantages enjoyed and the progress made have been good. At Fort Snelling the attendance at meetings has been much less and more unsteady, while no school appears to have been taught there. Only one has been received to the church, though a number at both stations have been in a serious and inquiring state of mind, and some have requested admission to church fellowship.

The missionaries make grateful mention of the fact that health and life have been preserved to all the members of the mission; and that of 130 baptized Sioux, no adult and but one child has died during the year. This is the more interesting and remarkable, since, on comparison with the last annual report, it will be seen that in the church there has been no death for three years, and among the baptized children but one death in two years.

As the treaty negotiated with the Sioux two years ago has not yet been, and will not probably be ratified, the Messrs. Pond are making arrangements for a permanent station about nine miles from Fort Snelling, where a thousand Indians will be easily accessible by them, and where are located the chief and his band

with whom they labored when they first entered the country about ten years ago.

Of the improvement of the Indians in habits and condition, Mr. Pond writes:

"The superstition and idolatry of this people are evidently, though gradually, disappearing before the light of truth; and though we have not reason to hope that many of them are born of the Spirit, yet we have the satisfaction of knowing that not a few of them have lost all confidence in the lying vanities in which they formerly trusted, and are convinced of the truth of the gospel. Mr. Huggins has lately assisted two of them to erect log houses, the first ever erected at Lac qui Parle by the Indians, though we hope they will not be the last. Hitherto their dwellings have been frail, made of skins or bark; but now many of them seem desirous to build for themselves houses more comfortable and permament; and if they shall not be disturbed by treaties, we hope in a few years to see it accomplished. The aversion of the men to labor has heretofore been a great hindrance to their improvement; and we are much encouraged at seeing some of them beginning to build houses and plant fields with their own hands."

At the latest dates Mr. and Mrs. Riggs had selected, as the site for a new station, a place called Travers des Sioux, at the head of boat navigation on the St. Peter's river, 75 miles from its junction with the Mississippi, and about 125 miles below Lac qui Parle. Here is an Indian village of 30 or 40 lodges, and in many respects a favorable place for missionary labor; but the Indians there Mr. Riggs found in a state of great excitement, occasioned by their quarrel with the Ojibwas, their destitution of food, and other causes. He arrived there on the 20th of June. A month afterwards he could hardly regard the point as decided that a station could be sustained there. Himself and family had been deeply afflicted by the accidental drowning of a brother of Mrs. Riggs in the St. Peter's river.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall and Leonard H. Wheeler, *Missionaries;* Grenville T. Sproat, *Teacher;* Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, and Miss Abigail Spooner.

Pokeguma.—William T. Boutwell, *Missionary;* Edmund F. Ely, *Catechist;* Mrs. Boutwell and Mrs. Ely.

Red Lake.—Frederick Ayer, *Missionary*, Mrs. Ayer.

(3 stations; 4 missionaries, 1 catechist, 1 other male and 7 female assistant missionaries;—total, 13.)

As the treaty negotiated between the Sioux and the United States, more than two years since, has not been carried into effect, the quarrel between that tribe and the Ojibwas still remains unsettled, and war parties from each often bring consternation and death upon the unsuspecting settlements or hunting companies of

the other. No effectual measures seem to be taken to put a stop to this savage and bloody strife. The effect of it on missionary labors at Pokeguma has been the same as mentioned in the last annual report. No Ojibwas dare to reside there. The church and the families formerly gathered round the station there have remained in a state of dispersion, unfavorable to their own improvement, and disheartening to the missionaries. The buildings and inclosed fields belonging to the mission and to the Indian settlers are valuable, and nothing but peace, with the blessing of God, seems requisite to make the place the seat of a prosperous christian village. Mr. Boutwell has remained there, taking care of the premises, instructing the Indians who occasionally visited their favorite dwelling place, and spending short periods, when he could, with small bands who were encamped within his reach. On one of these visits he admitted two Indians to the church. With another portion of them Mr. Ely spent most of the year at Fon du Lac, where some large and interesting meetings have been held with them and other bands in the vicinity who came to worship with them. At some of these meetings the Spirit of God appeared to be present, and deep and salutary impressions appear to have been made.

At La Pointe three persons have been received to church fellowship, and three children baptized. The meetings, of which three are held for the Indians on the Sabbath, and one for the white settlers, have been larger and more interesting than ever before. The average congregation is about forty. Besides the Sabbath meetings there are two for the Indians on other days, and a system of visiting has been adopted by the missionaries, which is intended to carry a knowledge of the gospel, as often as once a week, to all the Indian families who are willing to hear it in their own lodges. The missionaries also followed them last spring to the place, twenty miles distant, where they make their sugar and plant most of their fields. Here the meetings and visits were continued, and Mr. Sproat went three times a week to all the lodges to keep up among the children, while removed from school, the habit of reading. Some highly interesting scenes are described.

The schools at La Pointe, of which there are two, have each contained, on an average, twenty-five or thirty pupils, most of whom have attended with a good degree of constancy, and made encouraging progress. The Sabbath school, which has heretofore embraced few besides half-breeds, has this year been attended by nearly thirty pupils, half of whom were full Indian children.

The confidence of the Indians in the missionaries, and their interest in religious instruction and in the education of their children, appear to be increasing, and the missionaries are encouraged

to believe that, if the number of laborers could be enlarged, so as to carry instruction with little delay to all the bands, there would soon be effected a great change in the moral character and condition of the Ojibwas. In this they are more confirmed by what they observed while visiting some remote bands in the northeastern portions of their territory. Mr. Ayer, accompanied by a Mr. Spencer from Ohio, early last winter visited Sandy and Leech lakes, where formerly some missionary labors were performed, and proceeded on to Lake Winnipeg, and thence to Red Lake, about 500 miles northwest of La Pointe. This journey was made on foot, through regions of unbroken snow, with no human habitations, except at three points, all their baggage and provisions being carried on a sledge drawn by dogs, and with no shelter from cold and storms but the canopy of heaven. At both Leech and Red Lake they were received by the Indians in the most friendly manner, and urged to settle among them and instruct them. So open and inviting did the field at Red lake seem to be, that they returned immediately, and in conference with their brethren it was decided that Messrs. Ayer and Ely should proceed to occupy it; and they soon started, accompanied by Mr. Spencer, with the means of making a longer stay with that interesting band. On the 12th of April they were at Lake Winnipeg, three days' journey from their place of distinction. On this journey they were able to take horses. The waters of Red lake empty themselves into the Red river, which runs northerly to Hudson's bay, and is but a few days' travel from the Scotch settlements on that river. The band of Ojibwas there is estimated to embrace a thousand persons, and is one of the most numerous bands in the tribe.

About the first of October of last year, Robert Stuart, Esq., of Detroit, Superintendent of Indian Affairs in the northwest, met the Ojibwas at La Pointe and negotiated a treaty with them, by which they ceded to the United States the whole of their lands lying on the south and southwest of Lake Superior, and extending westerly to the sources of the Mississippi river, except some reservations, embracing a large tract about Fon de Lac and another about Sandy lake. It is not expected, however, that the Indians will be dispossessed, for many years, or that any portion of the country will be occupied by white settlers, except the mineral districts on the southern shore of Lake Superior. By the terms of this treaty annuities in money, goods, provisions, &c., are granted to the tribe, amounting to $25,000 a year for twenty-five years; making an aggregate of $625,000; also $2,000 annually for schools; also $5,000 for purchase of stock, agricultural utensils, &c.; also $75,000 for liquidating their debts to the traders, and $13,000 for gifts to the half-breeds;—amounting,

with the annuities, to $768,000. Blacksmiths, carpenters, and farmers, are also to be furnished. Between 3,000 and 4,000 Indians, including all the most influential and intelligent chiefs, were assembled at La Pointe on the occasion. The whole transaction seems to have been characterized by uprightness and fair dealing on the part of the commissioner, and to have been understood and fully approved by the Indians. Much was done to encourage the missionaries in their labors to induce the Indians to adopt the customs of civilized life, to educate their children, and to listen to the instructions of the missionaries. Religious meetings were held nearly every day during the two or three weeks while the council continued. No business was transacted on the Sabbath; and many of the Indians, influenced by the example of the commissioner, listened to the word of God, who had seldom, if ever, heard it before. By this treaty, it is stipulated that the intercourse law, forbidding the introduction of intoxicating liquors into the Indian country, shall be continued in force over the ceded territory. If this and the other provisions of the treaty should be carried into effect in an efficient and christian manner, and an adequate number of missionaries shall be sent among them, the prospect seems fair, that, with the divine blessing, a great improvement may soon be effected in the condition and character of the Ojibwas.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

During the last ten years the preaching of the gospel, in connection with efforts to promote temperance, has, by the blessing of God, effected a great improvement in the morals of this remnant of Indians. Owing to the irregular and inefficient manner in which their schools, now under their own control, have been managed, it is doubtful whether the people have, during the period mentioned, become more intelligent. Nor is it supposed that they have increased in numbers. Various causes of internal dissension have existed, which have greatly impeded their prosperity and happiness as a people; and these have by no means ceased to operate. After the question of ceding their lands and removing to some other location had been agitated for years by persons without their own community, aided by a party among themselves, but without accomplishing the object, a vote was at last obtained to petition the legislature of Wiskonsin Territory to admit this band of Indians as citizens, after the example of their

neighbors, the Brotherton Indians. The petition was acted on and granted in March last, and measures were adopted to divide the lands among the several families. To all this the majority of the Indians, it is said, and more than three fourths of the church members, are so decidedly opposed, that, rather than come under the laws of the territory as now contemplated, they prefer to cede their portion of their reservation to the United States and remove west of the State of Missouri; and they have requested that a treaty may be held with them for this purpose. Whether the United States government will meet their wishes in this is not known. If this should be the result, the tribe, numbering altogether only between two and three hundred persons, will be divided into two widely separated bands, neither of which will seem to be large enough, when other circumstances are considered, to justify the sustaining a mission for their sole benefit.

While topics, so deeply interesting to the Indians, and on which so much angry strife was awakened, have been under discussion, the state of religious feeling, as would be supposed, has been very unfavorable, and instances of unchristian conduct in the church, and of vicious indulgence among those out of it, have been frequent and painful. Still the meetings on the Sabbath have been generally well attended, and it is believed that the mission has contributed much to restrain and moderate the people in these agitating scenes. No account is given of any additions to the church. The number of church members is about fifty.

The Indians have had a school taught but a few months.

One Indian of this tribe, Jeremiah Slingerland, a promising young man, educated at Moore's charity school in Hanover, N. H., is now a member of the Bangor Theological Seminary. During his residence in Bangor he has interested himself much in the remnant of the Penobscot Indians residing in that vicinity. Though he has to encounter their papal prepossessions, and the opposition of the priest, who strictly prohibits all intercourse with the new teacher, yet a portion of them manifest confidence in him; and it may be hoped that a small school which he has sustained, and the religious instruction which he imparts will result in some good. In this work he has received some pecuniary aid from the treasury of the Board.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Rockwood, Miss Hannah Whitcomb, *Teacher.*

SENECA.—Asher Wright, *Missionary;* Mrs. Wright, Miss Sophia Mudgett, *Teacher.*

CATTARAUGUS.—Asher Bliss, *Missionary,* Mrs. Bliss; Hanover Bradley, *Teacher and Catechist,* Mrs. Bradley, Miss Fidelia Adams, *Teacher.*

ALLEGHANY.—William Hall, *Missionary;* Mrs. Hall, Miss Margaret Hall, *Teacher;* Zechariah Jimeson, *Native Helper.*

(4 stations; 4 missionaries, 1 male and 9 female assistant missionaries;—1 native helper;—total, 15.)

The whole number of Indians now residing in the western part of the state of New York, is about 3,000; about three fourths of whom are Senecas, and the remainder Tuscaroras, Onondagas, and Cayugas, with a few Oneidas and Mohawks, remnants of the formerly powerful Six Nations; to whom a small band of Delawares have joined themselves. They have hitherto occupied five reservations, embracing together about 110,000 acres. The treaty mentioned in the last annual report will probably be carried into partial effect during the current year, as the time stipulated for the removal of the Indians from the Buffalo, Tonawanda, and the ceded portion of the Tuscarora reservations, will expire in a year or two. Some progress has already been made in selecting sites and preparing houses and fields. This process is likely to occasion some unhappy collisions; and no little inconvenience and suffering will result from removing even so short a distance. The sum allowed for the buildings and landed improvements of those who are to be removed, will not, in the estimation of the Indians themselves, or of judicious aud disinterested persons, defray half the expense of preparing, in their new location, buildings and farms as good as those they are compelled to abandon. On this account many who were comparatively good farmers, living comfortably, and every year improving their condition, will find themselves impoverished, subjected to many hardships and deprivations, and will, perhaps, under a sense of the injury they are sustaining, become disheartened and hopeless of all future security or improvement.

No arrangement has been made for securing the mission property at the Tuscasora and Seneca stations. Further attention will be paid to it.

During the year the minds of the Indians, on all the reservations, have been comparatively quiet, and the operatoons of the mission have gone forward with fewer disturbing andi cunteracting influences than for some years before.

The schools on the several reservations have embraced about the same numbers of pupils as heretofore. The number of schools taught has been nine or ten; some of them, however, have been continued but a part of the year. The whole number of pupils enrolled during the year has been about 250, though the average attendance has not much exceeded half that number. Increasing interest is manifested by the Indians in the education of their children, and they earnestly desire that boarding schools may be established among them, that their children may be more effectually instructed in the English language, and in some kinds of work which they now have little opportunity to learn.

The influences of the Holy Spirit have been witnessed to a greater or less extent at each of the stations; which has resulted in more full attendance in the house of God, more serious use of all the means of grace, the healing of many dissensions in the churches, an increase of spirituality and faithfulness in duty among the members, the penitence and restoration of eight or ten backsliders, and the addition of forty-three to the church fellowship on profession of their faith. A number of others were, at the dates of the latest communications, candidates for admission to the churches. Twenty-six adults and about thirty infants have been baptized during the year. In one neighborhood at Cattaraugus, there are in six families fifteen members of the church, which embraces every person over fifteen years of age; and as all the children have been dedicated to God, there is no unbaptized person in that settlement. The whole number of church members appears from the accounts received to be 234 in regular standing; of whom 49 are at Tuscarora, 20 at Seneca, 51 at Cattaraugus, and 114 at Alleghany. On some of the reservations it is stated that the marriage relation has been regarded with more than usual sacredness; and on all increased and successful efforts have been made to promote temperance. Mr. Bliss states that it is a rare thing to see a drunken Indian at Cattaraugus.

Last autumn Mr. Bradley spent some weeks in visiting the Indian families on the Alleghany reservation, especially those residing at the two extremes most remote from the mission house, and where the people generally are ignorant of the gospel and heathens. Instead of the neglect and opposition which he anticipated, he was cordially received; almost every one would attend seriously to religious instruction, and many frequented the meetings held in their several neighborhoods. They desired schools for their children, and seemed ready for further religious instruction. Not a few from heathen families have frequented the religious meetings at the stations.

The small printing press at the Seneca station has enabled Mr. Wright to be constantly adding to the amount of reading matter,

accessible to the increasing number of Senecas who are able to acquire knowledge from what is printed in their own language. Reading and spelling lessons, portions of the Scriptures, hymns and other useful matter have been issued from time to time, in the form of a periodical, or otherwise, as the circumstances of the mission family would permit. The means for stating the actual amount thus printed are not at hand.

MISSION TO THE ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher*.

No school has been taught during the year. The causes of this were the small number of pupils who attended, and even a portion of these must go with their parents on hunting excursions a part of the year, and the failure of some contributions heretofore received from friends in the vicinity of the mission, by which the teacher was supported. It still seems highly desirable that the schools should be resumed, and that the Indian females should not be deprived of the salutary influence which the teacher was exerting on their social condition.

In spiritual things the mission has been prospered. Five Indians have been received to church fellowship during the last year, on profession of their faith, and all who had been subjected to the censure of the church have been, on satisfactory evidence of their repentance, restored to its communion. The whole number received to the church since Mr. Osunkhirhine commenced his labors with this band, is forty-six, of whom forty-one still survive and are now members in good standing.

The papal priests are active, as heretofore, in opposing the progress of spiritual religion among the Indians, and especially one of them who has acquired a knowledge of their language. Mr. Osunkhirhine goes forward in his work with cheerfulness, discretion and energy. Recently he and his people have been much refreshed by a visit from a company of French protestant preachers and Scripture readers, who spent a week with him, holding meetings and visiting and reading to the Indians.

General Summary.

Having in the preceding pages taken a survey of the several departments of labor, both at home and abroad, and given the particulars relating to each of the missions, the following is pre-

sented as a summary view of what, through the divine favor, has been acomplished. The amount received into the treasury of the Board during the year ending on the 31st of July last was $244,224 43; and the amount of payments was $257,247 25; leaving the treasury indebted to the amount of $13,022 82.

The number of missions sustained during the year is 26; connected with which are 86 stations, at which are laboring 131 ordained missionaries, eight of whom are physicians, eight other physicians, 15 teachers, 10 printers and bookbinders, six other male and 178 female assistant missionaries—making the whole number of missionary laborers sent from this country and sustained by the Board, 348, which is eight less than the number last year. If to these be added 14 native preachers and 116 other native helpers, the whole number of missionary laborers connected with the missions and sustained from the treasury of the Board, will be 478, which is 10 less than were reported last year. Of these missionary laborers, four ordained missionaries, and two male and nine female assistant missionaries, in all 15, have been sent forth during the last year, being the least number of preachers, and the least number, including all classes of laborers, that has been sent forth during any year since 1831.

Organized by these missions and under their pastoral care are 62 churches, to which have been received during the last year 2,690 converts; and which now embrace, in regular standing, 20,797 members.* This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions is 16, with four type foundries, 43 founts of type, and 30 presses. Printing has been executed for the missions in 33 languages, exclusive of the English, 15 of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000, and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are 524 pupils; besides 22 other boarding schools, in which are 699 pupils, more than 400 of whom are girls. Of free schools the number is 610, containing 30,778 pupils; making the whole number of pupils under the care of the missions, 32,000.

* Allowing for an error in the summary of last year, this is 2,526 more than was then reported.

Concluding Remarks.

We have now completed the survey for another year of what the missionary spirit, which prevails in the christian community sustaining this Board, has accomplished. We have looked at the means employed and the results. The means and laborers are probably more various and efficient, and the results greater than the most sanguine pioneers in this work anticipated thirty-three years ago. And indeed a great work has been accomplished. To sustain 130 preachers and more than 200 other laborers among the unevangelized nations; to be translating and printing the Bible and other books in thirty languages, with thirty presses, and at the rate of fifty or sixty millions of pages a year; to have thirty thousand pupils in schools, more than twenty thousand hopeful converts gathered into churches; to be conferring temporal and spiritual blessings, great and numberless, on so many communities and individuals; to have so many already rescued from hell and entered heaven, through the agency of these missions, so many more on the way to glory, and so many causes in operation which, we hope and believe, will carry salvation to millions yet unborn, is surely a great and blessed achievement. But, after all, are we satisfied with what we have done? Is it all that we ought to have done, and all that Christ required? God has greatly blessed our efforts; but has he done it to such an extent as to fulfil his promises, relative to the universal spread and triumph of the gospel, in all their strength and richness? Perhaps no missionary society is permitted to see greater results, compared with the pecuniary resources and the number of laborers employed, than this Board. Perhaps on the operations of none has the divine favor rested more obviously and in larger measure. Yet we expect something better and greater than we have yet seen.

When we extend our view and consider what all existing missionary societies have accomplished, how God has blessed their labors, and what rich spiritual benefits have been conferred by them, the results still fall altogether short of what the Scriptures make us hope one day to see. The power and grace hitherto displayed, by no means correspond with the conceptions and hopes which the Scripture predictions on the subject encourage us to entertain.

But how are these greater and more glorious results to be attained? How are these richer effusions of grace—these stores of spiritual blessings, purchased by Christ's dying love, and treasured up in heaven, to be drawn down upon the famishing nations? Are we to wait passively, or to go on as we are now doing, until, when the time, according to God's sovereign ap-

pointment, shall have arrived, we hear that the heavens are opened over one tribe in Asia and another in Africa, over one island of the sea and another, and that in very deed a nation is born in a day? Or are those great spiritual blessings, those triumphs of grace over idolatry and superstition and debasement, to be connected with human instrumentality; and to be preceded by an advance, on the part of the people of God, in christian holiness, in labors and sacrifices, in self-devotion, as much beyond what is now found among us, as the results we hope for are more glorious than those we now see? The teachings of the Scriptures and of providence show that it is only by such a co-operation of human with divine agency, that the fulfilment of these promises is to be effected. If the people of God would see these results, they must prepare for them. If they would hasten them on, they must not delay their own preparation.

What preparation then, do the people of God need before the Scripture promises, relative to the final triumph of the gospel in this world, will be actually fulfilled. This inquiry deserves serious attention; and let us remember too, that the preparation to be considered is not to be made by missionary societies, nor by christian denominations, nor by churches—but by *individuals*. It consists in something which individuals only can be, and which individuals only can do.

1. More living piety, more true holiness, is essential to this preparation. Nothing but this piety can constitute a solid basis for a steadfast and efficient missionary spirit. Nothing else gives acceptance and power to prayer. Nothing else can prepare us to be acceptable fellow laborers with God in furthering the gospel of his Son. This is intimately connected with the character of missionaries. As is the piety of the churches, such will be the piety of the missionaries sent forth from their bosom. If our missionaries are to labor like Paul, and be as successful as he, they must have his piety. And if our missionaries abroad are to be like him, so must we at home be like him.

2. There must be among the people of God more feeling of personal, individual interest and responsibility in the work of propagating the gospel. How large a part of all the members of our churches would contribute any thing or do any thing for this object, if they were not invited and even urged to it? or would be pained and anxious, if there was no further opportunity for them to aid this work? How many feel as if on missionary societies, or on the churches as a body, or on ministers, rests all the responsibility? But it was not to any of these, as such, that the command, to preach the gospel every where was given. Individual Christians must receive the command as addressed to them, and feel that on them the obligation rests—to devise mea-

sures, to pray, to labor, to contribute, to go forth—for carrying that command into effect. Each one must feel that by his own individual endeavors he is to strengthen the cause to the extent of his ability. Without waiting for co-operation or incitement, he must have in himself the spontaneous, impulsive interest in the conversion of the world to Christ, which cannot be held back—a feeling of responsibility, which, in its earnest consideration of the subject, overlooks missionary societies and all conventional agencies, and makes him seem to be alone on the earth with Christ and the heathen. There the Master, here the servant, and there the work:—a feeling of interest and responsibility, which, if all missionary societies were blotted out, and there was not one fellow christian like minded to co-operate with him, would, like an irrepressible fountain, vent itself in some form of effort for the conversion of the world. This feeling, pervading all, would incite men to consecrate themselves to the work of Christ among the heathen. It would no longer permit it to be said that more than one third of the members of our churches make no effort for spreading the gospel over the earth, but would call forth sympathy, prayer, labors, and contributions, corresponding with the extent and pressing nature of the work, from every one. This is what is needed; and if Christ bestows blessings where only two or three are agreed as touching any thing, what may not be expected when all the members of his church on earth are of one heart in the work for which he gave his life?

3. There must be more strength of feeling and more self-denying effort. Why should we not feel as much shut up to the work of carrying the gospel to this world full of perishing sinners—as much pressed in spirit—as much in an agony, as we did at the turning point of our own conversion? Why not feel ourselves brought into straits, and as hardly pressed as the early martyr churches did in the time of the cruelest persecutions, so as to say, What hardship had I not better encounter; what effort had I not better make; what self-denial and sacrifice had I not better incur, than that the heathen should be left without the gospel? We must compare things thus and act conformably, if we would become fellow workers with God, sympathizing with the Lord Jesus, and expecting the highest blessing from him. Going on leisurely in the work of rescuing men from eternal death, doing what we can conveniently, and in consistency with our own ease and comfort, is not Christ's manner of engaging in this same work. It is not apostolical. It does not comport with the emergency. How can we think of the heathen in their destitution, twenty millions dying every year, and not feel pressed to task our highest energies. Why should not we manifest an earnestness corresponding to that of Christ in giving up his life on the

cross? All the great steps that have been taken to introduce and establish the christian religion in this world have been thus characterized. Advert to the agony in the garden and on the cross, the sun darkened, the earth quaking, and the temple vail rent, in the opening scene. Think how the apostles sacrificed every thing, endured every thing, and shrunk from no toil, if they might thereby render the gospel available to the salvation of men. Recall the many bloody persecutions of the first two centuries, which led to the early triumph of Christianity. Think by what sufferings the flame was kept burning during the dark ages, and of the efforts and sacrifices and blood which the great reformation cost, both on the continent and in Britain. When the work of evangelizing the heathen shall seem so important that we cannot forbear to do and sacrifice every thing in our power,—when the inquiry shall be, not, What have we a right to withhold?—but, What can we do or give to promote it? then look for results—for the complete fulfilment of the richest promises.

The success and progress of Christianity in this revolted world, whether in an individual heart, or in communities, involves a warfare and conflict. The church is a church militant. Its members are soldiers enlisted for life. The condition of soldiers pertains to them. In their labors, perils, and desperate encounters, they have made conquests; but whenever they have felt secure and taken their rest, defeat and apostasy have been near at hand.

Do the missionary feeling and effort and self-denial of the churches now correspond with the emergencies of the world; or afford any good ground for expecting a special divine blessing? Here then is a call for the churches to prepare themselves, that they may see the salvation of God.

4. The people of God must become familiarized with the nature, extent, and difficulties of the missionary work. They must learn that more than four fifths of the earth's surface is now enveloped in utter moral darkness; and that to more than three fourths of all the human minds on earth no intelligible exhibition of salvation by Christ has ever come. They must consider what clouds of error, superstition, and prejudice are to be dissipated. They must calculate how many preachers are to be sent forth; into how many languages the Bible must even yet be translated; how almost endlessly copies of it must be multiplied, and how many millions must be taught to read it; what measures must be adopted, and on how wide a scale prosecuted, for raising up an enlightened and stable native ministry, and for transforming ignorant and degenerate heathen nations into intelligent christian communities, capable of sustaining their own institution for religious and social improvement. How little are these things considered; and how few are prepared for the arduous, varied, and long con-

tinued efforts which are involved in converting such a world to Christ!

5. Another part of this preparation consists in *becoming familiarized with and entering upon more comprehensive plans.* How few calculate when, if ever, the gospel of Christ would be carried over the earth, in the manner in which the missionary work is now moving on; or consider what is to be the issue of this enterprise. But surely we ought to see to it that our plans are so laid and so conducted, that what was contemplated in the last command of Christ, shall, at no distant day, be fully accomplished. Generations enough of idolaters and unbelievers have passed into eternity ignorant of his atoning love. Centuries enough of disobedience and dilatoriness and languid endeavors have elapsed. The lateness of the day, the condition of the world, the best interests of the church, all now call imperiously for energy and despatch. Why should not the churches operating through this Board send forth a hundred missionaries a year for the next twenty-five years? This, making allowance for deaths and removals for other causes, would leave in the field at the end of that period about 1500. This number of missionaries, allowing for helpers of various classes, and the expense of schools, translations, presses, and other facilities requisite to their highest and widest usefulness, would cost not far from $3,000,000 a year. Is this quite beyond what we should dare attempt or hope for? Could we find the missionaries? At least 2500 churches are associated in the foreign missionary work, and acting through this Board. If the spirit of Christ, or even of Paul, pervaded them all, would they think it hard to be called upon to train up and furnish each, on an average, one missionary to the heathen in twenty-five years? Even if to make out this number it should be necessary to take all the candidates for the ministry who are coming forward, and even some of the pastors,—and it should all be done from love to Christ and compassion for the heathen—and there should be the apostolical spirit in all, which could not be held back, who believes or fears that the cause of Christ at home would suffer from it? Who is not sure that such a movement would be the precursor of the most glorious day our Zion ever saw?

Could we meet the required expenditure? Suppose again that the Spirit of Christ, or even of Paul, animated the 300,000 or 400,000 members of the churches operating through this Board, and that each one was ready to labor and deny himself and suffer as Paul did in this same work, though it was not half so great to him as it is to us, might not even these alone, of their abundance or their poverty, contribute these $3,000,000? What effect would such an example have to increase the contributions of those friendly to missions out of the church? But, however far they

might fall short, if the people of God were to go to their extremity, and then, with their hearts burdened and bleeding for the heathen, for whom they *could do no more*, should lift up their prayer to God, would he not answer that prayer by adding a greater blessing to the means already employed; or, if treasures were necessary, by converting and opening the hearts of the rich to pour forth of their abundance? We can raise millions for almost any thing else. Single states, and even single cities can do it; and nobody is startled at the thought of it. Let but the hearts of God's people be in it, and they will not shrink from it here.

6. In their preparation for witnessing the fulfilment of the promises, *more prayer is needed on the part of the people of God, accompanied with stronger faith and more enlarged expectations.* In the state of mind already described, and with a work on hand so utterly beyond any merely human power, we of course cannot refrain from prayer. But do we accompany prayer with a realizing faith in the ampleness of the atonement and the plenitude of the divine mercy to embrace all the families of the earth, and in the power of the Holy Ghost to enlighten the darkness of all minds, break the hardness of all hearts, and reinstamp the divine image on the souls of this whole apostate race? Does our faith take such hold of the promises, that we are assured, beyond doubt or question, that the gospel will triumph over every obstacle, till Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession? Let us feel that these times are hastening on and drawing near; appreciate the riches, the extent, and the certainty of the promises; embody before our minds the great things God is able and purposing and ready to do for his own name and for his church. Let us put ourselves in a posture of expectancy, filled with the best revival spirit, and prepared to enter into the scenes of the latter day, without surprise or awkwardness; to witness the advent of the Spirit, and in view of results more glorious than were conceived of before, to say, with thanksgiving and praise, "Lo this is our God! we have waited for him, and he will save us: this is the Lord! we have waited for him; we will be glad and rejoice in his salvation!" By such a faith, such an expectation, is God honored and his grace magnified. Are we living, praying, laboring, and believing in a manner suited—not in the way of desert or reward—to such scenes?

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1843.

Mission to South Africa.

Remittances and purchases,		$1,600 64

Mission to West Africa.

Drafts, purchases, &c.,	5,904 60	
Passage of Mrs. Wilson and Mary Cleland from Cape Palmas to New York and back,	350 00	
Expenses of Francis Allison, a native African, in this country and passage to Africa,	274 72	6,529 32

Mission to Greece.

Remittances and purchases,	2,934 67	
Expenses of Mr. and Mrs. Leyburn in returning home, and since their arrival in this country,	761 16	3,695 83

Mission to Turkey.

Remittances, drafts and purchases,	28,559 88	
Expenses of Mr. and Mrs. Powers,	477 71	
Passage of Mr. and Mrs. Powers from Boston to Smyrna,	200 00	29,237 59

Mission to Syria.

Remittances, drafts, purchases, &c.,	16,630 87	
Expenses of Mr. and Mrs. Lanneau, and their passage from Boston to Smyrna,	422 00	
Grant to Mrs. Pease,	50 00	17,102 87
Carried forward,		$58,166 25

Brought forward, $58,166 25

Mission to the Nestorians of Persia.

Remittances, purchases, &c.,	15,521 57	
Expenses of Mr. and Mrs. Perkins and Mar Yohannan,	408 83	
Outfit of Miss Myers,	32 52	
Passage from Boston to Smyrna of Mr. and Mrs. Perkins, Mr. and Mrs. Stoddard, Miss Myers, Miss Fisk, and Mar Yohannan,	700 00	16,722 92

Mission to the Mountain Nestorians.

Remittances and purchases,	5,939 25	
Outfit and expenses of Mr. and Mrs. Bliss,	715 33	
" " Dr. Smith,	166 51	
Passage of Mr. and Mrs. Bliss and Doct. Smith, from Boston to Smyrna,	300 00	7,121 09

Bombay Mission.

Remittances, purchases, &c.,	4,369 07	
Expenses of Mrs. Garrett,	205 00	4,574 07

Ahmednuggur Mission.

Remittances, purchases, &c.,	8,271 01

Madras Mission.

Remittances, purchases, &c.,	5,818 89	
Expenses of Doct. Scudder and family since their return to this country,	1,543 12	7,362 01

Madura Mission.

Remittances and purchases,	22,194 25	
Grant to Mr. Todd,	200 00	22,394 25

Ceylon Mission.

Remittances, purchases, &c.,	24,886 50	
Expenses of Mr. Hoisington and family,	590 50	25,477 00

Siam Mission.

Remittances, purchases, &c.,	8,378 98	
Grant to Mr. Robbins,	50 00	8,428 98

Mission to China.

Remittances, &c.,	5,216 69
Carried forward,	$163,734 27

Brought forward,		$163,734 27

Mission to Singapore.

Purchases, &c.	136 10	
Expenses of Mr. Tracy,	147 44	283 54

Mission to Borneo.

Remittances, purchases, &c.,	7,244 48	
Expenses of Dr. Ferris's visit to Holland,	475 15	7,719 63

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	38,553 36	
Outfit and expenses of Mr. and Mrs. Castle,	492 30	
Passage of Mr. and Mrs. Castle and child from Boston to Honolulu,	425 00	
Expenses of Mr. Bingham and family,	133 00	
Grant to Mr. Munn,	440 00	
" " Mr. Ruggles and family,	200 00	
" " Mrs. Shepard and family,	100 00	
" " Mrs. Spaulding and family,	60 00	
" " Mrs. Loomis and family,	50 00	40,443 66

Mission to the Cherokees.

Drafts, purchases, &c.,	4,620 99

Mission to the Choctaws.

Drafts, purchases, &c.,	1,927 60

Mission to the Pawnees.

Purchases and drafts,	793 78

Oregon Mission.

Drafts, &c.,	3,043 33

Mission to the Sioux.

Drafts, purchases, &c.,	1,758 32

Mission to the Ojibwas.

Drafts, purchases, &c.,	2,060 18

Stockbridge Mission.

The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting christian knowledge.

Carried forward,	$226,405 39

Brought forward,		$226,405 30

Mission among the Indians in New York.

Tuscarora station,	299 24	
Seneca do.	875 46	
Cattaraugus do.	592 18	
Alleghany do.	1,177 04	2,943 92

Mission to the Abenaquis.

Expenses of the station at St. Francis,		347 00

Indian missions generally.

Services of J. Slingerland among Penobscot Indians,	25 00	
Transportation, cartage, labor, &c., for various stations,	292 80	317 80

Agencies.

Services and travelling expenses of Rev. S. B. Munger,	100 00	
Services of Rev. H. Coe, 1 year,	600 00	
Travelling expenses, &c., of do.	57 51	
do. of Rev. O. Cowles, 1 year,	750 00	
Travelling expenses, &c., of do.	315 04	
do. of Rev. W. Clark, 1 year,	800 00	
Travelling expenses, &c., of do.	303 97	
do. of Rev. F. E. Cannon, 1 year,	1,000 00	
Travelling expenses, &c., of do.	213 67	
do. of Rev. D. Malin, 9 months,	866 67	
Travelling expenses, &c., of do.	350 00	
Expenses of removing Mr. Malin's family from Western New York to Philadelphia,	62 00	
Services of Rev. C. Eddy, 1 year and 3 weeks,	1,269 00	
Travelling expenses, &c., of do.	341 38	
Travelling expenses of Dr. Armstrong,	225 57	
Deputations to attend anniversaries, &c.	120 72	7,375 53

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1843,	1,250 00	
Office rent, 15 months,	787 50	
Fuel, stationary, &c.,	149 85	2,187 35

Publications.

Cost of the Missionary Herald, Vol. 38, for 1842, 18,000 copies,	11,391 77		
Deduct amount received of subscribers for Vol. 38 and previous volumes, (9,030 copies of Vol. 38 having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board,)	8,960 25	2,431 52	
Cost of Dayspring, Vol. 1st, for 1842, 65,000 copies,	7,307 20		
Deduct amount received of subscribers,	4,327 71	2,979 49	
Carried forward,		$ 5,411 01	$ 239,576 90

Brought forward,	$5,411 01	$239,576 90
Dayspring, 165,000 copies printed in three numbers previously to Vol. 1st, for gratuitous distribution,	1,530 54	
Thirty-third Annual Report, 5,000 copies,	1,315 16	
Abstract of do. do., 250 do.	34 33	
Maps, &c. of Missionary stations, 2,500 copies,	113 87	
Pamphlet on use of maps at monthly concert, 3000 copies,	98 65	
Dr. De Witt's Sermon,	42 66	
Mr. Greene's Sermon at the funeral of Mr. Crosby, 1,500 copies,	74 40	
Blank receipts, circulars, notices, &c.,	74 13	8,694 75

Secretaries' Department.

Salary of Dr. Anderson for the year ending July 31, 1843, $1,700; less $600 received from the fund created for this purpose,	1,100 00	
Salary of Mr. Greene, do. do.	1,100 00	
do. of Dr. Armstrong, do. do.	1,100 00	
Clerk hire,	200 00	3,500 00

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1843, $1,700; less $600 received from the fund created for this purpose,	1,100 00	
Clerk hire,	1,052 20	2,152 20

Miscellaneous Charges.

Postage of letters and pamphlets,	927 65	
Fuel and oil,	114 58	
Blank books and stationary,	63 26	
Wrapping paper, twine, nails, boxes, &c.,	37 93	
Freight, cartage, wharfage, &c.,	41 69	
Periodicals and binding of books,	48 37	
Books for the Library,	191 60	
Care of the Missionary House, making fires, lighting, attendance and labor,	300 00	
Furnace, desk, table, painting window frames, boxes for cabinet, &c.,	75 75	
Insurance on property in the Missionary House,	31 25	
Copying of letters and documents,	191 87	
Expenses of meetings in behalf of the Board in Philadelphia, New York and Boston, in May and June,	123 00	
Travelling expenses of members of the Board in attending the annual meeting in Norwich,	26 00	
Discount on bank notes and drafts, counterfeit notes, and interest on money borrowed,	590 83	2,764 00
Total expenditures of the Board,		$256,667 85
Balance for which the Board was in debt, August 1, 1842,		559 40
		$257,247 25

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1843.

Donations, as acknowledged in the Missionary Herald, ...	$222,014 90
Legacies, do. do.	20,761 32
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House,)	1,295 93
Interest on the Ashley Fund, ...	152 28
	244,224 43
Balance for which the Board is in debt, carried to new account, Aug. 1, 1843, ...	13,022 82
	$257,247 25

GENERAL PERMANENT FUND.

This fund amounts, as last year, to	$47,440 06

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to	$44,505 47

FUND FOR OFFICERS.

Balance on hand last year, ...	250 65
Received within the year for interest on the Permanent Fund for Officers,	2,403 00
	2,653 65
Paid balance of salaries of the Secretaries and Treasurer, $600 to each,	2,400 00
Balance on hand, ...	$253 65

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,
William R. Thompson, Treasurer, New York city, ... $8,661 33
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,
Jacob Besore, Treasurer, Baltimore, Md. 500 70

MAINE.

Cumberland County,	Daniel Evans, Tr.,	Portland,	1,813 36	
Kennebec Confer. of chhs.	B. Nason, Tr.,	Hallowell,	841 68	
Lincoln County,	Rev. J. C. Goss, Tr.	Woolwich,	1,088 87	
Penobscot County,	E. F. Duren, Tr.,	Bangor,	840 28	
Somerset County,	Calvin Selden, Tr.	Norridgewock,	36 60	
Union Confer. of chhs.	S. Andrews, Tr.,		61 40	
York Confer. of chhs.			598 29	—5,280 48

NEW HAMPSHIRE.

Belnap County,			10 00	
Cheshire County,	Samuel A. Gerould, Tr.	Keene,	809 52	
Coos County Conf. of chhs.	Dea. Farrar, Tr.		10 60	
Grafton County,	William Green, Tr.	Plymouth,	1,130 16	
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	2,682 69	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,077 13	
Rockingham Co. Conf. of chhs.	S. H. Piper, Tr.	Exeter,	1,867 67	
Strafford County,	E. J. Lane, Tr.	Dover,	625 74	
Sullivan County,	Newton Whittelsey, Tr.	Claremont,	588 67	—9,002 18

VERMONT.

Addison County,	Amon Wilcox, Tr.	Middlebury,	637 21	
Caledonia Co. Conf. of chhs.	E. Jewett, Tr.	St. Johnsbury,	1,278 77	
Chittenden County,	W. I. Seymour, Tr.	Burlington,	771 71	
Franklin County,	C. F. Safford, Tr.	St. Albans,	237 85	
Lamoile County,	S. Merriam, Tr.		24 61	
Orange County,	Harry Hale, Tr.	Chelsea,	793 90	
Orleans Co. Conf. of chhs.	T. Jameson, Tr.	Irasburgh,	173 93	
Rutland County,	William Page, Tr.	Rutland,	1,545 08	
Washington County,	J. W. Howes, Tr.	Montpelier,	370 54	
Windham County,	A. E. Dwinell, Tr.	Brattleboro',	808 78	
Windsor County,	J. Francis and E. C. Tracy, Trs.		1,117 74	—7,759 12

MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	West Barnstable,	830 97	
Berkshire County,	Thomas Green, Tr.	Lee,	2,220 21	
Boston and vicinity,	S. A. Danforth, Agent,	Boston,	16,921 85	
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,557 39	
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,272 06	
Essex County, South,	C. M. Richardson, Tr.	Salem,	4,257 10	
Franklin County,	Lewis Stone, Tr.	Greenfield,	397 97	
Hampden County,	C. Merriam, Tr.	Springfield,	3,578 15	
Hampshire County,	Josiah D. Whitney, Tr.	Northampton,	6,604 25	
Harmony Conf. of chhs.	W. C. Capron, Tr.	Uxbridge,	1,863 74	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,192 42	
Middlesex N. and vic. Chs. Soc.	J. S. Adams, Tr.	Groton,	1,061 34	
Middlesex S. Conf. of chhs.	O. Hoyt, Tr.	Framingham,	1,475 98	
Norfolk County,	Rev. S. Harding, Tr.	East Medway,	4,337 97	
Old Colony,	H. Coggeshall, Tr.	New Bedford,	722 44	
Palestine Missionary Society,	Ebenezer Alden, Tr.	Randolph,	1,904 45	
Pilgrim Association,	Rev. R. B. Hall, Tr.	Plymouth,	258 11	
Taunton and vicinity,			1,594 84	
Worcester Co., North,	Benjamin Hawkes, Tr.	Templeton,	1,000 00	
Worcester Co., Central,	A. D. Foster, Tr.	Worcester,	4,480 20	
Worcester Co. Relig. Char. so.			85 00	—59,546 44

Carried forward, $90,759 95

			Brought forward,		$90,750 25
		CONNECTICUT.			
Fairfield County, East.	Silvanus Sterling, Tr.	Bridgeport,	1,037 09		
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,510 36		
Hartford County,	H. A. Perkins, Tr.	Hartford,	9,389 62		
Hartford County, South,	H. S. Ward, Tr.	Middletown,	2,734 41		
Litchfield County,	C. L. Webb, Tr.	Litchfield,	3,535 66		
Middlesex Association,	H. C. Sanford, Tr.	Essex,	1,000 73		
New Haven Co. East	S. Frisbie, Tr.	Branford,	1,157 77		
New Haven Co. W. Conso.	A. Townsend, Jr., Tr.	New Haven,	1,546 65		
New Haven city,	A. H. Maltby, Agent,	do.	4,043 87		
New London and vicinity,	C. Chew, Tr.	New London,	1,311 66		
Norwich and vicinity,	D. L. Trumbull, Tr.	Norwich,	2,267 81		
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,917 68		
Windham County, North,	G. Danielson, Tr.	West Killingly,	1,767 75		
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	855 03		35,076 00
		NEW YORK.			
Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,220 58		
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	678 95		
Chautauque County,	I. H. Taylor, Tr.	Jamestown,	116 14		
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	7,172 59		
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	932 89		
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	3,858 10		
New York city and Brooklyn,	J. W. Tracy, Tr.	New York city,	13,390 01		
Oneida County,	Abijah Thomas, Tr.	Utica,	2,042 02		
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	535 47		
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	138 41		
Washington County,	M. Freeman, Tr.	Salem,	382 75		
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	406 96		30,874 87
		VIRGINIA.			
Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,			2,801 44
		SOUTH CAROLINA.			
Charleston,	Robert L. Stewart,	Charleston,			1,672 12
		VALLEY OF THE MISSISSIPPI.			
Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	6,765 23		
Michigan Auxiliary Society,	Edward Bingham, Tr.	Detroit, Mich.	1,103 77		
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,216 86		11,085 86
					$172,260 63

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-FIFTH ANNUAL MEETING,

HELD IN

WORCESTER, MASSACHUSETTS,

Sept. 10—18, 1844.

BOSTON:
PRINTED FOR THE BOARD, BY T. R. MARVIN.
1844.

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State are arranged according to the time of election.]

Time of Election.

Maine.

1813. Gen. HENRY SEWALL, Augusta.
1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
1836. LEVI CUTTER, Esq., Portland.
1838. BENJAMIN TAPPAN, D. D., Augusta.
1838. Rev. JOHN W. ELLINGWOOD, Bath.
1842. ELIPHALET GILLETT, D. D., Hallowell.
1842. WILLIAM RICHARDSON, Esq., Bath.
1842. Rev. WILLIAM T. DWIGHT, Portland.
1843. Rev. SWAN LYMAN POMROY, Bangor.

New Hampshire.

1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.
1838. Rev. AARON WARNER, Gilmanton.
1840. Hon. EDMUND PARKER, Nashua.
1840. Rev. ZEDEKIAH S. BARSTOW, Keene.
1842. Hon. MILLS OLCOTT, Hanover.
1842. Rev. JOHN WOODS, Newport.
1842. Rev. ARCHIBALD BURGESS, Hancock.
1842. Rev. JOHN K. YOUNG, Meredith Bridge.

Vermont.

1818. Hon. CHARLES MARSH, Woodstock.
1838. JOHN WHEELER, D. D., President of the University, Burlington.
1838. Rev. CHARLES WALKER, Brattleborough.
1840. WILLIAM PAGE, Esq., Rutland.
1842. ERASTUS FAIRBANKS, Esq., St. Johnsbury.
1842. BENJAMIN LABAREE, D. D., President of the College, Middlebury.
1842. Rev. JOSEPH STEELE, Castleton.

Massachusetts.

1819. LEONARD WOODS, D. D., Professor in the Theological Seminary, Andover.
1820. WILLIAM ALLEN, D. D., Northampton.
1821. JOSHUA BATES, D. D., Dudley.
1821. SAMUEL HUBBARD, LL. D., Boston.
1823. HEMAN HUMPHREY, D. D., Amherst.
1823. S. V. S. WILDER, Esq., Bolton.
1826. JOHN CODMAN, D. D., Dorchester.
1826. Hon. LEWIS STRONG, Northampton.
1826. JUSTIN EDWARDS, D. D., Andover.
1827. JOHN TAPPAN, Esq., Boston.
1828. HENRY HILL, Esq., Boston.
1832. Hon. SAMUEL T. ARMSTRONG, Boston.
1832. RUFUS ANDERSON, D. D., Boston.
1832. Rev. DAVID GREENE, Boston.
1832. CHARLES STODDARD, Esq., Boston.
1834. Rev. SYLVESTER HOLMES, New Bedford.
1835. DANIEL NOYES, Esq., Boston.
1837. Rev. NEHEMIAH ADAMS, Boston.
1838. THOMAS SNELL, D. D., North Brookfield.

1838. SAMUEL FLETCHER, Esq., Andover.
1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
1839. Rev. SILAS AIKEN, Boston.
1839. BELA B. EDWARDS, D. D., Professor in the Theological Seminary, Andover.
1840. DANIEL DANA, D. D., Newburyport.
1840. WILLIAM JENKS, D. D., Boston.
1840. ALFRED ELY, D. D., Monson.
1840. Rev. HORATIO BARDWELL, Oxford.
1840. Hon. DAVID MACK, Jr., Amherst.
1840. EBENEZER ALDEN, M. D., Randolph.
1842. RICHARD S. STORRS, D. D., Braintree.
1842. EBENEZER BURGESS, D. D., Dedham.
1842. JOHN NELSON, D. D., Leicester.
1842. Hon. ALFRED D. FOSTER, Worcester.
1842. Hon. SAMUEL WILLISTON, East Hampton.
1843. WILLIAM W. STONE, Esq., Boston.
1843. Rev. SELAH B. TREAT, Boston.

Rhode Island.

1838. MARK TUCKER, D. D., Providence.

Connecticut.

1810. CALVIN CHAPIN, D. D., Wethersfield.
1817. JEREMIAH DAY, D. D., LL. D., President of Yale College, New Haven.
1819. JOHN COTTON SMITH, LL. D., Sharon.
1823. BENNET TYLER, D. D., Professor in the Theological Institute, E. Windsor.
1832. NOAH PORTER, D. D., Farmington.
1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
1838. JOEL HAWES, D. D., Hartford.
1838. Hon. THOMAS W. WILLIAMS, New London.
1838. Hon. JOSEPH RUSSELL, Milford.
1840. DANIEL DOW, D. D., Thompson.
1840. Hon. SETH TERRY, Hartford.
1840. EDWARD W. HOOKER, D. D., Professor in Theological Institute, E. Windsor.
1840. Hon. CHARLES W. ROCKWELL, Norwich.
1840. Rev. WILLARD CHILD, Norwich.
1840. JOHN T. NORTON, Esq., Farmington.
1842. Rev. THOMAS PUNDERSON, Huntington.
1842. CHAUNCEY A. GOODRICH, D. D., Professor Theol. Seminary, New Haven.
1842. Rev. ALVAN BOND, Norwich.
1842. LEONARD BACON, D. D., New Haven.
1842. HENRY WHITE, Esq., New Haven.

New York.

1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1812. HENRY DAVIS, D. D., Clinton.
1824. DAVID PORTER, D. D., Catskill.
1824. PHILIP MILLEDOLER, D. D., New York city.
1824. GARDINER SPRING, D. D., New York city.
1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
1826. THOMAS DE WITT, D. D., New York city.
1826. NATHAN S. S. BEMAN, D. D., Troy.
1826. THOMAS McAULEY, D. D., LL. D., New York city.
1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
1832. ORRIN DAY, Esq., Catskill.
1834. JAMES M. MATTHEWS, D. D., New York city.
1835. WILLIAM J. ARMSTRONG, D. D., New York city.
1836. Rev. HENRY DWIGHT, Geneva.
1838. ISAAC FERRIS, D. D., New York city.
1838. THOMAS H. SKINNER, D. D., New York city.
1838. HENRY WHITE, D. D., Prof. in the Theological Seminary, New York city.
1838. D. W. C. OLYPHANT, Esq., New York city.
1838. RICHARD T. HAINES, Esq., New York city.
1838. WILLIAM W. CHESTER, Esq., New York city.
1838. PELATIAH PERIT, Esq., New York city.
1838. ELISHA YALE, D. D., Kingsboro'.
1839. ELIPHALET WICKES, Esq., Troy
1839. WILLIAM B. SPRAGUE, D. D., Albany.
1840. REUBEN H. WALWORTH, LL. D., Chancellor of the State, Saratoga Springs.
1840. DIEDRICH WILLERS, D. D., Fayette, Seneca County.

1840. ANSON G. PHELPS, Esq., New York city.
1840. HIRAM H. SEELYE, Esq., Geneva.
1840. DAVID H. LITTLE, Esq., Cherry Valley.
1840. CHARLES MILLS, Esq., Kingsboro'.
1842. SAMUEL H. COX, D. D., Brooklyn.
1842. ARISTARCHUS CHAMPION, Esq., Rochester.
1842. HARVEY ELY, Esq., Rochester.
1842. CHARLES M. LEE, Esq., Rochester.
1842. JOHN W. ADAMS, D. D., Syracuse.
1842. WILLIAM L. F. WARREN, Esq., Saratoga Springs.
1842. HORACE HOLDEN, Esq., New York city.
1842. WILLIAM ADAMS, D. D., New York city.
1843. WILLIAM WISNER, D. D., Ithaca.
1843. Rev. DAVID L. OGDEN, Whitesborough.
1843. EDWARD ROBINSON, D. D., New York city.
1843. WILLIAM PATTON, D. D., New York city.
1843. WALTER HUBBELL, Esq., Canandaigua.
1843. Rev. ASA T. HOPKINS, Buffalo.

New Jersey.

1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Seminary, Princeton.
1828. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
1832. Hon. PETER D. VROOM, Trenton.
1838. DAVID MAGIE, D. D., Elizabethtown.
1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State, Newark.
1842. ANSEL D. EDDY, D. D., Newark.
1843. BENJAMIN C. TAYLOR, D. D., Bergen.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.
1826. THOMAS BRADFORD, Esq., Philadelphia.
1826. SAMUEL AGNEW, M. D., Butler.
1826. WILLIAM NEIL, D. D., Germantown.
1832. JOHN McDOWELL, D. D., Philadelphia.
1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
1834. ALEXANDER HENRY, Esq., Philadelphia.
1838. MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg.
1838. WILLIAM R. DE WITT, D. D., Harrisburg.
1838. THOMAS FLEMING, Esq., Philadelphia.
1838. AMBROSE WHITE, Esq., Philadelphia.
1840. Hon. WILLIAM DARLING, Reading.
1840. Hon. WILLIAM JESSUP, Montrose.
1840. BERNARD C. WOLFF, D. D., Easton.
1840. Rev. ALBERT BARNES, Philadelphia.
1840. DAVID H. RIDDLE, D. D., Pittsburgh.
1840. Rev. J. W. NEVIN, Professor in Theological Seminary, Mercersburg.
1842. JOEL PARKER, D. D., Philadelphia.
1842. J. MARSHALL PAUL, M. D., Philadelphia.
1843. SAMUEL H. PERKINS, Esq., Philadelphia.

Delaware.

1842. ELIPHALET W. GILBERT, D. D., President of the College, Newark.

Maryland.

1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN C. SMITH, Washington.

Virginia.

1826. Gen. JOHN H. COCKE, Fluvanna County.
1826. WILLIAM MAXWELL, Esq., President of Hamden Sydney College.
1834. THOMAS P. ATKINSON, M. D., Halifax County.
1834. WILLIAM S. PLUMER, D. D., Richmond.

South Carolina.

1826. BENJAMIN M. PALMER, D. D., Charleston.
1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.
1834. THOMAS GOLDING, D. D., Columbus.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.
1834. ISAAC ANDERSON, D. D., Professor in the Theological Seminary, Maryville.
1842. SAMUEL RHEA, Esq., Blountsville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
1826. ROBERT G. WILSON, D. D., Athens.
1832. JAMES HOGE, D. D., Columbus.
1834. ROBERT H. BISHOP, D. D., Oxford.
1838. GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.
1840. Rev. HARVEY COE, Hudson.
1843. SAMUEL C. AIKEN, D. D., Cleveland.
1843. JOEL H. LINSLEY, D. D., President of the College, Marietta.

Missouri.

1840. ARTEMAS BULLARD, D. D., St. Louis.

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.

Indiana.

1842. CHARLES WHITE, D. D., President of the College, Crawfordsville.

Illinois.

1840. Rev. CHAUNCEY EDDY, Jacksonville.

The following persons have been corporate members and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of the members, is that ending with the annual meetings in September or October.]

Time of election.	**Maine.**	*Time of decease.*
1813.	JESSE APPLETON, D. D.	1820.
1825.	EDWARD PAYSON, D. D.	1828.
1842.	DAVID DUNLAP, Esq.	1843.
	New Hampshire.	
1812.	JOHN LANGDON, LL. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
	Massachusetts.	
1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1828.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED,	1837.
1810.	WILLIAM BARTLET, Esq.	1841.
1842.	Rev. DANIEL CROSBY.	1843.

Connecticut.

1810.	TIMOTHY DWIGHT, D. D., LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.
1836.	HENRY HUDSON, Esq.	1843.

New York.

1818.	Col. HENRY LINCLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1824.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHIE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECHARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.
1812.	JAMES RICHARDS, D. D.	1843.
1813.	ALEXANDER PROUDFIT, D. D.	1843.

New Jersey.

1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD D. GRIFFIN, D. D.	1838.

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1835.

Maryland.

1834.	WILLIAM NEVINS, D. D.	1836.

District of Columbia.

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
1826.	JOSEPH NOURSE, Esq.	1841.

Virginia.

1823.	JOHN H. RICE, D. D.	1831.
1832.	GEORGE A. BAXTER, D. D.	1841.

North Carolina.

1834.	JOSEPH CALDWELL, D. D.	1835.
1834.	W. McPHETERS, D. D.	1843.

South Carolina.

1826.	MOSES WADDELL, D. D.	1840.

Georgia.

1826.	JOHN CUMMINGS, M. D.	1838.

Illinois.

1826.	GIDEON BLACKBURN, D. D.	1839.

Indiana.

1838.	ELIHU W. BALDWIN, D. D.	1841.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Time of election.

1819. WILLIAM HILL, D. D., Winchester, Va.
1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.
1819. JOSEPH C. STRONG, M. D., Knoxville, Ten.

IN FOREIGN PARTS.

England.

1819. JOSIAH PRATT, B. D., London.
1819. Rev. WILLIAM JOWETT, London.
1832. JAMES FARISH, Esq.
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
1833. G. SMYTTAN, M. D.
1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.
1839. Sir CULLING EARDLEY SMITH, Bedwell Park.
1841. JOHN MORISON, D. D., London.

Scotland.

1819. RALPH WARDLAW, D. D., Glasgow.
1841. THOMAS CHALMERS, D. D., Edinburgh.

India.

1833. EDWARD H. TOWNSEND, Esq.
1840. JOHN STEVENSON, D. D., Bombay.
1840. Rev. GEORGE CANDY, do.
1841. E. P. THOMPSON, Esq.
1843. Hon. Sir EDWARD GAMBIER, Knt.
1843. Lieut. Col. ROBERT ALEXANDER.
1843. A. F. BRUCE, Esq.

Ceylon.

1830. Venerable Archdeacon GLENIE.
1831. JAMES N. MOOYART, Esq.

Penang.

1839. Sir WILLIAM NORRIS.

Canada.

1843. Hon. JACOB DE WITT, Montreal.
1843. S. S. WARD, Esq., do.

HONORARY MEMBERS.

☞ The names of those Honorary Members known to be deceased are omitted in the following list.

Abbott Rev Charles E., New York city.
Abbott Rev G. D., do.
Abbott Rev John S. C., do.
Abbott Rev Joseph, Beverly, Ms.
Abbott Rev Sereno, Seabrook, N. H.
Abbott Rev Sereno T., Seabrook and Hampton Falls, N. H.
Abeel David, D. D., China.
Abeel Gustavus, D. D., Geneva, N. Y.
Abraham Rev Mar, Persia.
Ackart Peter, Jr., Schagticoke, N. Y.
Adair Rev Robert, Philadelphia, Pa.
Adams Rev Aaron C., Gorham, Me.
Adams Mrs Anna, Durham, N. Y.
Adams Chester, Charlestown, Ms.
Adams Rev Darwin, Alstead, N. H.
Adams Rev Frederic A., Amherst, N. H.
Adams Rev George E., Brunswick, Me.
Adams Rev Harvey, Farmington, Iowa.
Adams James, Castleton, Vt.
Adams James, Charlestown, Ms.
Adams John, Worthington, Ms.
Adams John, Jacksonville, Ill.
Adams John Quincy, Quincy, Ms.
Adams Rev John, Sharon, Vt.
Adams Rev John R., Brighton, Ms.
Adams Mrs John R., do.
Adams Rev. Jonathan, Deer Isle, Me.
Adams Rev. J. H., Beattie's Ford, Lincoln co., [N. C.
Adams J. H., Groton, Ms.
Adams Mrs Mehetable, Salem, Ms.
Adams Otis, Grafton, Ms.
Adams Samuel, Hallowell, Me.
Adams Thatcher M., New York city.
Adams Thomas, Boston, Ms.
Adams Rev Thomas, Portland, Me.
Adams William, Jr., New York city.
Adams Rev William H., Wellfleet, Ms.
Adams Rev William M., Mineral Point, W. T.
Adger James, Charleston, S. C.
Adger Rev John B., Smyrna, Asia.
Agnew Rev John Holmes, New York city.
Aiken Rev James, Hollis, N. H.
Aiken Jonathan, Goffstown, N. H.
Aiken Mrs Sophia, Boston, Ms.
Albro Rev John A., Cambridge, Ms.
Alden Joseph, D. D., Williamstown, Ms.
Alden Rev Lucius, East Bridgewater, Ms.
Alexander Adam L., Washington, Ga.
Alexander James W., D. D., Princeton, N. J.
Alexander John, Lexington, Va.
Alexander Joseph, Albany, N. Y.
Allen Rev Aaron P., Exeter, N. Y.
Allen Rev Asa S., Cuba, N. Y.
Allen Rev Benjamin R., Barrington, R. I.
Allen Rev Cyrus W., Pelham, N. H.
Allen Mrs Mary F. do.
Allen David, Pittsburgh, Pa.
Allen Rev David O., Bombay.
Allen Diarca, Lebanon, N. H.
Allen Rev Edward, Milford, N. J.
Allen Rev Jacob, Glastenbury, Ct.
Allen Rev John W., Wayland, Ms.
Allen Levi W., South Hadley, Ms.
Allen Moses, New York city.
Allen Nathan, Lowell, Ms.
Allen Peter, South Hadley, Ms.
Allen Peter, Jr. do.
Allen Solomon, Philadelphia, Pa.
Allen Rev Stephen T., Merrimack, N. H.
Allen Rev Thomas G., Philadelphia, Pa.
Allen Tilly, Albany, N. Y.
Alling Job, Auburn, N. Y.
Alling William, Rochester, N. Y.
Almy Mrs Lydia, Little Compton, R. I.
Alrich William P., Washington, Pa.
Alvord Rev John W., Stamford, Ct.
Ambler James B.
Ames Ezra C., Haverhill, Ms.
Amerman Rev Thomas A., Caseville, N. Y.
Anderson Mrs Eliza H., Roxbury, Ms.
Anderson Henry H., Boston, Ms.
Anderson Rev James, Manchester, Vt.
Anderson Mrs Clarissa, do.
Anderson Rev John, New York city.
Anderson Miss Mary Ann, Londonderry, N. H.
Anderson Mrs Sarah Ann, Savannah, Ga.
Anderson Rev Thomas C., Winchester, W. Tenn.
Andrews Rev David, Pepperell, Ms.
Andrews Rev Elisha D., Pittsford, N. Y.
Andrews Rev E. W., Troy, N. Y.
Andrews Seth L., Sandwich Islands.
Andrews Rev W. W., Kent, Ct.
Andros Rev Thomas, Berkley, Ms.
Andrus Silas, Hartford, Ct.
Angier Rev Luther H., Buffalo, N. Y.
Annesley Lawson, Albany, N. Y.
Apthorp Rev George H., Jaffna, Ceylon.
Arbuckle Rev James, Blooming Grove, N. Y.
Arden Mrs Charlotte B., Morristown, N. J.
Arms Rev Clifford S., Madison, N. J.
Arms Rev Hiram P., Norwich, Ct.
Arms Mrs. Hiram P., do.
Arms Rev Selah R., Windham, Vt.
Armstrong Mrs Abigail, Boston, Ms.
Armstrong Amzi, Newark, N. J.
Armstrong Rev George D., Lexington, Va.
Armstrong Rev Richard, Sandwich Islands.
Armstrong Rev R. G., Fishkill, N. Y.
Armstrong Mrs Sarah A. L., do.
Armstrong Mrs C. C., do.
Armstrong Miss Jane W., New York city.
Armstrong Miss Sarah M., do.
Armstrong W. J., Jr., do.
Arnold Rev Joel R., Colchester, Ct.
Arnold Thomas Clay, Bryan co. Ga.
Arundel Rev John, London, England.
Ash Rev George W., Westmoreland, N. H.
Ashby Rev John L., York, Me.
Atcheson Robert, Elizabethtown, N. J.
Atkin Rev William, M'Connelsville, O.
Atkins Rev Elisha, North Killingly, Ct.
Atterbury B. Bakewell, New York city.

Atwater Caleb, Wallingford, Ct.
Atwater Henry Day, Catskill, N. Y.
Atwater Mrs Mary H., do.
Atwater Mary Elizabeth, do.
Atwater Rev Edward C., Ravenna, O.
Atwater Rev Jason, Middlebury, Ct.
Atwater Rev Lyman H., Fairfield, Ct.
Atwater Phinehas, Guilford, N. Y.
Atwood Rev Anson S., Mansfield, Ct.
Atwood Charles, Boston, Ms.
Atwood James, Philadelphia, Pa.
Atwood John M., do.
Austin Rev David R., Sturbridge, Ms.
Austin Mrs Lucinda N., do.
Austin Miss Lydia, New Haven, Ct.
Averill Augustus, New York city.
Averill Heman, do.
Avery Rev Charles E., Weedsport, N. Y.
Avery Rev Jared R., Southington, Ct.
Avery Joseph, Conway, Ms.
Avery Rev Royal A., East Galway, N. Y.
Axon Rev I. S. K., Liberty co., Ga.
Ayer Rev Joseph, Jr., Lisbon, Ct.
Ayers Rev James, Newark, N. J.
Ayres Rev Frederick H., Stamford, Ct.
Babbit John M., Lisle, N. Y.
Babbitt Rev A., Philadelphia, Pa.
Babcock Rev Elisha G., Thetford, Vt.
Bachelder Galen, Albany, N. Y.
Backus E. F., Philadelphia, Pa.
Backus Jabez, Goshen, Ct.
Backus Rev John C., Baltimore, Md.
Backus Rev J. Trumbull, Schenectady, N. Y.
Backus Rev Samuel, North Woodstock, Ct.
Backus Rev W. W., Bloomfield, Ct.
Bacon Rev E., Sanford, Me.
Bacon John F., Albany, N. Y.
Bacon Josiah, Chelsea, Ms.
Bacon Leonard, Hartford, Ct.
Bacon William J., Utica, N. Y.
Badger Milton, D. D., New York city.
Badger William, Gilmanton, N. H.
Bagg Miss Amanda, West Springfield, Ms.
Bailey Rev Benjamin, Newark, N. J.
Bailey Rev John B. M., Attleboro', Ms.
Bailey Rev Luther, Medway, Ms.
Bailey Rev Rufus W., Staunton, Va.
Bailey Rev Stephen, Dorchester, Ms.
Bailey William, New Lebanon, N. Y.
Baker Rev Abijah R., Medford, Ms.
Baker Rev John, Kennebunkport, Me.
Baker Rev J. D., Hartford, N. Y.
Baker Rev John W., Milledgeville, Ga.
Baldwin Rev Abraham C., New Haven, Ct.
Baldwin Mrs Elizabeth H., Hudson, N. Y.
Baldwin Harvey, Hudson, O.
Baldwin Rev John Abeel, Long Island.
Baldwin John C., New York city.
Baldwin Mrs John C., do.
Baldwin Rev Joseph B., Hubbardsville, Ms.
Baldwin Rev M., Scotchtown, N. Y.
Baldwin Mrs Martha N., Brooklyn, N. Y.
Baldwin Noah, East Durham, N. Y.
Baldwin Rev Theron, New York city.
Baldwin Rev Thomas, Peru, Vt.
Ball Rev Dyer, Hongkong, China.
Ball Rev E. T., Cincinnatus, N. Y.
Ballantine Rev Elisha, Prince Edward, Va.
Ballantine Rev Henry, Ahmednuggur, India.
Ballard Rev I., Nelson, N. H.
Ballard Rev James, Grand Rapids, Mich.
Ballard Rev John, Griggsville, Ill.
Bancroft Rev David, Willington, Ct.
Bancroft Jacob, Boston, Ms.
Banister Rev S. W., Hinsdale, Ms.
Banister Mrs Z. P., Newburyport, Ms.
Banks David, Stanwich, Ct.
Barber B. B., Hartford, Ct.
Barber Rev Elihu, Mt. Vernon, N. Y.
Barbour Rev Isaac R., Oxford, Ms.
Bardell Thomas R., Charleston, S. C.
Bardwell Alonzo, South Hadley Canal, Ms.
Bardwell Rev Augustine.
Barker Joshua, New Bedford, Ms.
Barker Rev Nathaniel, Wakefield, N. H.
Barlow Rev Joseph, Salem, Pa.
Barnard Rev John, Lima, N. Y.
Barnard Rev John, Jr., do.
Barnard Timothy, Pittsford, N. Y.
Barnes Albert H., Philadelphia, Pa.
Barnes Charles, Jordan, N. Y.
Barnes Rev D. R., North Wrentham, Ms.
Barnes Rev Erastus, South Martinsburgh, N. Y.
Barnes Rev Jeremiah, Evansville, In.
Barney Rev James O., Seekonk, Ms.
Barnit Mrs Hannah T., Pittsburgh, Pa.
Barns Rev William, Hampton, Ct.
Barnum Noah S., Norwalk, Ct.
Barr Absalom K.
Barr Rev Joseph, Williamstown, Pa.
Barr Rev Thomas H., Jackson, O.
Barrett Rev Gerrish.
Barrett Rev Joshua, Plymouth, Ms.
Barrett Rev Newton, Brecksville, O.
Barrett Samuel, Boston, Ms.
Barrows Rev E. P., Hudson, O.
Barrows Rev E. S., Cazenovia, N. Y.
Barrows Experience, Dorset, Vt.
Barrows Rev Homer, Norton, Ms.
Barrows John S., Fryeburg, Me.
Barstow E. H., Groton, Ms.
Bartholomew Rev Orlo, Augusta, N. Y.
Bartlett Charles L., Haverhill, Ms.
Bartlett Rev Francis, Rushville, O.
Bartlett Rev John, Avon West, Ct.
Bartlett Rev Jonathan, Reading, Ct.
Bartlett Rev J. L.
Bartlett Rev Shubael, East Windsor, Ct.
Bartlett Rev S. C., Monson, Ms.
Barton Rev Frederick A., Chickopee, Ms.
Barton Rev John, Camden, N. Y.
Barton Mrs Susan D., do.
Barton Caroline A. F., do.
Barton Rev William B., Woodbridge, N. J.
Bascom Rev Flavel, Chicago, Ill.
Bass William, Middlebury, Vt.
Bassett Philo, Derby, Ct.
Bassler Rev Benjamin, New Rhinebeck, N. Y.
Batchelder John, Needham, Ms.
Batchelder John P., Utica, N. Y.
Batchelder Jonathan, Mason, N. H.
Bates Rev James, Granby, Ms.
Bates Rev Lemuel P., Parma, N. Y.
Battell Robbins, Norfolk, Ct.
Baylies Ephraim, Uxbridge, Ms.
Beach Rev Aaron C., Wolcott, Ct.
Beach Rev Ebenezer, Lysander, N. Y.
Beach Rev Edwards C.
Beach Rev Isaac C., Chester, N. Y.
Beach Isaac E., Bridgeport, Ct.
Beach Rev James, Winsted, Ct.
Beach James E., Bridgeport, Ct.
Beach John, Hartford, Ct.
Beach John H. E., Saratoga Springs, N. Y.
Beach Rev Nathaniel, Millbury, Ms.
Beach Mrs Elizabeth R. do.
Beach Theron, Litchfield, Ct.
Beach Uri, East Bloomfield, N. Y.
Beach William A., Saratoga Springs, N. Y.
Beals Mrs Abigail, Canandaigua, N. Y.
Beaman Rev C. C., Falmouth, Ms.
Beaman Rev C. P., Milledgeville, Ga.
Beaman Rev Warren H., Hadley, Ms.
Beane Rev John V., New Bedford, Ms.
Beane Rev Samuel, Great Falls, N. H.
Beard A. E. Norwalk, Ct.
Beard Rev Spencer F., Montville, Ct.
Beardsley Rev Nehemiah R., Somers, Ct.
Beardsley Rev O. C., Silver Creek, N. Y.
Beardsley Rev William, Quincy, Ill.
Beattie Rev John, Buffalo, N. Y.
Beattie William, Salem, N. Y.
Beattie Rev Charles C., Steubenville, O.
Beaumont F., Natchez, Miss.
Beckly Rev Hosea, Dummerston, Vt.
Beckwith Rev B. B., Gouverneur, N. Y.
Beckwith Rev George C., Newton, Ms.
Beebe Rev Hubbard, Westfield, Ms.

Beebe James M., Boston, Ms.
Beebe Rev L. S., Adrian, Mich.
Beecher Alfred, Livonia, N. Y.
Beecher David, do.
Beecher Edward, D. D., Boston, Ms.
Beecher Edward A., Livonia, N. Y.
Beecher Samuel, do.
Beecher Rev William H., Batavia, N. Y.
Beekman Gerard, New York city.
Beers Rev D., Southampton, N. Y.
Beers Rev H. N., Malden, N. Y.
Belden Rev Henry, Marlboro', N. Y.
Belden Rev Pomeroy, Deerfield, Ms.
Bell Rev Hiram, Marlboro', Ct.
Bell Rev John, Lincoln co., Me.
Bell Rev Samuel, Newark, Del.
Bement Rev William, East Hampton, Ms.
Bement Mrs Sarah, do.
Benedict Rev Amzi, Framingham, Ms.
Benedict George W., Burlington, Vt.
Benedict Rev Henry, Westport, Ct.
Benedict Rev W. U.
Benjamin Rev Nathan, Missionary.
Benjamin Simeon, Elmira, N. Y.
Bennett Rev Asa, Lodi, N. Y.
Bennett Charles, Harwinton, Ct.
Bennett Rev Joseph, Woburn, Ms.
Bennett Mrs Mary L., do.
Bennett Philander, Buffalo, N. Y.
Bennett Richard R., New Utrecht, N. Y.
Benson Rev Almon, Centre Harbor, N. H.
Bergen Rev John G., Springfield, Ill.
Bergen Rev Henry, Big Rock Creek, Ill.
Bertody Charles, Leicester, Ms.
Bethune George W., D. D., Philadelphia, Pa.
Betts Juliette, Norwalk, Ct.
Betts Rev William R. S., Mount Holly, N. J.
Bevridge Rev James, Erie, N. Y.
Bicknell Rev Simeon, Jericho Centre, Vt.
Bidwell Rev O. B., Hubbardston, Ms.
Bidwell Rev Walter H., New York city.
Bidwell Mrs Susan M., do.
Bigelow Alpheus, Weston, Ms.
Bigelow Rev Andrew, Dartmouth, Ms.
Bigelow Asa, Malden, N. Y.
Bigelow Rev Asahel, Walpole, Ms.
Bigelow Edward B., Grafton, Ms.
Bigelow Rev Jonathan, Rochester, Ms.
Bigelow Richard, Hartford, Ct.
Bigelow T. B., Troy, N. Y.
Biggs Rev Thomas J., Cincinnati, O.
Bingham Miss Esther, Hudson, N. Y.
Bingham Rev Hiram, Sandwich Islands.
Bingham Jeremiah, Cornwall, Vt.
Bingham Rev Luther G., Cincinnati, O.
Bird Charles, Philadelphia, Pa.
Bird Rev Isaac, Gilmanton, N. H.
Bird Mrs Ann P., do.
Bisbee Rev John H., Worthington, Ms.
Biscoe Rev T. C., Grafton, Ms.
Biscoe Mrs Ellen E., do.
Bishop Rev A. H., Astoria, N. Y.
Bishop Nathaniel, Medford, Ms.
Bishop Rev Nelson, Windsor, Vt.
Bissell Mrs Arabella, Suffield, Ct.
Bissell Clark, Norwalk, Ct.
Bissell Rev Samuel B. S., Greenwich, Ct.
Blagden Rev George W., Boston, Ms.
Blagden Mrs George W., do.
Blagden George, do.
Blagden Samuel P., do.
Blagden Thomas, do.
Blain Rev William, Goodwell, N. Y.
Blair Rev Tyrrel, Blandford, Ms.
Blake Anson, Wrentham, Ms.
Blake Mrs Eliza M., do.
Blake Mrs Sally, do.
Blake Rev Joseph, Cumberland, Me.
Blanchard Rev Amos, Lowell, Ms.
Blanchard Rev Amos, Meriden, N. H.
Blanchard Mrs A., do.
Blanchard Rev Jonathan, Cincinnati, O.
Blanchard Mrs Mary A., do.
Blatchford Miss Alicia H., New York city.
Blatchford Rev John, Missouri.
Blatchford Mrs Alicia, Lansinburgh, N. Y.
Blatchford Thomas, Troy, N. Y.
Blatchford Thomas W., do.
Bleecker Barnet, Albany, N. Y.
Bleecker John R., do.
Bliss Rev Asher, Cattaraugus, N. Y.
Bliss Mrs Chloe, Attleboro', Ms.
Bliss Rev Seth, Boston, Ms.
Blodgett Rev Constantine, Pawtucket, Ms.
Blodgett Mrs Hannah M., do.
Blodgett Rev Harvey, Euclid, O.
Blodgett Rev Luther P., Waterville, N. Y.
Blood Rev C. E., Collinsville, N. Y.
Blood Rev Mighill, Bucksport, Me.
Blood Rev William, Lachute, L. C.
Bloomfield John W., Rome, N. Y.
Bloomfield M. W., do.
Blunt Ainsworth E., Chattanooga, Ten.
Blunt John E., Nashua, N. H.
Blunt Miss Lucy W., do.
Blunt Mrs Mary, do.
Boardman Rev Charles A., Youngstown, O.
Boardman Rev Elderkin J., Randolph, Vt.
Boardman Elisha J., Norwich, Vt.
Boardman Rev George S., Rochester, N. Y.
Boardman Rev George T., Columbus, O.
Boardman Rev H. A., Philadelphia, Pa.
Boardman Rev William J., Northford, Ct.
Bodley Mrs Rachael W., Cincinnati, O.
Bogardus Rev Cornelius.
Bogardus Rev William R., New York city.
Boggs Rev George W., Walterborough, S. C.
Bogue Rev Horace P., Seneca Falls, N. Y.
Boice Rev Ira C., Bergen, N. J.
Boies Joseph, Union Village, N. Y.
Bolls Matthew.
Bond Elias, Hallowell, Me.
Bond Elias, Jr., Sandwich Islands.
Bond Mrs Mehetable, Norwich, Ct.
Bond Rev William B., Lee, Ms.
Booth Rev Chauncey, South Coventry, Ct.
Booth David, Longmeadow, Ms.
Bost Rev A., Geneva, N. Y.
Bostwick Charles, New Haven, Ct.
Boswell Mrs Elizabeth, Norwich, Ct.
Bosworth Benjamin, Eastford, Ct.
Bosworth Rev Eliphalet, Bladensburg, Md.
Bourne Benjamin S., Providence, R. I.
Boutelle Rev Thomas, North Woodstock, Ct.
Boutelle Mrs Mary E., do
Bouton Rev Nathaniel, Concord, N. H.
Boutwell Rev James, Brentwood, N. H.
Boutwell Rev William T., Ojibwa Mission.
Bowen Mrs Lucy M., Brooklyn, N. Y.
Bowers Rev John, North Wilbraham, Ms.
Bowles Stephen J., Roxbury, Ms.
Boyce Rev William C., Westford, N. Y.
Boyd James, Albany, N. Y.
Boyd Rev James R., Watertown, N. Y.
Boyd John T., Albany, N. Y.
Boyd Rev Joshua, Middleburg, N. Y.
Boyd Robert, Albany, N. Y.
Boylston Richard, Amherst, N. H.
Boynton Rev John, Phipsburg, Me.
Brace Rev Joab, Wethersfield, Ct.
Brace Rev Joab, Jr., Lanesboro', Ms.
Brace Rev Jonathan, Hartford, Ct.
Brace Rev Seth C., Newark, Del.
Brace Rev S. W., Skaneateles, N. Y.
Brackett Mrs Mable C., Rushville, N. Y.
Brackett Miss Sarah, Easthampton, Ms.
Bradbury William S., Westminster, Ms.
Bradford Arthur B.
Bradford Rev Ebenezer G., Wardsboro', Vt.
Bradford Rev M. B., Grafton, Vt.
Bradford Rev William, New York city.
Bradish John, Utica, N. Y.
Bradley Rev Caleb, Westbrook, Me.
Bradley Rev William, Newark, N. J.
Bradshaw Rev A., Bethsalem, Ten.
Brainerd Rev Asa, Potsdam, N. Y.
Brainerd Rev Davis, Lyme, Ct.
Brainerd Rev Israel, Vernon, N. Y.

Brainerd Timothy, Enfield, Ct.
Brainerd Timothy, Enfield, Ms.
Brainerd Rev Thomas, Philadelphia, Pa.
Brainerd Rev Timothy G., Londonderry, N. H.
Brainerd Mrs Harriet P. do.
Branch David M., Richmond, Va.
Braman Rev Milton P., Danvers, Ms.
Bray Rev John E., Humphreyville, Ct.
Brayton Rev Isaac, Watertown, N. Y.
Brayton Isaac, Ravenna, O.
Brearly Rev William, Winsboro', S. C.
Breck Joseph, Brighton, Ms.
Breckenridge Robert J., D. D., Baltimore, Md.
Breed Rev William J., Bucksport, Me.
Brewster Rev Cyrus, Montreal, L. C.
Brewster Rev Loring, Livonia, N. Y.
Brewster Osmyn, Boston, Ms.
Bride Josiah, Berlin, Ms.
Briant Rev Alfred, South Bend, In.
Bridgman E. C., D. D., Hongkong, China.
Bridgman Rev William.
Brigham Rev David, Framingham, Ms.
Brigham John C., D. D., New York city.
Brigham Rev Levi, Dunstable, Ms.
Brigham Oliver M., Grafton, Ms.
Briggs Calvin, Marblehead, Ms.
Briggs Mrs Hannah C., Dedham, Ms.
Brinckerhoff Rev A. D., Champlain, N. Y.
Brinsmade H. N., D. D., Newark, N. J.
Brinsmade Mrs Amelia, do.
Brisbin Rev Robert C., Vernon, N. Y.
Bristol Moses, Buffalo, N. Y.
Britten Stephen P., Elizabethtown, N. J.
Broadhead Charles C.
Broadhead Jacob, D. D., Brooklyn, N. Y.
Brockway Rev Diodate, Ellington, Ct.
Bronk Mrs John L., Coxsackie, N. Y.
Bronson O., New York city.
Bronson Rev Thomas, Sandy Hill, N. Y.
Brooks Rev Lemuel, Webster, N. Y.
Brooks Mrs Maria B., Tuscaloosa, Ala.
Broughton Glover, Marblehead, Ms.
Broughton Nathaniel H. do.
Broughton Nicholson, do.
Broughton Mrs Nancy H., do.
Broughton Mrs Lydia, do.
Brouwer Miss Eliza, Geneva, N. Y.
Brower Rev Cornelius, do.
Brown Rev Abraham, Hartford, Ct.
Brown Aldren, Clinton, N. Y.
Brown Alexander, Baltimore, Md.
Brown Rev Amos P., Jerseyville, Ill.
Brown Rev. Ebenezer, North Hadley, Ms.
Brown Mrs Sarah, do.
Brown Rev F. H., Brownhelm, O.
Brown Rev George, Albion, Me.
Brown Rev G. S., Hinsdale, N. H.
Brown George W., Bangor, Me.
Brown Rev Henry, Va.
Brown Hiram, Manchester, N. H.
Brown Rev Hope, Shirley, Ms.
Brown Rev J. Crombie.
Brown John A., Philadelphia, Pa.
Brown John I., Boston, Ms.
Brown Mrs Lois, Little Compton, R. I.
Brown Luther, East Ware, Ms.
Brown Rev Oliver, Lyme, Ct.
Brown Rev S. C., Pembroke, N. Y.
Brown Rev Samuel R., Hongkong, China.
Brown William, Boston, Ms.
Brown Mrs Lucy H., do.
Brown William, do.
Brown William, Philadelphia, Pa.
Brown William, New York city.
Browne Thomas, Portland, Me.
Brownell Rev George L., Mason, Ct.
Brownlee W. C., D. D., New York city.
Brundage Rev Abner, Brookfield, Ct.
Bruns Henry M., Charleston, S. C.
Brush Benjamin, Jr., Stanwich, Ct.
Brush Rev William, New York city.
Bryan Rev E. D., Port Chester, N. Y.
Bryan Joseph, Hancock co., Ga.
Bryant Abner, Buffalo, N. Y.
Bryant Amos, Nelson, N. H.
Bryant Rev James C., Littleton, Ms.
Bryant John, New Bedford, Ms.
Bryant John J., Elizabethtown, N. J.
Bryant Rev Sydney, Nassau, N. Y.
Buck Rev J. Judson, Cairo, N. Y.
Buckham Rev James, Ellington, Ct.
Buckingham Rev Samuel G., Millbury, Ms.
Bucklin Rev Sylvester, Marlboro', Ms.
Budge Miss Emily, South Hadley, Ms.
Budington Rev W. I., Charlestown, Ms.
Buffett Rev William L., Tamworth, N. H.
Buffitt Rev Platt, Stanwich, Ct.
Buist Rev T., Charleston, S. C.
Bulkley Chester, Wethersfield, Ct.
Bull Rev Edward, Prospect, Ct.
Bull Rev Norris, Clarkson, N. Y.
Bull William G., New York city.
Bullard Rev Asa, Boston, Ms.
Bullard Baalis, Uxbridge, Ms.
Bullard Rev Ebenezer W., Fitchburg, Ms.
Bullard Mrs Harriet N., do.
Bullard John P., Clinton, La.
Bullions Rev Alexander, Cambridge, N. Y.
Bullock James S., Savannah, Ga.
Bumstead Josiah, Boston, Ms.
Bunce James M., Hartford, Ct.
Bunce Francis M., do.
Bunce John L., do.
Bunce Jonathan B., do.
Bunce Russell, do.
Burbank Rev Jacob, Marion, N. Y.
Burch Thomas, Little Falls, N. Y.
Burchard Levi, Shoreham, Vt.
Burchard Rev Samuel D., New York city.
Burdett Rev Michael, Blackstone Village, Ms.
Burke Rev Abel B., River Head, N. Y.
Burgess A., Hancock, N. H.
Burgess Rev Ebenezer, Ahmednuggur.
Burgess T. M., Providence, R. I.
Burleigh Rinaldo, Plainfield, Ct.
Burnap Asa, Newfane, Vt.
Burnap Rev Uzziah C., Lowell, Ms.
Burnham Rev Abraham, Pembroke, N. H.
Burnham Rev Amos W., Rindge, N. H.
Burnham Jedidiah, Jr., Kinsman, O.
Burnham Rev Jonas, Hallowell, Me.
Burns William P., Rockport, Ms.
Burrall Ebenezer, Stockbridge, Ms.
Burritt Rev Stephen W., Lyme, O.
Burrough Miss Emma A., Hudson, N. Y.
Burroughs B., Savannah, Ga.
Burrows Rev George, Trenton, N. J.
Burt Rev Daniel C., New Bedford, Ms.
Burt Rev Enoch, Manchester, Ct.
Burt Rev Gideon, Longmeadow, Ms.
Burt Rev Jairus, Canton, Ct.
Burtis Rev Arthur, Oxford, N. Y.
Burton David A., Manchester, N. H.
Burton Rev Nathan, Ridgebury, Ct.
Bush Rev Charles P., New York city.
Bush Rev George, do.
Bush Jotham, Boylston, Ms.
Bush Rev Samuel W., Skaneateles, N. Y.
Bushnell Rev Calvin, Mich.
Bushnell Horace, D. D., Hartford, Ct.
Bushnell Rev Jedediah, Cornwall, Vt.
Bushnell Rev W., Newton, Ms.
Buswell Henry C., Fryeburg, Me.
Butler Albert W., Hartford, Ct.
Butler Mrs A. W., do.
Butler Charles, New York city.
Butler Rev D., Dorchester, Ms.
Butler Rev Franklin, Windsor, Vt.
Butler Oliver B., Norfolk, Ct.
Butler Rev Zebulon, Port Gibson, Mi.
Butterfield Rev George, Hartford, Vt.
Butterfield Rev O. B., South Britain, Ct.
Butts Rev Daniel B., Stanwich, Ct.
Butts Obadiah H., Westminster, Ct.
Buxton Rev Edward, Boscawen, N. H.
Byers James, Grove, Pa.
Byington Rev Cyrus, Choctaw Nation.
Cabeel Rev J., Hebron, Licking co., O.

Cable Miss Ann F., Litchfield, Ct.
Cady Rev Calvin B., Au Sable Forks, N. Y.
Cady Josiah, Providence, R. I.
Cahoone Rev William.
Caldwell James, Newburyport, Ms.
Caldwell Rev Robert, Pulaski, Ten.
Calhoun Rev George A., North Coventry, Ct.
Calhoun Rev William C., Hebron, Va.
Calvert Rev S. W., Bowling Green, Ky.
Camp Dennis, Durham, Ct.
Camp Rev Edward B., Bridgewater, Ct.
Camp Elisha, Sacket's Harbor, N. Y.
Camp H., Trumansburg, N. Y.
Camp Rev Joseph E., Litchfield, Ct.
Campbell Rev Alexander, Buckingham, Md.
Campbell Rev A. E., Cooperstown, N. Y.
Campbell Mrs Martha J., do.
Campbell Benjamin, Rochester, N. Y.
Campbell Miss Catharine, Boston, Ms.
Campbell Rev Daniel, Kennebunk, Me.
Campbell Rev George W., Newbury, Vt.
Campbell Mrs Serena J. W., do.
Campbell John N., D. D., Albany, N. Y.
Campbell Rev Randolph, Newburyport, Ms.
Campbell Mrs. Elizabeth, do.
Campbell Rev Robert B., N. Y.
Campbell Peter, Orange, N. J.
Campbell Rev William, Flatbush, N. J.
Campbell William A., East New York, N. Y.
Campbell William H., Washington, D. C.
Candee Rev Isaac N., Belvidere, N. J.
Canfield B. O., Morristown, N. J.
Canfield Rev S. B., Ohio City, O.
Canning Rev Josiah W., Gill, Ms.
Cannon Rev Frederick E., Geneva, N. Y.
Cannon Mrs. Eliza, do.
Cannon Miss Ann Eliza, do.
Cannon J. S., D. D., New Brunswick, N. J.
Capron William C., Uxbridge, Ms.
Carse Rev John, York, Pa.
Carey Rev Austin, Sunderland, Ms.
Carey Mrs Catherine E., do.
Carey Ezra, Enfield, Ms.
Carlisle Rev Hugh.
Carleton William, Charlestown, Ms.
Carpenter Mrs Abigail, Foxboro', Ms.
Carpenter Cyril, Attleboro', Ms.
Carpenter Daniels, Foxboro', Ms.
Carpenter Rev E. I., Waterford, Vt.
Carpenter Rev Eber, Southbridge, Ms.
Carpenter Mrs Narcissa L., do.
Carpenter Edward P., New York city.
Carpenter Erastus P., Foxboro', Ms.
Carpenter George, New York city.
Carpenter John, New Utrecht, N. Y.
Carpenter Remember, Pawtucket, Ms.
Carr Rev Charles C., Fairport, N. Y.
Carrington Henry Bebee, Wallingford, Ct.
Carroll Daniel L., D. D., New York city.
Carrol William, Isle of St. Helena.
Carruth Nathan, Boston, Ms.
Carruthers Rev James, Portland, Me.
Carruthers Rev J. J., Montreal, L. C.
Carter Aaron, Newark, N. J.
Carter Mrs Elizabeth C., do.
Carter Eliza C., Kennebunk, Me.
Carter Rev William, Pittsfield, Ill.
Cartwright John, Constantinople.
Cary Joseph A., New York city.
Cary Rev Lorenzo, Norwich, Ct.
Carver Rev Robert, Pittston, Me.
Case Elihu, Simsbury, Ct.
Case Rev Francis H., Avon, Ct.
Case Mrs Margaret A., Rochester, N. Y.
Case Mrs Polly, East Hartford, Ct.
Case Rev Rufus, St. Johnsbury, Vt.
Case Rev William, East Windsor, Ct.
Caskie James, Richmond, Va.
Cass John C., New York city.
Cass Lewis, Detroit, Mich.
Cassells Rev Samuel, Norfolk, Va.
Castleton Rev Thomas, Syracuse, N. Y.
Caswell Rev Jesse, Bangkok, Siam.
Cathcart Robert, D. D., York, Pa.
Catlin Julius, Hartford, Ct.
Catlin Moses, Burlington, Vt.
Catlin Willys, Augusta, Ga.
Centre Rev Samuel, Monroe, Mich.
Chace Edward S., Fall River, Ms.
Chamberlin Benjamin P., Salem, Ms.
Chamberlain Augustus P., do.
Chamberlain Rev Charles, Berkley, Ms.
Chamberlain Mrs Hannah, South Boston, Ms.
Chamberlain Jeremiah, D. D., Oakland, Md.
Chamberlain Levi, Sandwich Islands.
Chamberlain Rev Pierce, Waterford, Pa.
Chambers Rev John, Philadelphia, Pa.
Chambers Rev Joseph H., Steubenville, O.
Chambers Matthew, Bridport, Vt.
Champion Miss Abigail J., Troy, N. Y.
Champion Mrs Susan L., Oxford, Ms.
Champion Mrs Ruth K., Troy, N. Y.
Chance William, Birmingham, England.
Chandler Rev George, Kensington, Pa.
Chapin Aaron, Hartford, Ct.
Chapin Alonzo, Abington, Ms.
Chapin Rev Augustus L., East Galway, N. Y.
Chapin Mrs Abby H., do.
Chapin Mrs Betsey, Canandaigua, N. Y.
Chapin Rev Horace C., Granby, L. C.
Chapin Josiah, Providence, R. I.
Chapin Mrs Asenath C., do.
Chapin Lyman D., Galway, N. Y.
Chapin Moses, Rochester, N. Y.
Chapin Oliver, 2d, Somers, Ct.
Chapin Phineas, Uxbridge, Ms.
Chapin Rev Seth, Middle Granville, Ms.
Chapin Rev W. A., Greensborough, Vt.
Chapin William C., Providence, R. I.
Chapman Benjamin, Norwich, N. Y.
Chapman Rev Charles, Colchester, N. Y.
Chapman Rev Frederick W., Stratford, Ct.
Chapman Rev Nathaniel, Camden, Me.
Chapman Rev William R., Boston, Ms.
Charr Rev William S.
Chase Rev Henry, New York city.
Chase Rev James M., M'Comb, Ill.
Chase Rev Moses, West Brookfield, Ms.
Chase Salmon P., Cincinnati, O.
Chase Samuel, Haverhill, Ms.
Cheeseborough Rev Amos, Chester, Ct.
Cheever Rev E., Newark, N. J.
Cheever George B., D. D., New York city.
Cheever Henry T., Hallowell, Me.
Chester Rev Alfred, Morristown, N. J.
Chester Rev A. T., Saratoga Springs, N. Y.
Chester Rev Charles, Greenfield, N. Y.
Chester Simeon, Greenville, O.
Chester Rev William, Burlington, N. J.
Chichester Rev Darwin C., Rochester, N. Y.
Chickering Rev John W., Portland, Me.
Child Rev Eber, Byron, N. Y.
Childlow Rev Benj., Paddy's Run, O.
Childs Rev Elias S.
Childs Horace, Henniker, N. H.
Childs Mrs Matilda R. T., do.
Childs Silas D., Utica, N. Y.
Childs Rev Ward, Strykersville, N. Y.
Chipman Rev Richard M., Athol, Ms.
Chittenden Rev A. B., Sharon, N. Y.
Chittenden Mrs Mary E., New Haven, Ct.
Chittenden Simeon B., do.
Christie Rev John I., Warwick, N. Y.
Church Alonzo, D. D., Athens, Ga.
Church Charles, Ogden, N. Y.
Church Rev Nathan, Bridgewater, Ms.
Church Mrs Sarah, Pelham, N. H.
Church Thomas, Singapore.
Churchill Francis E., New Lebanon, N. Y.
Churchill Rev Silas, do.
Churchill Silas, Jr., do.
Churchill Rev John, Woodbury, Ct.
Chute Rev Ariel P., Woburn, Ms.
Clap James, Roxbury, Ms.
Clapp Rev Erastus, Montgomery, Ms.
Clapp Rev Ralph, Parma, N. Y.
Clapp Rev Sumner G., Cabotville, Ms.
Clark Mrs Ann, Cooperstown, N. Y.

Clark Rev Benjamin F.
Clark Rev Benj. F., North Chelmsford, Ms.
Clark Mrs M. A., do.
Clark Rev Chapin, Charlestown, O.
Clark Rev Charles G., Webster, Ms.
Clark Ebenezer, Somers, Ct.
Clark Rev Eber L., Richmond, Ms.
Clark Rev Edward, Middlefield, Ms.
Clark Rev Eli B., Chickopee, Ms.
Clark Rev Elias, Greenville, N. Y.
Clark Rev Ephraim W., Sandwich Islands.
Clark Freeman, Bath, Me.
Clark Rev Gardner K., Spencer, N. Y.
Clark Isaac, Boston, Ms.
Clark James B., Elizabethtown, N. J.
Clark Rev J. B., East Granby, Ct.
Clark Rev J. F., Cold Spring, N. Y.
Clark Joseph, Granby, Ms.
Clark Rev Luther, Dryden, N. Y.
Clark Rev Lewis F., Whitinsville, Ms.
Clark Rev ——
Clark Mrs ——
Clark Rev Orange, Waterford, N. Y.
Clark Rev Rufus W., Portsmouth, N. H.
Clark Samuel, Brattleboro', Vt.
Clark Rev Samuel W., Greenland, N. H.
Clark Miss Sarah C., Derry, N. H.
Clark Rev Saul, Egremont, Ms.
Clark Seth W., Plainfield, N. Y.
Clark Rev Tertius S., Stockbridge, Ms.
Clark Thomas M., Newburyport, Ms.
Clark Rev William, Fryeburg, Me.
Clark Mrs Elvira H., do.
Clark William, Boston, Ms.
Clark William, Westfield, N. J.
Clark William, Jr., do.
Clark William B., Concord, N. H.
Clark Rev William C., Cuyahoga Falls, O.
Clarke Rev Dorus, Boston, Ms.
Clarke Mrs Hannah A., do.
Clarke Rev. J. Bowen, East Granby, Ct.
Clarke Rev Josiah, Rutland, Ms.
Clarke Mercenus W., Medina, N. Y.
Clarke Rev Walter, Canterbury, Ct.
Clarkson Samuel F., New York city.
Clary Rev Dexter, Beloit, W. T.
Clay G. W. McAllister, Bryan co., Ga.
Clay Joseph, do.
Clay Thomas C., do.
Clay Thomas S., do.
Cleaveland Miss Frances A., Norwich, Ct.
Cleveland Rev Edward.
Cleveland Rev Elisha S., New Haven, Ct.
Cleveland George W., Salem, Ms.
Cleveland John, New York city.
Cleveland John P., D. D., Cincinnati, O.
Cleveland Nehemiah, Newbury, Ms.
Cleveland Rev Richard F., Fayetteville, N. Y.
Cleveland Mrs Sophia, New London, Ct.
Cleveland William P., do.
Cleveland William N., do.
Clement Rev Jonathan, Chester, N. H.
Close Ezekiel, Stanwich, Ct.
Close Gilbert, North Greenwich, Ct.
Close Mrs Sally, do.
Coan Rev George, Angelica, N. Y.
Coburn Rev Loammi S., Newfane, Vt.
Cobb Rev Alvan, West Taunton, Ms.
Cobb Rev Asahel, Sandwich, Ms.
Cobb Oliver, D. D., Rochester, Ms.
Cochran Rev Isaac, Charlotte co., Va.
Cockran Rev Sylvester, Poultney, Vt.
Cockran Rev Thomas P., New Providence, N. J.
Coe Daniel, West Durham, N. Y.
Coe Rev David B., New York city.
Coe Rev Noah, Greenwich, Ct.
Coe Rev Philemon, Westfield, N. J.
Coe Rev Samuel G., Middlebury, Vt.
Coe Rev Truman, Kirtland, O.
Coggeshall Mrs John H., New Bedford, Ms.
Coggin Rev David, Westhampton, Ms.
Coggin Rev Jacob, Tewkesbury, Ms.
Coggin Rev William S., Boxford, Ms.
Coggin Mrs Mary, do.
Cogswell Jonathan, D. D., East Windsor, Ct.
Cogswell Rev Nathaniel, Yarmouth, Ms.
Cogswell William, D. D., Gilmanton, N. H.
Coit Erastus, Norwich, Ct.
Coit I. C., Charleston, S. C.
Coit I., Cheraw, S. C.
Coit Robert, New London, Ct.
Coit Samuel, Hartford, Ct.
Colt William D., New York city.
Colburn Rev Jonas, Wells, Me.
Colburn Rev Samuel W., Monument, Ms.
Colby Mrs. Josiah E., Boston, Ms.
Colby Rev Philip, Middleboro', Ms.
Colby James K., St. Johnsbury, Vt.
Cole Rev Albert, Bluehill, Me.
Cole Rev Erastus, Bethel, Ct.
Cole Rev Isaac.
Cole Rev Thomas, Payson, Ill.
Coleman Miss Catharine, Reading, Pa.
Coleman Rev Ebenezer, Sherman, N. Y.
Coleman Eleazer, Easthampton, Ms.
Coleman Rev Lyman, Monson, Ms.
Collins A. M., Hartford, Ct.
Colt Aaron, do.
Colt Charles, Geneseo, N. Y.
Colt Roswell L., Paterson, N. J.
Colton Rev Aaron M., Amherst, Ms.
Colton Rev Calvin.
Colton Rev Chester, Lyme, Ct.
Colton Rev Erastus, Cheshire, Ct.
Colton Rev Heman S., Hennepin, Ill.
Colton Horace, Norwich, Ct.
Colton Rev S., Fayetteville, N. C.
Comfort Rev David, Kingston, N. J.
Comstock Rev Cyrus, Lewis, N. Y.
Conant Rev Gaius, Paxton, Ms.
Condict Mrs Phebe, Orange, N. Y.
Condit Rev Aaron, Morristown, N. J.
Condit Rev Jonathan B., Portland, Me.
Condit Rev Joseph D., S. Hadley, Ms.
Condit Mrs Mary G., do.
Condit Rev Robert W., Oswego, N. Y.
Condit Mrs Robert W., do.
Cone Rev Jonathan, East Durham, N. Y.
Conklin Rev Robert H.
Connor Abel, Henniker, N. H.
Connor Mrs Mary L. N., do.
Converse Rev A., Philadelphia, Pa.
Converse Rev John K., Burlington, Vt.
Converse Sarah A., do.
Cook Rev Amos I., Fryeburg, Me.
Cook Mrs Anna Maria, Geneva, N. Y.
Cook Charles A., do.
Cook Elias R., do.
Cook Rev Charles Lewis, Boothbay, Me.
Cook Rev Parsons, Lynn, Ms.
Cook Philos G., Buffalo, N. Y.
Cook Rev R. S., New York city.
Cook Rev Stephen, Montreal, L. C.
Cooke Amos S., Sandwich Islands.
Cooke Mrs. Amos S., do.
Cooke Rev George, Amherst, Ms.
Cooke Rev Phineas, Lebanon, N. H.
Cooke Robert L., Bloomfield, N. J.
Cooke Joshua A., Catskill, N. Y.
Cooke Thomas B., do.
Cooke Mrs Catharine, do.
Cooke William Goodell, do.
Cooley Caleb A., South Deerfield, Ms.
Cooley Rev Eli F., Trenton, N. J.
Cooley Timothy M., D. D, Granville, Ms.
Coombs Philip, Newburyport, Ms.
Cope Rev Edward, Jaffna, Ceylon.
Cope Rev Joseph A., Winchester, Ten.
Copeland Rev Adoniram J., East Brewer, Me.
Copeland Rev Jonathan, Holley, N. Y.
Cornell Rev Frederick F., New York city.
Corning Rev Alexander B., Manchester, Mich.
Corning Gurdon, Troy, N. Y.
Corning Jasper, Brooklyn, N. Y.
Corning Edward Jasper, do.
Corning James L., do.
Corning Miss Mary Winslow, Stuyvesant, N. Y.
Corning Richard S., Syracuse, N. Y.

Cory Rev Benjamin, Perth Amboy, N. J.
Cory David, Sparta, N. J.
Cory Mrs Holder, Cooperstown, N. Y.
Cory Rev Joseph, New Vernon, N. Y.
Couch Mrs Betsey, Green's Farms, Ct.
Couch Rev Paul, North Bridgewater, Ms.
Cowan Alexander M., Mansfield, O.
Cowan Mrs Elizabeth, Union Village, N. Y.
Cowan Rev Samuel M., Fayetteville, Tenn.
Cowles Rev Chauncey D., Farmington, Ct.
Cowles Rev Henry, Oberlin, O.
Cowles Rev John P., Ipswich, Ms.
Cowles Martin, Farmington, Ct.
Cowles Noah, Geneva, O.
Cowles Rev Orson, North Haven, Ct.
Cozzens Rev Samuel W., Milton, Ms.
Craig Rev Samuel, Ashgrove, Ireland.
Crampton Rev Ralph S., Penfield, N. Y.
Crane Rev Abijah, Clinton, N. Y.
Crane Mrs Anna H., Attleboro', Ms.
Crane Edward, Exeter, N. H.
Crane E. P.
Crane James, Elizabethtown, N. J.
Crane Jonathan, Sharon, Ms.
Crane Rev Jonathan, East Attleboro', Ms.
Crane Rev John R., Middletown, Ct.
Crane Rev Noah, Sparta, N. J.
Crane Thomas, Elizabethtown, N. J.
Crane Walter B., Rondout, N. Y.
Crawford Rev Robert, North Adams, Ms.
Cressy Rev George W., Kennebunk, Me.
Crocker James, Buffalo, N. Y.
Crocker Uriel, Boston, Ms.
Crocker Uriel Haskell, do.
Crocker Walter, West Barnstable, Ms.
Crocker Rev Zebulon, Upper Middletown, Ct.
Crocker Mrs Elizabeth P., do.
Crockett George W., Boston, Ms.
Crofts Rev H. O., Montreal, L. C.
Crosby A., Columbus, O.
Crosby Rev Josiah D., Jaffrey, N. H.
Crosby Howard, New York city.
Crosby W. H., do.
Crosby J. P., do.
Crosby R. R., do.
Crosby C. T., do.
Crosby E. N., do.
Crosby William B., do.
Cross Rev Abijah, Haverhill, Ms.
Cross Rev Andrew Boyd, Baltimore, Md.
Cross Rev Joseph W., West Boylston, Ms.
Cross Rev Marcus E., Darby, Pa.
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Crowell Rev John, West Chester, Pa.
Crowell Rev Robert, Essex, Ms.
Crowell Stephen G., Newark, N. J.
Cruikshank Rev William, New York city.
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Cummings Rev Asa, Portland, Me.
Cummings A. P., New York city.
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Cummings Rev Jacob, Hillsboro' Bridge, N. H.
Cummings Joseph, East Ware, Ms.
Cummings Rev Preston, Buckland, Ms.
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Curtis Rev Daniel C., Brookfield, Ms.
Curtis Rev Harvey, Madison, Ia.
Curtis Rev J. W., Hadley, Ms.
Curtis Rev Jared, Charlestown, Ms.
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Curtis Nathan, Southbury, Ct.
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Cushing Mrs J. R., do.
Cushman Rev David, Boothbay, Me.
Cushman Rev Job, Tolland, Ms.
Cushman J. P., Troy, N. Y.
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Cushman Rev Rufus S., Orwell, Vt.
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Cutler Rev E. G., Belfast, Me.
Cutler Pliny, Boston, Ms.
Cutler Mrs Pliny, do.
Cutter Benjamin, Woburn, Ms.
Cutter Rev Edward F., Warren, Me.
Cutter Stephen, South Woburn, Ms.
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Daggett Leonard A., do.
Daggett Rev Oliver E., Wethersfield, Ct.
Dale Ebenezer, Jr., Bangor, Me.
Dale Rev James W., Philadelphia, Pa.
Dale Mrs Margaret, do.
Dalrymple Kirkby, St. Andrews, Scotland.
Dame Rev Charles, Falmouth, Me.
Dana Miss Anna, Ipswich, Ms.
Dana Benjamin, Waterford, O.
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Davis Phineas, Jr., Detroit, Mich.
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Day Benjamin Wooster, do.
Day Miss Caroline E., do.
Day Miss Charlotte M., do.
Day Miss Emily C., do.
Day Miss Julia R., do.
Day Charles H., do.
Day Edgar B., do.
Day George B., do.
Day Samuel S., do.
Day Walter Deforest, do.
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De Forest Lockwood, New York city.
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De Forest William, Bridgeport, Ct.
De Forest Rev William E., Watertown, Ct.
De Witt Rev Abraham, Rock Church, Md.
De Witt Clinton, Montreal, L. C.
De Witt Caleb S., do.
De Witt Jacob, Jr., do.
De Witt Mrs Abby, do.
De Witt Emily F., Montreal, L. C.
De Witt Rev John.
Dean Rev Artemas, Bethlehem, N. Y.
Dean Rev Henry, Brooklyn, N. Y.
Dearing William, Athens, Ga.
Decker Rev John, Jr., Newcastle, Del.
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Delano Lewis Howe, do.
Delano Mrs Maria W., do.
Delano Miss Lydia M., do.
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Delavan Edward C., Ballston, N. Y.
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Demond Rev Isaac S., New York city.
Demond Rev Rodney G., Brookfield, Ms.
Denison Rev William C., Dexter, Mich.
Denny George, Westborough, Ms.
Denny Mrs C. S., do.
Denny Miss A. M., do.
Denny Charles Austin, do.
Denny Miss Charlotte E., do.
Denny Edward W., do.
Denny George P., do.
Denny James H., do.
Denny Robert Breck, do.
Denny Mary H., do.
Denny John H., do.
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Denny Thomas, New York city.
Denny Mrs Sarah S. T., do.
Deroelle Rev D., do.
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Dewey C., D. D., Rochester, N. Y.
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Dexter Samuel W., Saratoga Springs, N. Y.
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Dimmick Rev Luther F., Newburyport, Ms.
Dixon Samuel, Enfield, Ms.
Doane Rev Julius.
Dobie Rev David, Huntington, L. C.
Dod Rev A. H., Princeton, N. J.
Dodd Benjamin, Boston, Ms.
Dodd Joseph S., Bloomfield, N. J.
Dodge Rev John V., Evansville, Ia.
Dodge Rev Joshua, Moultonboro', N. H.
Dodge Rev Nathaniel B., Little Osage, Mo.
Dodge Mrs Melissa, New York city.
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Dole Rev Daniel, South Hadley Canal, Ms.
Dole Ebenezer, Bangor, Me.
Dole Mrs Hannah, do.
Dole Rev George T., Beverly, Ms.
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Donaldson James, New York city.
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Doolittle Rev Edgar J., Hebron, Ct.
Doolittle Miss Jane E., do.
Doolittle Rev Giles.
Dorman Rev Ebenezer H., Swanton, Vt.
Dorr Rev Benjamin, Waterford, N. Y.
Dorr Samuel, Boston, Ms.
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Douglass George, do.
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Eastman Rev Ornan, New York city.
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iah, Middleboro', Ms.
T., D. D., Nashville, Ten.
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l. H. A., do.
n F., Charlotte co., Va.
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gene, Rochester, N. Y.
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ary, Boston, Ms.
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athan, Troy, N. Y.
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lliam, Hunter, N. Y.
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lliam N., Pittsfield, Ms.
shing, Columbia River.
w Ambrose, Windsor, Vt.
las, East Bloomfield, N. Y.
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E. D., Hampton, N. H.
Micah, Nashua, N. H.
Joseph, Norfolk, Ct.
Sarah, do.
ar, Oroomiah, Persia.
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ohn, Youngstown, N. Y.
, Waterloo, N. Y.
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n, Seekonk, Ms.
Mrs Nancy, Bath, Me.
as, Philadelphia, Pa.
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Hon Mountstuart, England.
Wilhelmus, Parramus, N. J.
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ingham pton, N. Y.
ogmeadow, Ms.
D. D., Philadelphia, Pa.
es, Bolton, Ct.
lingham pton, N. Y.
uel R., East Hampton, N. Y.
lliam, North Coventry, Ct.
D., Hartford, Ct.
own, D. D., Salem, Ms.
Brown, Torringford, Ct.
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John S., Sandwich Islands.
Joseph, Worcester, Ms.
Luther, Va.
lph, D. D., Andover, Ms.
Reuben, South Reading, Ms.
omas, Buffalo, N. Y.
Joshua, Weymouth, Ms.
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S. Hopkins, Bedford, Ms.
S. H., do.
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bby T., Norwich, N. Y.
n, do.
am T., Boston, Ms.

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Everett Benjamin, Poughkeepsie, N. Y.
Everett Rev Ebenezer, Oaks Corners, N. Y.
Everest Rev Cornelius B., Bloomfield, Ct.
Everest F. W., New Lebanon, N. Y.
Ewers Elihu, Manlius, N. Y.
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Fairbanks Horace, do.
Fairbanks Joseph, do.
Fairbanks Joseph P., do.
Fairbanks Thaddeus, do.
Fairchild Rev Edward, Brooklyn, N. Y.
Fairchild Rev John, Newtown, O.
Fancher Rev E. B., Cortland Village, N. Y.
Farnham Thomas, Buffalo, N. Y.
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Farnum Rev Lucien, Princeton, Ill.
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Farwell Abel, Fitchburg, Ms.
Farwell Miss Elizabeth M., do.
Farwell John T., do.
Farwell Mrs Mersilvia T., do.
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Fasset Timothy, Albany, N. Y.
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Fay Dexter, Berlin, Ms.
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Field Rev Pindar, Oriskany Falls, N. Y.
Field Rev Thomas P., Danvers, Ms.
Field Rev Timothy, Westminster, Vt.
Fifield Rev Winthrop, Epsom, N. H.
Finney Rev C. G., Oberlin, O.
Fish Rev John B., Bridgewater, N. Y.
Fish Rev Phinehas, Marshpee, Ms.
Fish Thomas, Falmouth, Ms.
Fisher Abijah, New York city.
Fisher Francis A., do.
Fisher Miss Sarah A., do.
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Fisher Rev George A., Fishkill, N. Y.
Fisher Mrs Catharine, do.
Fisher Rev Nathaniel W., Palmyra, N. Y.
Fisher M. M., Medway, Ms.
Fisher Rev Samuel W., Albany, N. Y.
Fisher Samuel, D. D., do.
Fisk Rev Albert W., Alfred, Me.
Fisk Alvarez, Natchez, Mi.
Fisk Rev Charles R., Logan, O.
Fisk Daniel, Shelburne, Ms.
Fisk Miss Fidelia, Oroomiah, Persia.
Fisk Rev Harvey, Woodbridge, N. J.
Fisk Rev Joel, Essex, N. Y.
Fisk Rufus, Shelburne, Ms.
Fisk William, Cambridgeport, Ms.
Fiske Rev Elisha, Wrentham, Ms.
Fiske John, D. D., New Braintree, Ms.
Fiske Rev John O., Bath, Me.
Fiske Rev N. W., Amherst, Ms.
Fiske Timothy, Holliston, Ms.
Fitch Rev Andrew M., Monroe, Mich.
Fitch Rev Charles, Columbus, O.
Fitch Rev Charles.
Fitch Eleazer T., D. D., New Haven, Ct.
Fitch J. S.
Fitch Rev Terris, Lower Sandusky, O.
Fitz Rev Daniel, Ipswich, Ms.
Fitzgerald James H., Fredericksburg, Va.
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Fleming Rev Archibald, Danville, Vt.
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Fobes G. W., Philadelphia, Pa.
Fobes Henry, Enfield, Ct.
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Folger E. F., New York city.
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Follett Rev Walter, Temple, Ms.
Folts Rev Benjamin, Preble, N. Y.
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Folsom Rev Nathaniel J., do.
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Foot Rev George, Delaware.
Foote Erastus, Smyrna, N. Y.
Foote Isaac, Jr., do.
Foote Mrs Harriet, do.
Foote Elial Todd, Jamestown, N. Y.
Foote Samuel, do.
Foote Samuel E., do.
Foote Rev H. Juliett, Ill.
Foote Rev William C., Newburgh, N. Y.
Foote Rev William H., Richmond, Va.
Forbes Elias, Millbury, Ms.
Ford Rev Abraham.
Ford Rev Henry, Wells, Pa.
Ford Rev John, Parsippany, N. J.
Ford Rev Marcus, Newark Valley, N. Y.
Ford Mrs Clarissa, do.
Forman Ev., Baltimore, Md.
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Foster Rev Amos, Putney, Vt.
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Fowler Rev Bancroft, Greenfield, N. H.
Fowler Charles M., Northford, Ct.
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Fowler Rev J. W., Chelsea, Ms.
Fowler Rev Orrin, Fall River, Ms.
Fowler Mrs Sally A., Guilford, Ct.
Fowler Rev P. H., Elmira, N. Y.
Fowler Rev William C.
Fox Rev N. B., Granby, L. C.
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Francis Rebekah W., do.
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Francis Julia, do.
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Francis George, Bethel, Vt.
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Franklin Jonathan, Lyme, N. H.
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Freeman Rev Charles, Limerick, Me.
Freeman Rev Frederick, Augusta, Me.
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French Daniel, Albion, N. Y.
French Mrs Sarah, do.
French Rev Jonathan, Northampton, N. H.
French Jonathan, Boston, Ms.
French Mrs Ann, do.
French Mrs Anne, do.
French Mrs Hannah W., do.
French Rev Justus W., Albion, N. Y.
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Frontis Rev S., Salisbury, N. C.
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Gay Rev Ebenezer, Bridgewater, Ms.
Gay Ira, Nashua, N. H.
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Goldsmith Rev B. M., Southport, N. Y.
Goldsmith Rev J., Newtown, N. Y.
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Goodall Ira, Bath, N. H.
Goodell Jabez, Buffalo, N. Y.
Goodell Lyman, Millbury, Ms.
Goodell Rev M. S., Amsterdam, N. Y.
Goodell Rev William, Constantinople.
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Goodrich Rev Chauncey, Malden, Ms.
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Goodrich Elizur, New Haven, Ct.
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Goodrich Rev Samuel, Worthington, Ct.
Goodrich William H., New Haven, Ct.
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Goodsell Thomas, Utica, N. Y.
Goodwin Daniel, Brookline, N. H.
Goodwin Rev Harley, Warren, Ct.
Goodyear Rev George, New Haven, Ct.

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Gordon Capt. ——, Ramnad, India.
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Gosman Jonathan B., Danby, N. Y.
Goss Rev Jacob C., Woolwich, Me.
Goss Mrs Samuel, Montpelier, Vt.
Gott Jabez R., Rockport, Ms.
Gott Mrs Hannah B., do.
Gould Charles, New York city.
Gould Herman D., Delhi, N. Y.
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Gould David, do.
Gould Rev Samuel M., Norristown, Pa.
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Granger Rev Arthur, Providence, R. I.
Graves Rev Benjamin, Piqua, O.
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Graves Mrs Eli, do.
Graves Elnathan, do.
Graves Mrs Elnathan, do.
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Holmes Rev Mead, Stanwich, Ct.

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Hooper Miss Sarah, Beverly, Ms.
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Hudson Charles, do.
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Hudson Elizabeth McK., do.
Hudson Eliza W., do.
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Kingsbury Rev Cyrus, Pine Ridge, Ark.
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Kittredge Mrs Alvah, do.
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Knevals Sherman W., New Haven, Ct.
Knight Rev Caleb, Montgomery, Ms.
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Knight Rev Isaac, Waterford, Me.
Knight Rev Joseph, Granby, Ms.
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Knox John J., Augusta, N. Y.
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Laird Rev Robert, Barre, N. Y.
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Little Miss Julia, do.
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Lombard Rev Horatio Jones, Hinsdale, Ms.
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Lumpkin Payson, Lexington, Ga.
Lunt Ezra, Newburyport, Ms.
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Lusk Rev William, Cherry Valley, N. Y.
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Lyman Rev Giles, Jaffrey, N. H.
Lyman Jonathan, Granby, Ms.
Lyman Rev Solomon, Easthampton, Ms.
Lyman Micah J., Troy, N. Y.
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Mair Rev Hugh, Johnstown, N. Y.
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Mann Rev Cyrus, Plymouth, Ms.
Mann Rev Joel, Salem, Ms.
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Manning Rev Abel, Pembroke, N. H.
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Manning Jonathan, Wilmington, Ms.
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Mansfield Rev Daniel, Wenham, Ms.
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Marsh Charles, Fort Covington, N. Y.
Marsh Rev Christopher, West Roxbury, Ms.
Marsh David, Haverhill, Ms.
Marsh Rev Frederick, Winchester, Ct.
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Martin Hugh, Dandridge, Ten.
Martin Reuben, Fort Covington, N. Y.
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Marvin Charles, Wilton, Ct.
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Mason Rev Ebenezer, do.
Mason Erskine, D. D., do.
Mason Rev Eaton, Sweden, Me.
Mason Lowell, Boston, Ms.
Mason Orion, Medway, Ms.
Mason Rev Stephen, Eckford, Mich.
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Masters Nicholas M., Schagticoke, N. Y.
Masters Thomas, New York city.
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Mather Mrs Mary, do.
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Mathews Selah, Rochester, N. Y.
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Matson Catharine, do.
Matson Nathaniel, Jr., do.
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Matthews Rev Lyman, Braintree, Ms.
Matthews Rev W. C., South Hanover, Ind.
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Mattock Mrs Mary E., do.
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Maxwell John P., do.
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Mayer Lewis, D. D., York, Pa.
Maynard Rev Joshua L., Washington, Ct.
McAlpin Rev Robert, Olney, Ga.
McAuley Rev James.
McBride [illegible]ugh, New York city.
McCall, Henry Lebanon, Ct.
McCall James, New York city.
McCall Theodore, do.
McCartee Robert, do.
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McCullough Rev J. W.
McDermott Rev Thomas, Unity, O.
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McEwen Rev James F., Rye, N. H.
McEwen Rev Robert B., Enfield, Ms.
McGaw Robert, Merrimack, N. H.
McGill Mrs Penelope.
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McIlvaine Rev Isaac, Kinsman, O.
McIlvaine I. B., Philadelphia, Pa.
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McIver Rev C., Salisbury, N. C.
McJimsey Rev J., Montgomery, N. Y.
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McLaren Rev W., New York city.
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McLean Rev Charles B., do.
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McMaster Rev John.
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McMillan Rev William, New Athens, O.
McMullen Rev R. B., Knoxville, Ten.
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Meacham John, Castleton, Vt.
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Mead Rev E., Le Roy, N. Y.
Mead Rev Enoch, New Haven, Ct.
Mead Marcus, Greenwich, Ct.
Mead Rev Mark, do.
Mead Obadiah, North Greenwich, Ct.
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Means Rev James, Marlborough, Ms.
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Merrick Cyrus, Sturbridge, Ms.
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Merrill Rev James H., Montague, Ms.
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Messler Rev Abraham, Somerville, N. J.
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Miller Rev Alpha, Andover, Ct.
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Mills E. B., Bombay.
Mills Henry, Millbury, Ms.
Mills Henry, D. D., Auburn, N. Y.
Mills Rev Thornton A., Cincinnati, O.
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Mills Rev Samuel T.
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Miner Rev Nathaniel, Millington, Ct.
Mines Rev Flavel S., St. Croix, W. I.
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Montgomery Joseph, Philadelphia, Pa.
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Moody Joseph, Newburyport, Ms.
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Morrison Rev Robert H., Charlotte, N. C.
Morse Rev Abner, South Bend, Ia.
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Morss Joseph, Newburyport, Ms.
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Morton Miss Susan W., do.
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Munroe Rev Nathan, West Bradford, Ms.
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Newman Mrs C. S., do.
Newton Rev Alfred, Norwalk, O.
Newton Rev B. B., Chelsea, Vt.
Newton Edward A., Pittsfield, Ms.
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Nichols Rev W. A., S. Brookfield, Ms.
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Norton Sylvester, Troy, N. Y.
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Nourse Daniel, West Medway, Ms.
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Ogden E. A., Florida.
Ogden Miss Maria C., Sandwich Islands.
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Packard Rev Theophilus, Jr., do.
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Page Miss Sarah H., do.
Page John O., do.
Page Simon, do.
Page William R., do.
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Paine Rev William P., Holden, Ms.
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Parmelee Rev D. L., Litchfield South Farms, Ct.
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Parry Rev Joseph, Sandy Hill, N. Y.
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Parsons Rev Benjamin B., New Preston, Ct.
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Pomeroy Rev Thaddeus, Otisco, N. Y.
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Poor Rev Daniel J., Foxboro', Ms.
Poor Mrs Susan T., do.
Poor Rev Daniel W., Fairhaven, Ms.
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Pugsley Theodore, Amenia, N. Y.
Pumpelly James, Oswego, N. Y.
Pumpelly William, do.
Punchard Rev George, Plymouth, N. H.
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Ramsay Rev William, Philadelphia, Pa.
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Rankin Rev Andrew, Chester, Vt.
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Rawson Rev Alanson, Roxbury, N. H.
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Ray Rev Lurens, do.
Raymond Benjamin, Fort Covington, N. Y.
Raymond Rev Henry A., Nassau, N. Y.
Raymond Henry S., New York city.
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Read Rev Herbert A., Worcester, Ms.
Read Rev Hollis.
Redfield John, New York city.
Redfield Rev Theophilus, Vienna, N. Y.
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Reed Leonard.
Reed Miss Susan, South Hadley, Ms.
Reed Rev Villeroy D., Lansingburgh, N. Y.
Reed Mrs William, Marblehead, Ms.
Reeve Samuel, Richmond, Va.
Reeve Elizabeth, do.
Reeve William B., Canton, O.
Reid Rev Jared.
Reid William S., D. D., Lynchburgh, Va.
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Renville Joseph, Lac qui Parle, Upper Miss.
Reynolds Rev A. M., Mount Pleasant, Pa.
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Rhea D. B., do.
Rhea Mary W., do.
Riach James Pringle, Scotland.
Rice Austin, Conway, Ms.
Rice Benjamin.
Rice B. H., D. D., Princeton, N. J.
Rice Rev Chauncey D., East Douglass, Ms.
Rice Rev D., Troy, O.
Rice Edward, Wayland, Ms.
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Richards Mrs Elizabeth B., do.
Richards Rev John, Hanover, N. H.
Richards Rev J. De Forest, Charlestown, N. H.
Richards Rev William, Sandwich Islands.
Richards Miss Helen C., do.
Richards Miss Julia M., do.
Richardson Amos, Fryeburg, Me.
Richardson Calvin, Woburn, Ms.
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Richardson Rev James P., Otisfield, Me.
Richardson Rev John D., Pittsford, N. Y.
Richardson Rev Merrill, Terryville, Ct.
Richardson Rev Nathaniel, Northfield, Ms.
Richardson Stephen, Woburn, Ms.
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Richardson Rev William, Deering, N. H.
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Riddel Rev William, Bernardston, Ms.
Riggs Rev Elias, Smyrna, Asia.
Riggs Joseph L., New Providence, N. J.
Riggs Rev Thomas.
Riggs Rev Zenas, Newfield, N. Y.
Riley Rev Benjamin G., Livonia, N. Y.
Riley Mrs Ann F., do.
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Ripley Mrs Florilla M., do.
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Ripley George, Somers, Ct.
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Roberts Rev James, Fairhaven, Ms.
Robertson Duncan, Kingsborough, N. Y.
Robertson Rev Samuel, Schoharie, N. Y.
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Robins Mrs Margaret A. P., do.
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Robinson David F., Hartford, Ct.
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Robinson Rev Henry, North Killingly, Ct.
Robinson Henry C., Hartford, Ct.
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Robinson Rev Ralph, Richland, N. Y.
Robinson Vine, Brooklyn, Ct.
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Rockwell Rev Samuel, New Britain, Ct.
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Rockwood Rev Otis, Westborough, Ms.
Rockwood Rev S. L., Hanson, Ms.
Rockwood William, Bridport, Vt.
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Roger Rev D., Kingsport, Ten.
Rogers Rev Charles W., Bryan co., Ga.
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Rood Ebenezer, Torringford, Ct.
Rood Rev Heman, Gilmanton, N. H.
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Roosevelt Isaac, Poughkeepsie, N. Y.
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Root Rev Judson A., New Haven, Ct.
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Ropes Mrs. Ellen H., do.
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Rose Miss Mary R., Chesterfield, Ms.
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Ross Mrs. F. A., do.
Ross Miss Rowena, do.
Ross William H., Albany, N. Y.
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Sabin Rev Lewis, Templeton, Ms.
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Safford Mrs Daniel, do.
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Sage Orrin, Blandford, Ms.
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Price Elihu, Elizabethtown, N. J.
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Prime Rev Nathan S., do.
Prior Rev T., Nottaway, Va.
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Pumpelly James, Oswego, N. Y.
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Ransom Rev Joseph, Johnstown, N. Y.
Rathbone J. H., Utica, N. Y.
Rawson Rev Alanson, Roxbury, N. H.
Rawson Pelatiah, Whitesboro', N. Y.
Ray Rev John W., Glens Falls, N. Y.
Ray Rev Luzerne, do.
Raymond Benjamin, Fort Covington, N. Y.
Raymond Rev Henry A., Niskeuna, N. Y.
Raymond Henry S., New York city.
Raymond Samuel W., N. Y.
Read Clement C., Farmville, Va.
Read Rev Herbert A., Webster, Ms.
Read Rev Hollis.
Redfield John, New York city.
Redfield Rev Theophilus, Vienna, N. Y.
Reed Rev Adam, Salisbury, Ct.
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Reed Leonard.
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Reeve Elizabeth, do.
Reeve William B., Canton, O.
Reid Rev Jared.
Reid William S., D. D., Lynchburgh, Va.
Reid Rev William M.
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Renville Joseph, Lac qui Parle, Upper Miss.
Reynolds Rev A. M., Mount Pleasant, Pa.
Rhea James A., Blountsville, E. Ten.
Rhea D. B., do.
Rhea Mary W., do.
Riach James Pringle, Scotland.
Rice Austin, Conway, Ms.
Rice Benjamin.
Rice B. H., D. D., Princeton, N. J.
Rice Rev Chauncey D., East Douglass, Ms.
Rice Rev D., Troy, O.
Rice Edward, Wayland, Ms.
Rice John, Farmville, Va.
Rice Rev Nathan, Bardstown, Ky.
Rich Rev Charles, Nantucket, Ms.
Rich Ezekiel, Troy, N. H.
Richards Rev Austin, Nashua, N. H.
Richards Rev E. I., Philadelphia, Pa.
Richards Henry S., Poughkeepsie, N. Y.
Richards Rev James, Penn Yan, N. Y.
Richards Mrs Elizabeth B., do.
Richards Rev John, Hanover, N. H.
Richards Rev J. De Forest, Charlestown, N. H.
Richards Rev William, Sandwich Islands.
Richards Miss Helen C., do.
Richards Miss Julia M., do.
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Richardson Calvin, Woburn, Ms.
Richardson Henry L., Bath, Me.
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Richardson Rev John D., Pittsford, N. Y.
Richardson Rev Merrill, Terryville, Ct.
Richardson Rev Nathaniel, Northfield, Ms.
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Richardson Thomas, Jr., do.
Richardson Rev William, Deering, N. H.
Richardson William P., New York city.
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Riddel Rev Samuel H., Boston, Ms.
Riddel Rev William, Bernardston, Ms.
Riggs Rev Elias, Smyrna, Asia.
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Riggs Rev Thomas.
Riggs Rev Zenas, Newfield, N. Y.
Riley Rev Benjamin G., Livonia, N. Y.
Riley Mrs Ann F., do.
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Ripley Mrs Florilla M., do.
Ripley Rev Lincoln, Waterford, Me.
Ridley George, Somers, Ct.
Ritter Nathan, Hartford, Ct.
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Robbins Rev Francis L., Enfield, Ct.
Robbins James W., Lenox, Ms.
Robbins Rev Royal, Berlin, Ct.
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Roberts Rev Jacob, Fairhaven, Ms.
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Robertson Rev Samuel, Schoharie, N. Y.
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Robinson Charles, New Haven, Ct.

Robinson David F., Hartford, Ct.
Robinson Lucius F., do.
Robinson Rev E. W., Freetown, Ms.
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Robinson Rev Henry, North Killingly, Ct.
Robinson Henry C., Hartford, Ct.
Robinson Rev Phineas, Franklinville, N. Y.
Robinson Rev Ralph, Richland, N. Y.
Robinson Vine, Brooklyn, Ct.
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Rockwell John A., Norwich, Ct.
Rockwell John J., do.
Rockwell Rev Samuel, New Britain, Ct.
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Rockwood Rev Otis, Westborough, Ms.
Rockwood Rev S. L., Hanson, Ms.
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Rogers Rev Isaac, Farmington, Me.
Rogers John, Plymouth, N. H.
Rogers Rev Leonard, Union Corner, N. Y.
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Roosevelt Isaac, Poughkeepsie, N. Y.
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Root Rev Judson A., New Haven, Ct.
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Ropes Mrs. Ellen H., do.
Ropes William, Boston, Ms.
Rose Miss Mary R., Chesterfield, Ms.
Rose Mrs Percy B., do.
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Ross Miss Rowena, do.
Ross William H., Albany, N. Y.
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Russell Mrs Elizabeth, Albany, N. Y.
Russell Rev Joshua T., Oakland, Mi.
Russell William W., Plymouth, N. H.
Sabin Rev John, Fitzwilliam, N. H.
Sabin Rev Lewis, Templeton, Ms.
Sabin Mrs Maria P., do.
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Safford Daniel, Boston, Ms.
Safford Mrs Daniel, do.
Safford Daniel P., do.
Safford George B., do.
Safford John, Beverly, Ms.
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Sage Miss Sarah R., do.
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Salisbury Mrs J., do.
Salisbury Mrs Elizabeth, Worcester, Ms.
Salisbury Rev William, Jefferson, N. Y.
Salmon George, Fulton, N. Y.
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Sampson George R., Boston, Ms.
Sanders Rev Ephraim D., Petersburg, Va.
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Sandford Rev David, Medway Village, Ms.
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Sandys Rev Edwin, New Lebanon, N. Y.
Sanford Rev William H, Boylston, Ms.
Sanford Rev John, Amherst, Ms.
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Sargeant Asa, Danville, Vt.
Saunderson Rev Henry H., Hollis, N. H.
Savage Rev Amos.
Savage Rev John A., Ogdensburg, N. Y.
Savage Rev Thomas, Bedford, N. H.
Savage Rev William T., Houlton, Me.
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Sawyer Rev Leicester A., Ohio.
Sawyer Rev Moses.
Sawyer Oliver, Berlin, Ms.
Scales Rev Jacob, Plainfield, N. H.
Scales Mrs Nancy Beeman, do.
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Schaffer Rev Samuel, Virgil, N. Y.
Schauffler Rev William G., Constantinople.
Schenck Rev Martin L., Saugerties, N. Y.
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Schmucker Rev J. G., do.
Schoonmaker, D. D.
Schneider Rev Benjamin, Broosa, Asia.
Scofield Rev Alanson, West Fayette, N. Y.
Scott Rev John, Colchester, Vt.
Scott Rev George, England.
Scott Miss Mary Ann, Boston, Ms.
Scott Mrs Elizabeth, do.
Scott Rev Thomas F., Ten.
Scott Rev W. A., New Orleans, La.
Scott Rev William N., Luney's Creek, Va.
Scovel Asahel, Lockport, N. Y.
Scovel Rev E., Mexico, N. Y.
Scovel Hezekiah, Albany, N. Y.
Scovel Rev I. F., Holland Patent, N. Y.
Scovell Miss Juliett, Lewiston, N. Y.
Scovell Rev M., Hudson, N. Y.
Scovill Mrs Elizabeth H., Glens Falls, N. Y.
Scoville John, Harwington, Ct.
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Scudder Mrs Sarah L., do.
Scudder Rev John, Madras, India.
Scudder Mrs Harriet W., do.
Scudder Rev Henry Martyn, do.
Seabury Rev Edwin, New Castle, Me.
Seabury Pardon G., New Bedford, Ms.
Searle Rev Jeremiah, Coxsackie, N. Y.
Searle Rev Moses C., New Hartford, N. Y.
Searle Rev Richard T., Wilmington, Ms.
Searles Philip, Bridport, Vt.
Sears Rev Jacob C, Six Mile Run, N. J.
Sears Rev Reuben, Chelmsford, Ms.
Sedgwick Rev Avelyn, Ogden, N. Y.
Seelye George C., Geneva, N. Y.
Seelye Mrs Mary E., do.
Seelye Rev Edward E., Lansingburg, N. Y.
Seelye Seth, do.
Seelye Seth, Bethel, Ct.
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Sessions Rev John, Norwich, N. Y.
Sessions Rev Joseph W., W. Suffield, Ct.
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Sewall Mrs Elizabeth L., Augusta, Me.
Sewall Rev Jotham, Chesterville, Me.
Sewall Rev Jotham, Jr., Bluehill, Me.
Sewall William, Panther Creek, Ill.
Sewall Rev William S., Brownville, Me.
Seward Rev Dwight M., Southington, Ct.
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Seymour Mrs Mary, Bloomfield, N. Y.
Seymour H. R., Buffalo, N. Y.
Seymour Prof Nathan P., Hudson, O.
Seymour William J., Burlington, Vt.
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Sharp Rev Elias C., Atwater, O.
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Shaw Rev John B., South Hartford, N. Y.
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Shaw Rev William A., Tennessee.
Shearer Rev John, Montrose, Pa.
Shedd Josiah, Peacham, Vt.
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Sheldon Ira, Plymouth, N. Y.
Sheldon Rev Luther, Easton, Ms.
Sheldon Rev Luther B., North Chelmsford, Ms.
Sheldon Rev Noah, Stockbridge, Ms.
Sheldon Zelotus, West Gains, N. Y.
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Shepard Rev J. W., Merrimack, N. H.
Shepard Samuel, D. D., Lenox, Ms.
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Shepard Miss Sophia, Canandaigua, N. Y.
Shepard Rev Thomas, Bristol, R. I.
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Shepley Rev S. H., New Gloucester, Me.
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Sherman Ira, Bridgeport, Ct.
Sherman Mrs Ira, do.
Sherman Rev Joseph, Columbia, Ten.
Sherwood Mrs Deborah, Catskill, N. Y.
Sherwood Rev Elisha B., Middleport, N. Y.
Sherwood Isaac, Manheim, N. Y.
Sherwood Rev James M., Mendon, N. Y.
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Shipman Rev Thomas L., Jewett's City, Ct.
Shippen William, Philadelphia, Pa.
Short Simeon, Thetford, Vt.
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Shultz Rev Jacob J., Middlebush, N. J.
Shumway Rev Columbus, Worcester, Ms.
Shumway Rev C. K., Palmyra, N. Y.
Shumway Rev J. G., York, Pa.
Silvester Miss Margaret, Kinderhook, N. Y.
Sibley Derrick, Rochester, N. Y.
Sibley Levi W., do.
Sickles J., D. D., Kinderhook, N. Y.
Silliman Benjamin, New Haven, Ct.
Silliman Benjamin, Jr., do.
Silliman Rev Jonathan, Canterbury, N. Y.
Silliman R. D., Troy, N. Y.
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Simonds Alvan, South Boston, Ms.
Simpson Michael H., Boston, Ms.
Simpson Nelson, Cambridge, N. Y.
Simpson Paul, Newburyport, Ms.
Simpson Rev ——, Harper's Ferry, Va.
Skillman A. T., Lexington, N. Y.
Skinner Rev James, Southwold, N. C.
Skinner Jason, Harwinton, Ct.
Skinner Rev Thomas H., Jr., Paterson, N. J.
Slade John, Jr. Brooklyn, N. Y.
Slade William, Cornwall, Vt.
Slater John, Slatersville, R. I.
Slater Mrs Ruth, do.
Slocum Rev John J., Manlius, N. Y.
Smalley Rev Elam, Worcester, Ms.
Smart Rev William, Brockville, U. C.
Smedes Rev Albert.
Smith Rev Adam, Hartford, Pa.
Smith Rev Albert, Middlebury, Vt.
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Smith Amos, Jr., New Haven, Ct.
Smith Mrs Abigail, Manchester, Ms.
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Smith Rev Asa B., Sandwich Islands.
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Smith Azariah, Manlius, N. Y.
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Smith Miss Betsey, Chester, Ms.
Smith Brainerd, Sunderland, Ms.
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Smith Rev Carlos, Painsville, O.
Smith Charles, Manlius, N. Y.
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Smith Lady Culling, Bedwell Park, England.
Smith Rev Courtland, Warrensburgh, N. Y.
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Smith Rev David P., Greenfield, N. H.
Smith Mrs David P., do.
Smith Rev D. T., Bangor, Me.
Smith Edwin, Cleveland, O.
Smith Rev Eli, Hollis, N. H.
Smith Rev Eli, Beyroot, Syria.
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Smith E. T., South Hadley, Ms.
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Smith Israel, Albany, N. Y.
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Smith Mrs Maria, do.
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Smith John Pye, D. D., Homerton, England.
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Smith Rev Levi, East Windsor, Ct.
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Smith Rev Theophilus, New Canaan, Ct.
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Smyth Mrs Thomas, do.
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Snodgrass William D., D. D., New York city.
Snow Rev Aaron, Eastbury, Ct.
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r, Cairo, N. Y.
am, Northern Liberties, Pa.
harles, Norway, Me.
as, Freeport, Me.
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a, Snowhill, Md.
., D. D., Brooklyn, N. Y.
v Theodore, Utica, N. Y.
remiah, Bradford, Ms.
v Luke A., Chilmark, Ms.
v Charles, Wadham's Mills, N. Y.
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v Daniel G., Colchester, Ct.
v Isaac N., Hartford, Ct.
Samuel, East Hartford, Ct.
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Miles P., Geneva, N. Y.
Plainfield, N. J.
uel, New York city.
rs Isabella, do.
iss Isabella, do.
iss Harriet, do.
iss Julia E., do.
orge, Norwalk, Ct.
v Ward, Newark, N. J.
D., New Haven, Ct.
ekiah, Kensington, Ct.
nes, Clinton, Miss.
och C., Hartford, Ct.
Jedediah L., Brattleboro', Vt.
ber Charles, Northampton, Ms.
ber Rev John.
erick, Rochester, N. Y.
Lucy Ann, do.
v Jonathan F., Newburyport, Ms.
s Anna S., do.
v W. A., Cambridgeport, Ms.
rs Rebecca A., do.
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lesse, Sunderland, Ms.
enas, Belchertown, Ms.
rancis D., Boston, Ms.
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John B., Middleboro', Vt.
Robert, Abington, Pa.
William H., Borneo.
athaniel, La Fayette, N. Y.
erwood, Bridgeport, Ct.
lvanus, do.
rs Sylvanus, do.
ev William, Reading, Pa.
tham, Medford, Ms.
hn, do.
v Alfred, Westminster, Vt.
remiah, Portland, Me.
v John H., Stoneham, Ms.
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Rev P. E., Staunton, Va.
ev Charles S., United States Navy.
ev Daniel, Ballston Spa.
Nathaniel, Dracut, Ms.
Paul, Hallowell, Me.
ehas, Jericho, Vt.
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Rev David T., Oroomiah, Persia.
Mrs Harriet B., do.

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Stoddard Albert H., do.
Stoddard Miss Isabelle, do.
Stoddard John J., do.
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Studdard Mrs Frances B., do.
Stoddard William H., do.
Stoddard Solomon, Jr., Middlebury, Vt.
Stoddard Solomon P., do.
Stoddard Mrs Francis E., do.
Stoddart Charles, H. B. M. Army.
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Stokes Mrs Caroline, do.
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Stone Rev Cyrus, Bingham, Me.
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Stone Rev Thomas T., Machias, Me.
Stone Rev Timothy, South Cornwall, Ct.
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Storrs Rev John, Holliston, Ms.
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Stow Rev William B., Jordan, N. Y.
Stowe Calvin E., D. D., Walnut Hills, O.
Stowe Rev Timothy, Montrose, Pa.
Stows C. W., Montpelier, Vt.
Stowell Rev David, Townsend, Ms.
Stowell Mrs Mary, Cooperstown, N. Y.
Stratton Rev James, Portsmouth, Va.
Stratton Rev John, Moscow, N. Y.
Street Rev Robert, Connecticut Farms, N. J.
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Stringham Silas H., United States Navy.
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Strong Rev Edward, New Haven, Ct.
Strong Edward, West Springfield, Ms.
Strong Mrs Jane C., Peacham, Vt.
Strong Miss Jane C. do.
Strong William C., do.
Strong Elnathan, do.
Strong Joshua S., Pittsford, Vt.
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Strong Rev Thomas M., Flatbush, N. Y.
Strong William, Williamsburgh, Ms.
Strong Rev William L., Onondaga, N. Y.
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Stuart Robert, New York city.
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Sutherland Jacob, Geneva, N. Y.
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Suydam Henry, New York city.
Swan Benjamin, Woodstock, Vt.
Sweetser Luke, Amherst, Ms.
Sweetser Rev Seth, Worcester, Ms.
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Swift Rev Zephaniah, Derby, Ct.
Swits Rev Abraham.
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Symm Joseph, London, Eng.
Syms Rev William, Newark, N. J.

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Talbot Rev Samuel, Alna, Me.
Talcott Mrs Harriet N., Vernon, N. Y.
Tallman Mrs Eleanor, Bath, Me.
Tallman Rev Thomas, Scotland, Ct.
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Tappan Rev Benjamin, Jr., Hampden, Me.
Tappan E. S., Augusta, Me.
Tappan Mrs E. B. M., do.
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Tappan Rev Daniel D., N. Marshfield, Ms.
Tappan Francis W., New York city.
Tappan Rev Henry P., do.
Tappan Mrs Hannah, Boston, Ms.
Tappan Rev Samuel S.
Tarbell Rev John G.
Tarlton Theodore, Peoria, Ill.
Tay Nathaniel, Lyndeboro', N. H.
Taylor Rev E., Jamestown, N. Y.
Taylor Elias, Shelburne, Ms.
Taylor Elisha, Cleveland, O.
Taylor Mrs Elizabeth Ely, do.
Taylor Henry W., Marshall, Mich.
Taylor Rev Hutchins, Trumansburg, N. Y.
Taylor Rev John.
Taylor John, Medford, Ms.
Taylor Rev John L., Andover, Ms.
Taylor John, Newark, N. J.
Taylor Knowles, New York city.
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Taylor Nathaniel W., D. D., New Haven, Ct.
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Taylor Rev Preston, East Berkshire, Vt.
Taylor Rev Rufus, Shrewsbury, N. J.
Taylor Rev Samuel H., Andover, Ms.
Taylor Mrs Caroline P., do.
Taylor Rev Samuel A., Constantinople.
Taylor Rev Sereno, Sparta, Ga.
Taylor Rev Stephen, Abingdon, Va.
Taylor Rev Timothy A., Slatersville, R. I.
Taylor Mrs Caroline H., do.
Taylor Rev Vernon D., Buffalo, N. Y.
Taylor Rev William, Montreal, L. C.
Taylor Rev W. W., Canton, O.
Temple Rev Daniel.
Templeton John, Boston, Ms.
Tenney Rev Asa P., Concord, N. H.
Tenney Caleb J., D. D., Northampton, Ms.
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Tenney Rev Francis V., Boston, Ms.
Tenney Levi, Plainfield, N. Y.
Tenney Samuel, Boston, Ms.
Tenney Samuel N., do.
Tenney Rev Samuel G., Hillsboro', N. H.
Tenney Rev Sewall, Ellsworth, Me.
Terry Eli, Terryville, Ct.
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Williston Levi L. R., do.
Williston Harriet K. R., do.
Williston Mrs Samuel, do.
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Williston Seth, D. D., Durham, N. Y.
Williston Mrs Sybil, do.
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OF THE

THIRTY-FIFTH ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Thirty-fifth Annual Meeting in the South Church in Worcester, Massachusetts, commencing on Tuesday, September 10, 1844, at 4 o'clock, P. M.

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WILLIAM PATTON, D. D.
Rev. SWAN L. POMROY.
BENJAMIN C. TAYLOR, D. D.
WILLIAM W. STONE, Esq.
SAMUEL H. PERKINS, Esq.
Rev. SELAH B. TREAT.

HONORARY MEMBERS PRESENT.

Maine.

Rev. Oren Sikes, Mercer.
Rev. William J. Breed, Bucksport.
Rev. John Maltby, Bangor.
Rev. Cyril Pearl, Harrison.
Rev. James P. Richardson, Otisfield.
Rev. J. B. Condit, Portland.
Rev. John W. Chickering, do.
Rev. Asa Cummings, do.
Rev. Allen Greely, Turner.
Rev. David Cushman, Bath.
Rev. I. O. Fiske, do.
Rev. Ray Palmer, do.
Rev. A. J. Copeland, Stillwater.
Rev. Isaac Weston, Standish.
Rev. J. R. Munsell, East Brewer.
Rev. Benjamin Tappan, Jr., Hampden.
Rev. Israel Hills, Lovell.
Rev. Stephen Thurston, Prospect.
Rev. E. Thurston, Hallowell.
Elias Bond, do.
Rev. Horatio Ilsley, Monson.
Rev. Joseph Blake, Cumberland.
Rev. R. Carver, Pittston.
Rev. Charles Frost, Bethel.
Rev. Edwin Seabury, Newcastle.
Rev. George E. Adams, Brunswick.
Leonard Woods, Jr., D. D., do.
Rev. G. W. Cressy, Kennebunk.
Rev. Aaron C. Adams, Gorham.

New Hampshire.

Rev. Daniel O. Morton, Bristol.
Rev. John Thompson, Winchester.
Rev. A. W. Burnham, Rindge.
Rev. Caleb B. Tracy, Boscawen.
Rev. Nathaniel Bouton, Concord.
Rev. Daniel J. Noyes, do.
Rev. William Clark, do.
Rev. Heman Rood, Gilmanton.
Rev. Daniel Lancaster, do.
Rev. Isaac Bird, do.
Rev. Jonathan Clement, Chester.
Rev. John W. Noyes, do.
Rev. Benjamin P. Stone, do.
Rev. G. W. Ash, Westmoreland.
Rev. M. Hale Smith, Nashua.
Rev. A. Richards, do.
Rev. Stephen T. Allen, Merrimack.
Robert McGaw, do.
Rev. Moses Kimball, Hopkinton.
Rev. David P. Smith, Greenfield.
Rev. Bancroft Fowler, do.
Rev. Elisha Rockwood, Swanzey.
Rev. Alvah Spaulding, Cornish.
Rev. Rufus A. Putnam, do.
Rev. Darwin Adams, Alstead.
Rev. A. B. Warner, Milford.
Rev. H. Moore, do.
Richard Boylston, Amherst.
Rev. Cyrus W. Allen, Pelham.
Jeremiah Tyler, do.
David B. Chapin, Newport.
Rev. Isaac Willey, Goffstown.
Rev. Winthrop Fifield, Epsom.
James F. Isham, New Alstead.
Rev. James W. Perkins, Warner.
Rev. Daniel Goodwin, Brooklyn.
Rev. James Boutwell, Brentwood.
Rev. Moses Gerould, Hinsdale.
Rev. Joel Davis, Croydon.
Rev. William A. Whiton, Plainfield.
Rev. Otis C. Whiton, Harrisville.
Rev. Pliny B. Day, Derry.
Rev. Isaac Knight, Franklin.
Rev. Samuel Lee, New Ipswich.
Rev. Erdix Tenney, Lyme.
Rev. John Sabin, Fitzwilliam.
Dexter Whittemore, do.
Rev. Jonathan Magee, Francestown.
Rev. Thomas Savage, Bedford.

Vermont.

Thomas A. Merrill, D. D., Middlebury.
Rev. Horatio N. Graves, Townsend.
Rev. C. Kidder, West Brattleboro'.
Rev. John Gridley, Montpelier.
Rev. Isaac R. Worcester, do.
Rev. Amos Foster, Putney.
Rev. James Hobart, Berlin.

Rev. Andrew Royce, Barre.
E. C. Tracy Windsor.
Rev. Thomas Kidder do.
Rev. George Butterfield, Hartford.
James Adams, Castleton.
Rev. B. B. Newton, Chelsea.
Rev. J. D. Wickham, Manchester.
Rev. Elijah W. Plumb, Pawlet.
Rev. H. F. Leavitt, Vergennes.
Rev. Stephen Morse, Thetford.
Rev. Aldace Walker, West Rutland.

Massachusetts.

Hon. Daniel Waldo, Worcester.
Rev. Rodney A. Miller, do.
Rev. Seth Sweetser, do.
Rev. Elam Smalley, do.
Rev. George Allen, do.
Rev. C. Shumway, do.
Rev. Joseph Emerson, do.
Ichabod Washburn, do.
Parley Goddard, do.
Wyman Fay, do.
Rev. George W. Blagden, Boston.
Rev Edward N. Kirk, do.
Rev. William M. Rogers, do.
Rev. Daniel M. Lord, do.
Rev. Joseph S. Clark, do.
Rev. Dorus Clarke, do.
Rev. Joseph Tracy, do.
Charles Scudder, do.
John C. Proctor, do.
Daniel Safford, do.
Francis D. Stedman, do.
Rev. David Dyer, do.
Thomas Thwing, do.
Rev. George C. Beckwith, do.
Rev. Asa Bullard, do.
Henry H. Anderson, do.
Henry H. Jones, do.
William R. Hooper, do.
Rev. S. H. Riddel, do.
Rev. Austin Phelps, do.
Rev. Seth Bliss, do.
Alvan Simonds, do.
William G. Lambert, do.
George Rogers, do.
Henry Edwards, do.
Edward Beecher, D. D. do.
Nathan Carruth, do.
Rev. E. P. Rogers, Northampton.
C. J. Tenney, D. D. do.
William H. Stoddard, do.
Rev. Nathaniel Beach, Millbury.
Rev. S. G. Buckingham, do.
Rev. Sidney Holman, do.
Cyrus March, do.
Lyman Goodell, do.
John Leland, do.
Henry Pierce, Millbury.
Solomon Woodward, do.
Rev. George Trask, Warren.
Rev. Wm. A. Stearns, Cambridgeport.
Rev. George C. Partridge, Brimfield.
Rev. Abel G. Duncan, Hanover.
John Fiske, D. D., New Braintree.
Joseph Bowman, do.
Richard S. Storrs, Jr. Braintree.
Rev. Robert Crawford, North Adams.
Rev. William Bushnell, Newton.
Rev. Lyman Gilbert, do.
Rev. Sylvester F. Bucklin, Marlboro'.
David Goodale, do.
Rev. James Means, do.
Rev. C. Goodrich, Malden.
Rev. William P. Paine, Holden.
Rev. Elisha Fiske, Wrentham.
Rev. Horace James, do.
Edward Pratt, do.
Rev. Ebenezer Newhall, Lincoln.
Rev. M. G. Pratt, Auburn.
Edwards A. Park, D. D., Andover.
Rev. C. E. Park, do.
Rev. R. T. Searle, do.
Rev. D. M. Mitchell, do.
Rev. Jesse Page, do.
Rev. Leonard S. Parker, W. Brookfield.
Rev. Christopher Marsh, Roxbury.
Rev. Augustus C. Thompson, do.
Alvah Kittredge, do.
Francke Williams, M.D., Newburyport
Rev. William H. Sanford, Boylston.
Rev. Levi Packard, Spencer.
Rev. Lewis Sabin, Templeton.
Rev. John Haven, Stoneham.
Rev. E. W. Bullard, Fitchburg.
Rev. George P. Smith, South Woburn.
Rev. Dennis Powers, South Abington.
Brown Emerson, D. D., Salem.
Rev. S. M. Worcester, do.
Rev. A. J. Sessions, do.
Rev. Joel Mann, do.
Isaac P. Foster, do.
John S. Williams, do.
Rev. Harvey Newcomb, W. Needham.
Rev. Joseph Vaill, Amherst.
Rev. George Cook, do.
Rev. John Sanford, do.
Rev. A. M. Colton, do.
Rev. L. Thompson, South Hadley.
Rev. Edmund Dowse, Sherburne.
Rev. Thomas Adams, N. Brookfield.
Rev. A. A. Phelps, East Boston.
Rev. W. A. Nichols, Brookfield.
Rev. Lewis F. Clark, Whitinsville.
Rev. Samuel W. Cozzens, Milton.
Rev. James D. Farnsworth, Boxboro'.
Rev. Gideon Dana, West Springfield.

Rev. A. A. Wood, West Springfield.
Daniel Merrick, do.
Wells Southworth, do.
Horace Smith, do.
Rev. Benjamin Wood, Upton.
Rev. E. W Harrington, Lunenburg.
Rev. John C. Paine, Rehoboth.
Rev. H. A. Tracy, Sutton.
Rev. Constantine Blodgett, Pawtucket.
Rev. Orrin Fowler, Fall River.
Rev. Roger C. Hatch, Warwick.
Rev. Parsons Cooke, Lynn.
Joseph Avery, Conway.
Rev. Joseph W Cross, West Boylston.
Rev. Francis Horton, W. Cambridge.
Rev. E. Carpenter, Southbridge.
Hon. Linus Child, do.
Rev. D. R. Austin, Sturbridge.
Joseph L. Partridge, Leicester.
Rev. Josiah Clark, Rutland.
Rev. J. C. Webster, Hopkinton.
Rev. Henry Neill, Hatfield.
Rev. J. W. Ward, Abington.
Rev. Wakefield Gale, Rockport.
Rev. E. W Robinson, Freetown.
Rev. W. M. Harding, Princeton.
William S. Bradbury, Westminster.
Rev. John Murdock, do.
Rev. S. S. Smith, do.
Rev. John H. Bisbee, Worthington.
John Adams, do.
Rev. David Brigham, Framingham.
Rev. Amzi Benedict, do.
Rev. Preserved Smith, Carlisle.
Rev. Alvin Smith, Enfield.
Nathaniel Lord, Jr. Ipswich.
Rev. Edwin Jennison, Ashburnham.
Rev. James C. Bryant, Littleton.
Rev. J. Q. A. Edgell, West Newbury.
Rev. Calvin Durfee, Dedham.
Seymour Whitman, Williamstown.
Rev. George T. Dole, Beverly.
Hon. John Safford, do.
Rev. John R. Adams, Brighton.
Rev. Chauncey D. Rice, E. Douglass.
Rev. Reuben Emerson, S. Reading.
Rev. Joseph Haven, Unionville.
Rev. Fred. T. Perkins, E. Cambridge.
Rev. Austin Cary, Sunderland.
Rev. P. Cummings, Buckland.
Rev. Josiah Ballard, Sudbury.
Rev. George Fisher, Harvard.
Rev. John Keep, Dana.
Rev. Joseph Bennet, Woburn.
Rev. John Bowers, Wilbraham.
Rev. H. A. Reed, Webster.
Rev. William Bement, Easthampton.
Rev. T. D. P. Stone, Holliston.
Rev. H. B. Hooker, Falmouth.
Rev. Charles B. Kittredge, Westboro'
George Denny, do.
Rev. M. G. Wheeler, Williamsburgh.
Rev. Joseph D. Condit, South Hadley.
E. T. Smith, do.
Rev. Joseph Peckham, Kingston.
Rev. Sam'l H. Peckham, S. Royalston.
Rev. S. D. Darling, do.
Rev. L. L. Langstroth, Greenfield.
Rev. L. R. Phillips, Sharon.
Samuel Osgood, D. D. Springfield.
Rev. Noah Porter, Jr., do.
Rev. E. Russell, do.
Rev. M. E. White, Southampton.
Rev. Samuel Ware, South Deerfield.
Rev. Alexander Lovell, Phillipston.
Rev. Danie Poor, Foxboro'.
Rev. Isaac P. Langworthy, Chelsea.
Josiah Bacon, do.
Rev. Dudley Phelps, Groton.
E. H. Barstow, do.
Rev. C. M. Nickels, Gloucester.
Rev. H. C. Jewett, do.
Rev. John A. Albro, Cambridge.
Rev. James R. Cushing, Haverhill.
Gilman Parker, do.
Rev. R. M. Chipman, Athol.
Rev. Oliver B. Bidwell, Hubbardston.
Rev. S. G. Clapp, Cabotville.
Rev. S. C. Bartlett, Monson.
Rev. Lyman Coleman, do.
A. W. Porter, do.
Rev. Alfred Greenwood, Natick.
Rev. Samuel Hunt, do.
Rev. David Andrews, Pepperell.
Rev. Horace D. Walker, E. Abington.
Rev. Eli B. Clark, Chicopee.
Rev. Hope Brown, Shirley.
Rev. David Sanford, Medway.
Rev. Sewall Harding, do.
Milton M. Fisher, do.
Rev. George A. Oviatt, Belchertown.
Ephraim Montague, do.
Rev. Charles Walker, Danvers.
Rev. Thomas P. Field, do.
Rev. Thomas C. Biscoe, Grafton.
Rev. Elijah Demond, do.
William Holbrook, do.
Lewis Holbrook, do.
Rev. John W. Allen, Wayland.
Rev. Charles Wiley, Northampton.
Rev. Willard Holbrook, Millville.
Rev. Luther H. Sheldon, Townsend.
Rev. Levi Brigham, Dunstable.
Rev. Tyler Thatcher, N. Wrentham.
Rev. H. B. Holmes, West Brookfield.
Rev. Alanson Rawson, Southborough.
Rev. William A. Hawley, Plainfield.
Rev. John W. Salter, Douglass.

philus Packard, D. D., Shelburne.
Theophilus Packard, Jr., do.
U. C. Burnap, Lowell.
S. W. Hanks, do.
in Allen, M. D., do.
Daniel W. Poor, Fairhaven.
Wm. A. Houghton, Northboro'.
John A. Vinton, Stoneham.
Henry Adams, Berlin.
Charles Packard, Lancaster.
Tertius D. Southworth, Franklin.
Paul Couch, North Bridgewater.
Warren H. Beaman, Hadley.
Joseph W. Curtis, do.
Benjamin N. Martin, do.
A. R. Baker, Medford.
i James, do.
as Eaton, Fitchburg.
T. Farwell, do.
Thomas T. Richmond, Medfield.
Michael Burdett, Blackstone.
James H. Merrill, Montague.
h Cummings, Ware.
N. Gale, do.
W. L. Budington, Charlestown.
Oliver A. Taylor, Manchester.
ller Taft, Uxbridge.
am C. Capron, do.
Lyman Whiting, S. Brookfield.

Rhode Island.

Thomas Shepard, Bristol.
Timothy A. Taylor, Slatersville.
D. Lockwood, do.
Alfred Goldsmith, Little Compton.
Arthur Granger, Providence.
h Wood, Pawtucket.
Edwin Leigh, Woonsocket.

Connecticut.

Andrew Sharpe, Willimantic.
L. Cary, Norwich.
H. P. Arms, do.
am C. Gilman, do.
William Williams, do.
A. L. Whitman, do.
ll Hubbard, do.
Erastus Dickinson, Chaplin.
W. W. Woodworth, Berlin.
Joel L. Dickinson, Northfield.
Charles S. Sherman, New Haven.
Joseph P. Thompson, do.
S. W. S. Dutton, do.
s A. Judson, do.
e Kellogg, Vernon.
B. Gay, Thompson.
Gould, Sharon.
Benjamin Ober, Woodstock.
Alvan Underwood, do.

Rev. Edgar J. Doolittle, Hebron.
Rev. John R. Keep, Warren.
Rev. John E. Tyler, Windham.
Rev. Spencer F. Beard, Montville.
Rev. Zebulon Crocker, U. Middletown.
Rev. J. P. Terry, Somers.
Rev. Philo R. Hurd, Watertown.
Rev. Samuel Rockwell, New Britain.
Rev. David Root, Guilford.
Rev. J. B. Clark, East Granby.
Rev. Spofford D. Jewett, W. Chester.
Rev. Daniel Hunt, Pomfret.
Rev. Lewis Pennell, Norfield.
Rev. J. W. Alvord, Stamford.
A. J. Hinckley, Mansfield.
Rev. John Churchill, Woodbury.
Rev. William R. Jewett, Lisbon.
Rev. Joseph Ayer, do.
Rev. D. Bancroft, Willington.
Rev. William A. Hyde, Westbrook.
Rev. Andrew Dunning, Plainfield.
Rev. Mark Mead, Greenwich.
Rev. Noah Coe, do.
Rev. George J. Tillotson, Brooklyn.
Rev. Samuel I. Curtis, Union.
Rev. J. Burt, Canton.
Rev. Thomas Tallman, Scotland.
Rev. Thomas Boutelle, N. Woodstock.
Rev. Chauncey Wilcox, N. Greenwich.
Rev. Thomas L. Shipman, Jewett City.
Rev. Amos Cheeseborough, Chester.
Rev. A. C. Washburn, Suffield.
Rev. Lyman Strong, Colchester.
Rev. Daniel G. Sprague, do.
Rev. J. W. Sessions, West Suffield.
Rev. William Thompson, E. Windsor.
Rev. O. F. Parker, do.
Rev. R. Landfear, Coventry.
Rev. Orson Cowles, North Haven.
Rev. John Smith, Wilton.
Elisha Faxon, Stonington.
Rev. Jared R. Avery, Groton.
Rev. Asa King, Westminster.
Rev. Walter Clarke, Canterbury.
Rev. Harvey D. Kitchell, Plymouth.
Rev. Anson Gleason, Mohegan.
Rev. George H. Woodward, Stafford.
Rev. Edwin Hall, Norwalk.

New York.

Rev. Maltby Gelston, Rushville.
Rev. Ralph Robinson, Richland.
Rev. William Todd, Busti.
Josiah Leonard, Kingsboro'.
Rev. R. C. Brisbin, Vernon.
Rev. J. Wainright Ray, Glen's Falls.
Rev. F. E. Cannon, Geneva.
Rev. M. S. Goodale, Amsterdam.
Rev. Walter H. Bidwell, Brooklyn.

Rev. W. B. Lewis, Brooklyn.
Isaac Lewis, D. D., New York City.
Almon Merwin, do.
James Stokes, do.
Rev. Charles Hall, do.
Rev. E. N. Sawtell, do.
Rev. Austin Dickinson, do.
Rev. William A. Hallock. do.
Rev. J. W. McLane, do.
Rev. Samuel I. Prime, do.
Rev. William Bradford, do.
Milton Badger, D. D. do.
Rev. Edwin Holt, do.
Rev. Edward Harris, do.
J. C. Brigham, D. D. do.
Rev. David B. Coe, do.
Rev. C. S. Stewart, do.
Rev. R. S. Cook, do.
William Brown, do.
Rev. S. W. Fisher, Albany.
Timothy Fassett, do.
Rev. Walter R. Long, Troy.
Gurdon Grant, do.
Rev. C. W. Treadwell, Moreau.
Rev. M. Harrington, Morrisville.
Rev. C. Gold Lee, Syracuse.
Rev. Francis Janes. Colchester.
Mansfield T. Walworth, Saratoga Sp.
Rev. L. H. Angier, Buffalo.
Rev. Amos D. Hollister, New Lisbon.
Rev. P. H. Fowler, Elmira.
Rev. Amzi Francis, Bridgehampton.
Rev. Charles S. Porter, Utica.
Rev. Albert G. Hall, Rochester.
Levi A. Ward, do.
Baxter Dickinson, D. D. Auburn.
H. Mills, D. D. do.
L. E. Lathrop, D. D. do.
Geo. Salmon, Fulton.
Rev. John F. Ingersoll, Hunter.
Rev. L. Kellogg, Whitehall.
Rev. Thomas Gordon, Hoosick Falls.
Rev. J. H. Noble, Schaghticoke.
Rev. M. C. Searle, New Hartford.
Rev. S. W. Bush, Skeneateles.
John Forsyth, Jr., D. D., Newburgh.
Rev. John N. Lewis, do.
Rev. Wm. C. Wisner, Lockport.
Rev. I. F Scovill, Holland Patent.
Rev. Ebenezer Platt, North Port.
Rev. A. B. Burke, Riverhead.
Rev. Silas C. Brown, Pembroke.
Rev. J J Dana, Canaan Four Corners.
Rev. Selden Haynes, Rome.
Rev. L. Pomeroy, Smyrna.

New Jersey.

Rev. E. Seymour, Bloomfield.
Rev. T. S. Ward, do.
Rev. E. Cheever, Newark.
Rev. Ward Stafford, do.
L. A. Smith, M. D. do.
Rev. Rob't Street, Connecticut Farms.
Rev. Clifford S. Arms, Madison.
Rev. Joseph Cory, New Vernon.
Cornelius Baker, Rahway.
Horace Leet, New Brunswick.
B. O. Canfield, Morristown.
Rev. Joseph S. Gallagher, Orange.

Pennsylvania.

Eliakim Phelps, D. D. Philadelphia.
Rev. Anson Rood, do.
Rev. David Malin, do.
Rev. Marcus E. Cross, Darby.
Henry Darling, Reading.

Maryland.

Rev. James McIntire, Elkton.

Delaware.

Rev. W. Hogarth, Wilmington.

District of Columbia.

Rev. James Knox, Washington City.

Virginia.

James D. Johnson, Norfolk.

Georgia.

John Stoddard, Savannah.
Rev. R. Hooker, Macon.

Ohio.

C. E. Stowe, D. D. Cincinnati.
Rev. Newton Barrett, Brecksville.

Louisiana.

John P. Bullard, Clinton.

Indiana.

Rev. Solomon Kittredge, Bedford.

Illinois.

Rev. Charles E. Blood, Collinsville.
Rev. J. M. Sturtevant, Jacksonville.

Iowa.

Rev. Harvey Adams, Farmington.

Canada.

Rev. Caleb Strong, Montreal.

The following Missionaries of the Board were also present.

Rev. Hiram Bingham, Sandwich Isl.
Rev. Levi Spaulding, Ceylon.
Rev. John Scudder, M. D., Madras.
Rev. Samuel Hutchings, do.
Rev. Daniel Temple, Smyrna.
Rev. Ira Tracy, China.
Rev. Asher Wright, N. Y. Indians.
Rev. Ebenezer Hotchkin, Choctaws.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Dana. Rev. Edwin Holt was appointed Assistant Recording Secretary.

Letters were read from the following corporate members, mentioning their regret for their necessary absence, and expressing their undiminished attachment to the Board and its objects: Dr. Neil, Rev. John W. Ellingwood, Hon. Thomas S. Williams, and Dr. Willers.

Rev. Seth Sweetser, Rev. Elam Smalley, Dr. Armstrong, Rev. A. Bond, Rev. A. Rood, Rev. Silas Aiken, and Rev. H. Bardwell were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to Hon. C. W. Rockwell, C. M. Lee, Esq., John C. Proctor, Esq., William H. Stoddard, Esq., and Doct. L. A. Smith, who subsequently recommended its acceptance by the Board. They also say:—

The committee notice that the Prudential Committee have changed the investment of the general permanent fund from sundry banks to bonds of the State of Massachusetts and of the United States, in accordance with the recommendation of the Committee on the Expenditures and Finances of the Board, made at the last meeting, and would express their approbation of the change, and repeat the opinion that it would be wise to adopt the same course with the permanent fund for officers, although now invested in the stock of banks of the highest character.

The committee notice also that the new arrangement made for the printing and distribution of the Herald and Dayspring, have resulted in a material saving of expense, without diminishing their usefulness.

The committee would not fail to express their pleasure, upon learning that the several missions have co-operated with the Prudential Committee in the adoption of a system of annual appropriations, and rigidly adhering to them. Any other course would be disastrous, while the receipts are so limited in comparison with the just demands of the various stations.

Your committee cannot omit to call the attention of the Board to the debt now reported, not because it is large or oppressive, but because it is the accumulation of two years, under very moderate appropriations to the missionary work. They deprecate the influence of any debt upon this cause, and especially an increasing one. It cannot fail to operate as a discouragement to the missionaries abroad and to those contemplating a missionary life. It imposes a severe and unreasonable duty upon the Prudential Committee and the executive officers, and will affect injuriously our credit with the eminent London bankers through whom the Treasurer makes nearly all his remittances to the missions, and who are at all times under heavy obligations for the Board, relying entirely upon the contributions of the American churches to meet them.

REPORT OF THE PRUDENTIAL COMMITTEE.

The conclusion of the report was read entire; the other portions—brief abstracts of the same having been presented by the Secretaries

for Correspondence—were referred to committees for examination without being read.

The committee on the domestic operations of the Board were Dr. Parker, William Page, Esq., Dr. Wisner, Rev. John Maltby, Rev. S. M. Worcester, Rev. E. Seymour, and Rev. D. J. Noyes.

That part of the report which relates to Africa, Greece, the Jews, and the Armenians, was referred to Dr. Hawes, Dr. Day, Hon. T. W. Williams, Dr. Merrill, Rev. John Woods, Rev. A. A. Phelps, and Rev. Daniel Temple.

That part of the report which relates to Syria and the Nestorians, was referred to Chancellor Walworth, Hon. E. Parker, Dr. Robinson, Dr. Dana, Rev. N. Porter, Jr., Rev. John A. Albro, and Rev. C. Strong.

That part of the report which relates to the Mahrattas and Tamil people, was referred to Rev. H. Bardwell, Dr. Patton, Rev. Levi Spaulding, Dr. Forsyth, Rev. J. Clement, Thomas Fleming, Esq., and Rev. W. M. Rogers.

That part which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Skinner, Dr. Tucker, Rev. A. Burgess, Rev. Asa Cummings, Rev. L. Coleman, Rev. G. W. Blagden, and Rev. Charles Hall.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Allen, Dr. Pond, Rev. T. W. Dwight, Rev. Charles Walker, Rev. Wm. A. Hallock, Dr. Eddy, and Rev. John C. Smith.

That part of the report which relates to the North American Indians, was referred to Dr. Humphrey, Dr. Dickinson, Dr. Badger, Rev. D. Phelps, Rev. S. Harding, Dr. Beecher, and Rev. Charles Packard.

The report of the committee on the domestic operations is as follows:—

The committee have found this portion of the report of the Prudential Committee drawn up with commendable care and skill, and recommend it as well adapted to diffuse needed information, as a part of the history of the doings of this Board and of the principles which ought to govern it.

They find but two items which, in the judgment of the committee, demand the attention and action of this body.

The Rev. Dr. Anderson has, by the direction of the Prudential Committee, spent the greater part of the past year in visiting our missions in the Levant. Your committee recommend that the Board approve of the mission of Dr. Anderson, as a measure well adapted to secure an intelligent and successful prosecution of our work in that quarter of the world, and that the thanks of this Board be tendered to the Rev. Dr. Hawes of Hartford, for his invaluable services in accompanying and aiding our Secretary in his counsels and labors.

The committee also recommend a sufficient employment of agents in visiting the churches and soliciting their aid. While it is desirable that pastors should perform this work, and that the sympathy and co-operation of the churches should be secured, as far as possible, from a spontaneous internal action and an unsolicited organization, yet it is the opinion of your committee that agencies ought to be employed to a sufficient extent to secure the most efficient action at present, and also to aid the pastors, as far as may be, in sustaining permanent and effective organizations.

The report of the committee on the missions to Africa, Greece, the Jews, and the Armenians, is as follows:—

In regard to the mission to Greece, the committee find sufficient reasons stated in the Annual Report to justify and demand its discontinuance, at least for the present, with the exception of Mr. King, who remains at Athens, pursuing his work with encouraging prospects of success. It is painful thus to withdraw from a people for whom, a few years since, so deep and so general an interest was felt. But the course seems plainly indicated by Providence, and we retire from the field with the prayer and with the hope that the much good seed which has been sown, will not be lost, but will ere long spring up and bear fruit unto eternal life.

Respecting the mission to South Africa, the committee, while they gratefully acknowledge the kind Providence which seems to be opening before the mission a brighter prospect of usefulness than it has heretofore enjoyed, observe a connection between the missionaries and the colonial government which they think demands attention. They are of the opinion that, —while the missionaries should avail themselves, with all gratitude, of any protection in their work which any civil power is disposed to extend to them,—they should take the utmost care not to be its agents or preachers, or to be in any way so allied to, or supported by it, as to identify and associate them, in the eyes of the people to whom they minister, as a part of, or as one with it. The Prudential Committee express the opinion that the arrangement referred to is only of a temporary nature. Your committee commend the subject to their particular attention, and recommend that they take early measures to terminate the arrangement in question, and to maintain the mission in entire distinction from, and independence of, the pecuniary support and control of the colonial civil power.

The mission to the Armenians is one of great and growing interest. The providence and the Spirit of God, favoring in so eminent a degree its operations, unite to commend it to the confidence and prayers, and also to the increasing patronage and hopes of the churches in connection with this Board.

Your excellent missionary, Rev. Mr. Schauffler, is at present left to labor alone among the seventy or eighty thousand Jews who reside in Constantinople. It is hoped that the Prudential Committee, will be enabled soon to carry into effect their intention of sending out a well qualified missionary, as soon as one can be found, to co-operate with Mr. Schauffler in the great work which he has to do in behalf of these children of Abraham.

The committee on the missions to Syria and the Nestorians made the following report:

Your Committee have considered the communications of the Prudential Committee to the Board on the subject of these missions respectively. In reference to the Syrian mission, they concur in the conclusion at which the Prudential Committee have arrived, that Mount Lebanon and the adjacent country furnish a field for missionary labor of great and increasing interest, which it would be unwise in the Board to think of abandoning. On the contrary, your committee are decidedly of the opinion that the Board, within the limits of its available means, should endeavor to extend and increase the usefulness of this mission by gradual additions to the missionary laborers employed in cultivating this interesting part of the vineyard of the Lord. The recent visit of one of the Secretaries of the Board to this field of labor, has furnished us the means of forming a more correct opinion as to the usefulness of this mission, than would be likely to be obtained from the opinions of the missionaries themselves. But the committee are pleased to find that upon this subject the personal observation of your Secretary con-

firms the opinions expressed in the reports of your missionaries now in Syria. And it may not be improper to say that one at least of those missionaries is accustomed to see things as well as to look upon them. He is, therefore, as well qualified to form correct conclusions upon such a subject, as any of the missionaries in the employ of the Board.

That part the Nestorian mission which is located on the plains of Oroomiah, called by the Prudential Committee the Persian branch of the mission to the Nestorian Christians, continues to enjoy the smiles of heaven. And although great results have not yet been produced by this mission, your committee have reason to believe the records of eternity will show that the seed already sown upon this fertile plain has already produced a blessed harvest of good among the descendants of the converts of the missionary labors of the Apostles Thomas and Thaddeus. And in cherishing this mission, it is delightful to reflect that we are only repaying, in part, the debt of gratitude the Christian world owes to the ancestors of these nominal Christians, who, in the early ages of the church, sent their own devoted missionaries to the remotest corners of the then known world. Your committee, therefore, recommend an approval of all the measures which have been adopted by the Prudential Committee in relation to this part of the Nestorian mission.

The Turkish branch of the mission, located in the mountain districts, from which so much has been expected, since the hearts of Christians in this country were delighted with the interesting account of the first visit of the lamented Doctor Grant to the Nestorian mountains, is at present under a cloud. The scimetar of the followers of the false prophet, which many centuries since destroyed the great mass of the Nestorian Christians, then scattered over the plains of Persia, and drove the remnant into these mountain fastnesses, has at length reached them there. And our faithful missionaries are for a time, at least, compelled to abandon their stations in the mountains. And the recent death of the intrepid and lamented Doct. Grant has tended still farther to depress our hopes of the speedy spiritual renovation of this interesting people, through the instrumentality of this Board. Your committee cannot as yet, however, consent to recommend anything which shall even bear the appearance of an abandonment of the spiritual welfare of this portion of the Nestorian people. They, therefore, recommend a suspension of the decision whether this separate branch of the Nestorian mission shall be continued until further information can be obtained as to the probable political destiny of this now afflicted people. If it should ultimately be deemed expedient to discontinue this separate branch of the mission, your committee still trust it will be found practicable to communicate with these mountain districts of the Nestorians, by missionaries in immediate connection with the station at Oroomiah; so that the faithful herald of the cross may again appear in the tops of these mountains, bearing the joyful news of salvation by a crucified Savior to this people, who have for eighteen centuries continued to bear the Christian name.

The committee on the missions to the Mahrattas and the Tamil people, made the following report:

Your committee beg leave to say that, in attending to the duty assigned them, they cannot but express a strong desire that the enfeebled condition of these missions, especially those among the Tamil people, may be speedily strengthened so as to meet the pressing claims of that opening field.

Among the many tokens the divine goodness has shown to the Ceylon mission, your committee cannot but notice the unsolicited testimonials of respect and favor, recently given by Chief Justice Oliphant and other English gentlemen of high intelligence and respectability on that island, as

pleasing evidence that the character of this mission stands high in the estimation of those who are competent to judge.

The committee on the missions to Eastern Asia and the Indian Archipelago reported as follows:

There is perhaps no portion of the great missionary field more deserving of the regards of the church, at the present moment, than China; and no calls for help are louder than those which come from the missionaries who are there.

The missionaries to the Dyaks of Borneo have been called to pass through great trials. These trials, it seems, have proved an occasion for the exhibition of faith and patience which cannot fail to benefit the churches, while it will bless the souls of these good men, and glorify God. The mission has been weakened by the removal of part of the brethren and sisters to China. Those who remain are firm in their opinion that divine Providence has placed them there; and they have sent home to the Reformed Dutch Churches by which they are supported, a powerful appeal for a reinforcement. Your committee cannot but hope that this appeal will be fully met. At any rate, so much suffering and labor on the part of these excellent missionaries cannot be lost. It will enlist more sympathy and prayer for devoted servants of the cross in heathen lands.

The report of the committee on the Sandwich Islands is as follows:

From the statement of the Prudential Committee in this part of their report, it appears that during the past year the gospel has continued to exert among the people of the Sandwich Islands the same divine and transforming power, which, in former years, awakened the astonishment of all our churches.

That a most degraded and polluted heathen people, without books and without a written language, should, in less than a quarter of a century, become a partially civilized and Christian nation, with the Bible and many other books in their own language, with a general establishment of free schools which has already made most of the inhabitants readers, with an excellent code of laws and a regular government, acknowledged as an independent government by several of the great powers of the earth, blessed with a multitude of organized churches,—one of which, containing more than six thousand members, is perhaps the largest in the world,—and that this wonderful transformation should stand before us as the direct and undeniable consequence of the introduction of a pure Christianity by the American missionaries;—these are events which ought not to be forgotten, but which should be dwelt upon by every pious mind to the honor of the glorious gospel.

Such a transforming power, exerted by the religion of Romanism, has never been manifested in the history of the world, because that religion is not the religion of the gospel, but a fatal error and a flagrant corruption of the truth. And yet it appears, that to these distant islands of the sea Jesuit priests have gone—the chosen agents of Rome—not to introduce the Bible, nor to teach the truths of heaven. The tempter is there with his wiles, with his idolatry, with his corruption; and there is need that we support and encourage our band of faithful missionaries, and that we lift up our prayer continually to God, that he would defeat this wicked attempt of Antichrist to corrupt and draw away these converts from heathenism.

As an incitement to the prayer of faith, not only for this mission but also for the conversion of the world, and as an incitement also to the contributions and efforts which should attend the prayer, the committee, in conclusion, would allude to one fact in the history of Romanism. At the council

of Clermont the princes and bishops of Europe deliberated upon the project of the first crusade. When the design was unfolded by Urban to recover the holy sepulchre by force of arms, the assembled multitude of many nations cried out, in their different languages, "God wills it! God wills it!" The pope seized upon the words and said, "Let that be the battle-cry; let the army of the Lord, as it rushes upon his enemies, shout but that one sound, "God wills it! God wills it!" Surely it becomes American Christians, who wish to recover not only the holy city, now trodden down of the gentiles, but all the heathen nations to God;—it becomes them all,—the wise men who deliberate, the liberal who give, the devout who pray,—and especially the missionaries and ministers of the gospel, the leaders in this great struggle, who are emphatically the soldiers of the cross;—it becomes them, with the project before them of the *conquest of the whole world to Christ*, to cry out, in the assurance of faith, in the confidence of victory, "*God wills it! God wills it!*"

The committee on the missions to the North American Indians remark:

While it is distressing to see how the remnants of these aboriginal tribes which were once spread over this great continent, are retiring and wasting away before the advance and cupidity of the white man, it affords some alleviation to know, that the yearnings of Christian benevolence follow them in all their wanderings, and that the self-denying labors of our missionaries have, by the blessing of God, been crowned with so much success.

THE PRESENT DUTY OF THE CHURCH TO THE HEATHEN WORLD.

On this subject Mr. Treat read the following special report:

The object which our Savior had in view, when he said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was to secure the spread of his gospel throughout the earth; and not till it shall have been carried to every nation and tribe and family, will the command cease to be obligatory. At the present moment, however, more than six hundred millions of our fellow men are living in ignorance of the only way of salvation; hence it is the obvious and imperative duty of the church to send the gospel to these perishing multitudes, with the least possible delay.

This short and familiar argument for missions has been restated, to prepare the way for an examination of the question, "What is the present duty of Christians to the heathen world?" The answer must necessarily be, "*They ought to go to the full extent of their ability in sending forth and sustaining missionaries; and, having done this, they ought to inquire of the Lord unceasingly for his blessing.*" What then is their ability? To this inquiry the following answer, it is believed, should be given: "THEY CAN EVANGELIZE THE WHOLE WORLD IN LESS THAN HALF A CENTURY." In other words, the laborers who may go forth from Christian lands, can, with the aid which they may hope to receive from native helpers, carry the gospel to every part of the earth, in less than fifty years.

As it should be our first and chief solicitude to ascertain our own duty, it will be the aim of this report to show that the churches which co-operate with the Board, can send the gospel, within the period above named, to sixty millions of the unevangelized inhabitants of the earth; which is allowed to be our full proportion of the entire work. For the purpose of bringing this question to a practical test, a plan of enlargement will be submitted to the Board. It is not proposed, however, as the only, or indeed

the best, scheme for the accomplishment of this work; but it will show us, while conceding the undoubted magnitude of the enterprise, how easily the desired result may be secured.

The number of ordained missionaries now sustained by the Board is one hundred and thirty-five. Let us increase this number during the next ten years at the average rate of forty-six and one half a year; in other words, let us fill the places of those who shall be removed by death or otherwise, and send out forty-six and one half additional missionaries every year. At the end of ten years we shall have six hundred ordained missionaries in the field. During the succeeding ten years, let us increase the number at the average rate of sixty a year. At the end of that period, we shall have twelve hundred ordained missionaries who will have gone forth from our own borders.

We will also assume that our schools and seminaries keep pace, both in number and efficiency, with this enlarged system of operations. In that event we may reasonably expect that, with the divine blessing, at the end of twenty years, twelve hundred native helpers will have been brought into the field. Thus we shall have, at the end of only twenty years, twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize.

For the succeeding twelve years, let us increase the number of missionaries sent out from this country at the average rate of one hundred a year; and let us suppose our native preachers to increase at the average rate of two hundred a year. We shall then have, at the expiration of thirty-two years, one preacher of the gospel for every ten thousand. This will give us ten ministers for a population equal to that of Boston and about thirty-five for a city of the size of New York.

By carrying out this plan for another fifteen years, we might have one preacher for every five thousand. And we are to bear in mind that our brethren, during all this multiplication of preachers, will be aided in their work by numerous assistants,—catechists, teachers, and others,—and they will speak to the perishing around them, not only by the living voice, but through the medium of Bibles and tracts, and all the facilities of a rapidly advancing civilization.

1. It may be said, however, that the men cannot be obtained for such frequent and large reinforcements. But we have only to refer to the statistics of our churches, to see that this system of operations will require them to furnish at present, after filling the accruing vacancies, only one missionary a year for every seven thousand five hundred communicants; or one missionary a year for every fifty churches having an average of one hundred and fifty communicants each. It is presumed that the future admissions to our different communions will nearly, if not quite, keep pace with the proposed increase of laborers. For many years, therefore, the same ratio of supply may suffice. And is it too much to ask, that one missionary may be annually raised up from the midst of every seven thousand five hundred, or even five thousand, church members?

Again, if the theological seminaries supported by the churches which employ the agency of the Board will each furnish, after filling the accruing vacancies, four missionaries annually for the first ten years; five for the next ten years, and eight and one third for the succeeding twelve years, there will be no lack of men. But in these very institutions there were, in 1842–3, six hundred and forty-four students; and it is believed that three, if not four, times as many young men are licensed from year to year, as will be needed for each of the ten years to come, according to the above mentioned plan. And who does not know that here, as in commerce, the supply corresponds, in a great measure, to the demand? Let it be understood throughout our churches, that twenty-five, or even fifty, additional ministers are annually needed, and how easily they may be obtained. And

it is worthy of mention in this place, that four graduates of Lane Seminary, —its annual quota, according to the above estimate,—have actually been accepted and sent to the heathen, since the last meeting of the Board.

2. It may be urged that native preachers cannot be raised up as rapidly as the foregoing estimate assumes. This calculation has not been made, however, without consulting those who are best qualified to form an opinion on the subject. It is doubtless true that comparatively few such preachers, with suitable endowments, will at first come forward to this work. But when our schools and seminaries shall have been in operation a few years longer, especially upon the scale now proposed, and when the number of converts shall have multiplied in the ratio of the last seven years, a very different state of things may be safely anticipated. In some missionary fields, moreover, multitudes may be found who might become useful laborers in a very short time. Look, for instance, at the Armenians of Turkey. Let this whole people be brought under the power of the truth, and they will furnish almost any number of preachers that may be needed. Let the Arab race receive the gospel of Christ, and how many years will elapse before they will raise up an army of missionaries? Let the educated classes of China become obedient to the truth, and thousands might share, at no distant day, in the labors and responsibilities of the ministry. And in India, how long will it be before the haughty brahmin and the boastful gooroo will rejoice to become the heralds of salvation?

3. It may be said that our churches have not the pecuniary ability to support the number of missionaries contemplated by this plan. But how much money will be necessary to carry this scheme into full and successful operation? For twenty years to come,—supposing the growth of the churches to equal our reasonable anticipations,—one cent a day from every communicant, increased by what may be expected from others, will amply sustain this whole system. And will any one say that this is too much for American Christians to give, on an average, for the conversion of the world?

With much greater propriety may it be urged that this scale of benevolence leaves too little room for self-denial. "One cent a day!" it may be said. "How few can be found in our churches who are unable to lay aside this small pittance! Upon this plan what opportunity is there for making sacrifices for the love of souls? What occasion for suffering with Christ that we may also reign with him?" Only one answer can be given to this inquiry. There is too much reason to fear that, during the present generation at least, the entire body of professing Christians will not cordially engage in the work unto which God is calling them. In supplying their lack of service, therefore, full scope will be given to the most comprehensive charity. The rich may draw upon their ample resources with the assurance that the largest contributions can be wisely expended. The self-denying may also feel that no sacrifice will be in vain in the Lord.

Perhaps it may be said that this plan of operations will impose upon Christians, at the end of twenty years, a much heavier burden. To this suggestion it would seem to be a sufficient reply, that when we shall have reached that point, we will erect a pillar of witness, and inscribe thereon, "Hitherto hath the Lord helped us;" and then go forward, thanking God and taking courage. Before that day shall have come, moreover, we shall begin to see the successful operation of that beautiful law, in accordance with which the convert is to join hands with him that begat him through the gospel; when not only the Spirit and the Bride shall say, "Come," but he that heareth shall also say, "Come." Already, indeed, in some portions of the world, the vanquished are swelling the ranks of the victors; and both together are pressing forward, shoulder to shoulder, unto new conquests.

It will be noticed that the foregoing objections have thus far been met upon the hypothesis that the prosperity of our churches and our missions

is to receive no additional impulse. But let us ascend to a higher elevation, and take a broader view of our enterprise, and breath, for a few moments, a more invigorating atmosphere. Let us suppose, as we look around upon our goodly heritage, that every where the churches are rousing themselves to a thoughtful and earnest study of their obligations to a world lying in wickedness. Deeper and deeper is the impression becoming, that we have all been slumbering, in strange apathy, over the requirements of God and the claims of our fellow men. Soon we find that one and another and another are coming up to the altar of the Lord, and consecrating their property, their children, and their own selves to the salvation of the world. From them an influence goes out, spreading farther and farther, like expanding circles upon a quiet lake, till others, likeminded with themselves, come, as doves to their windows, and surrender their possessions and, what is far better, their hearts to the God of missions. And now the prayers of the saints ascend as sweet incense; and with a fervency and earnestness and importunity that cannot be denied, they plead for the descent of the all-quickening Spirit upon the dying nations. The faith of Christians, moreover, puts on the freshness and vigor of ancient days; and going forth in the name of the Lord, it stops the mouths of lions, quenches the violence of fire, and turns to flight the armies of the aliens.

Now the appeal is made, "Whom shall we send, and who will go for us?" From every quarter the answer comes back, "Here am I; send me." Again the inquiry is heard, "Where are the means?" As did the Israelites at the building of the tabernacle, the old and the young, the rich and the poor bring their free will offerings; and at length it is said, "The people bring much more than enough for the service of the work which the Lord commanded."

Next let us visit our missionary brethren in their distant fields of labor. Being themselves full of the Holy Ghost and of faith, sustained, moreover, by a church such as we have now surveyed, God's converting grace attends them wherever they go. The highborn and the learned, brahmin and moollah, priest and devotee, all bow to the sceptre of Immanuel; and having felt the terrors of the Lord in their own souls, they hasten to declare them to those who are destitute of the like precious faith.

It is only by the aid of that higher arithmetic which we learn to use upon this elevated platform, that we ought to meet the objections to which allusion has been made. But when we have gained even a very little skill in its combinations, every barrier, however high it may have seemed, will immediately disappear.

4. It may be thought perhaps that the foregoing plan overlooks the claims of our own country. To this objection it would seem a sufficient reply, to refer to the promise made of old to the Israelites, that when they went up to appear before the Lord, three times a year, he would watch over their fields and their homes. Should our churches resolve, with a genuine faith and in the strength of the Lord, to send the gospel to sixty millions of heathen in one generation, does any one believe that he would give up this vine, planted by himself, to the boar out of the wood, and the wild beast of the field? How much rather would he say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world to try them that dwell upon the earth."

Besides, for many years to come, there is reason to believe that less than one third of those who will enter the ministry, will be called away to foreign lands, leaving more than twice their number behind; while the gold and the silver which God has given to his people will be almost untouched. And nothing will do so much to multiply ministers and open the hearts of givers, as the very policy here recommended. Let the claims of the heathen infuse a warm and generous philanthropy into our churches, and it will become available for every benevolent appeal. Let the Spirit of

God open our eyes to a vivid apprehension of our duty to the world, and we shall be in no danger of neglecting our birth-place and our home. Let our hearts be filled with love to the heathen, and we shall never forget our countrymen, our brethren, and our own children. And what an impulse would the adoption of some such plan as the foregoing impart to the revivals of our country? Then, indeed, should we behold the American church coming up from the wilderness, leaning upon the arm of her Beloved.

But we cannot fully appreciate our obligations to the heathen, at the present time, without adverting to the wonderful changes which are taking place in the missionary field. It is now thirty-two years since the first missionaries of the Board landed at Calcutta. Almost the first salutation which greeted them on their arrival, was an order from the Governor General of India, directing them to return to the United States in the same vessel which had carried them to that distant and benighted land. At length they obtained permission to embark for any other country in which they might wish to preach the gospel. But whither shall they go? They look abroad upon Eastern Asia, with a population of more than four hundred millions, but there is no place for them there. They turn to Central and Western Asia, and every where "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." The conclusion of this first chapter in the history of American missions is well known. Mr. Newell was obliged to retrace his way, nearly two thousand miles; and the grave of his wife, on the Isle of France, is a perpetual witness that our representatives who first went forth to the heathen, found the door shut against them.

But what do we now see? British India is as open to the preacher of the gospel as our own country. In Burmah, prosperous missions have reaped an abundant harvest. In Siam several denominations of Christians are represented by their unmolested laborers. In China millions are already accessible to the preacher of righteousness; and in respect to the rest of the population of that vast empire, our only fear should be that the last barrier will be thrown down, before we and our fellow servants in the Lord shall be ready to enter and possess the land. In Western Asia our brethren have been freely and successfully preaching the gospel, for many years, to the different sects of nominal Christians; and now we are told,—what our sluggish faith is hardly willing to receive,—that the era of Moslem persecution has virtually closed.

And look at the success which God is granting to the efforts of his people. In 1837, twenty-five years from the commencement of our missions, we could only count up, as the fruit of all that we had done, 2,147 native church members; now we are able to swell the amount to more than 25,000. And yet how little have we given or prayed or felt for the heathen, during these seven years? Were there time it might be shown that other missionary institutions have been reaping a plentiful harvest. From the West Indies, from Southern India and Southern Africa, from New Zealand and the Georgian Isles, multitudes have been gathered into the fold of Christ.

Nor is this all. Never were the signs of the times more cheering than at this very moment. Look at the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Mahrattas of Western India, the Zulus of Southern Africa. What more inviting fields can we desire? And what shall we say of China,—that land for which so many prayers have been offered, so much faith exercised, so many hopes cherished. Shall we turn away, just as the Captain of our salvation has scaled its ramparts, and consign it to other and unknown ages of spiritual death?

Of one thing, however, we may be sure. Though we refuse to care for the heathen, the gospel will be preached throughout the earth. But it

will be "another gospel." The blind will become the leaders of the blind; and the dawning hopes of nations will sink back again into a night, the end of which none can foretell. The Man of Sin is already in the field. While the believers in a pure gospel are counting up their missionaries by hundreds, he reckons his by thousands. In Asia alone, where the whole number of Protestant missionaries is only about three hundred and fifty, he has more than seventy bishops and more than twenty-seven hundred priests. If, therefore, we wait a few years longer, our work will be doubled upon our hands; for, in that event, we shall be obliged not only to contend with heathenism, but Romanism, that most subtle and formidable of all errors, will bid us defiance from its thick and strong entrenchments. And if popery be so dangerous a foe—and who doubts it—in this country,—a land of Bibles and schools and sanctuaries and a well appointed ministry,—what must it be where there is no truth to wrestle with it, no light to glare upon it?

This then is the conclusion to which we are brought. The command of Christ, unrepealed and yet not obeyed, has come down to us, "Go ye into all the earth, and preach the gospel to every creature." We have the ability to carry this gospel, in less than half a century, to sixty millions of our benighted fellow men. God is saying to us, from each opening page of his providence, by every fresh display of his grace, "To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived."

And now what wait we for? With one heart, let us consecrate our all to this enterprise. Let our ecclesiastical bodies charge themselves with this matter. Let pastors and churches resolve that if the redemption of the world continues to tarry, the fault shall not be theirs. Let them adopt a scale of contribution which shall yield a sum at least equal to the one mentioned in the foregoing plan;—the rich making up the deficiencies of the poor, and all accounting it their honor and their joy that they may serve the Lord, even with that which perisheth with the using.

The foregoing special report, together with the conclusion of the Annual Report, were referred to a committee of ways and means, composed of Dr. Goodrich, Dr. Yale, Dr. Taylor, Dr. Stowe, Dr. Hawes, Hon. William Darling, Rev. J. B. Condit, Rev. Albert Barnes, and Dr. Anderson. This committee made the following report:

The papers placed in our hands afford, at once, matter of devout thankfulness and of the deepest solicitude. The concluding part of the Annual Report exhibits the striking fact, that the progress of hopeful conversions in our missionary stations has been nearly twelve times greater in the last eight years, than during all the preceding operations of the Board. Our church members have risen, within that period, from about two thousand to nearly twenty-six thousand souls. This fact alone proves that an increase of labor, to a vast amount, must be expended on those stations, to sustain them on their present footing. To train up these babes in Christ to the stature of perfect men, to prepare this generation of recent converts from paganism to become intelligent instructors and safe examples of those who are to come after them, and thus to perpetuate Christian institutions where they are so happily begun, must, to say nothing of any further extension, involve an expenditure of time and money which far transcends anything hitherto attempted by our missionaries. The harvest we have gathered in must perish on our hands, unless it be secured and rendered safe by greatly enlarged efforts.

It also appears from the same document that the field is widening around our missionary stations on every side. The process, at many of them, is beginning to be reversed; instead of the missionaries seeking the heathen, the heathen are seeking the missionaries. The recent events on Mount

Lebanon, at Port Natal, and in Southern India, present a new feature in the history of our missions. It is no longer the language of metaphor, to say that nations, perishing in their sins, are stretching forth their hands to this Board for the bread of life.

The special report of the Prudential Committee on "the present duty of the church to the heathen world," presents a different view, but one of the most interesting character. It undertakes to prove that if the church members, connected with the Board, will steadily contribute, on an average, *one cent a day* for the coming twenty years, they will be placed on an elevation from which they may look forward, according to the analogy of God's providence and under his smile to the carrying of the gospel to sixty millions of souls perishing in their sins, within fifty years from this time. Your committee do not understand that the Prudential Committee wish to *limit* the contributions to a cent a day, or to present any specific plan for the adoption of the churches. They merely submitted their views, as showing the results that might be expected from the rate of contribution mentioned above. They selected a sum which every one must feel to be within the ability of the churches; and they point to the glorious results which might be expected as a reason for an instantaneous decision, on the part of our churches, to aim to accomplish, *at least*, the specified amount of labor, during the next twenty years, for the world's conversion. If we aim at this, how much more we shall accomplish, can be known only to Him, who directs all events for his own glory.

The result of the whole is, that there is now a call of God to this Board which cannot be misunderstood, and which cannot be resisted. "Speak unto the children of Israel that they *go forward*." The land is ready to be possessed; and if, having gone thus far, they shrink back, how many years they may be left to wander in the wilderness, an offended God must decide.

As a committee of ways and means, it may seem incumbent on us to present some specific view, as to the measures to be adopted for meeting the pecuniary demands of the crisis before us. All such measures resolve themselves, at last, into the extension of *light and love* among the followers of Christ. We cannot, like a committee of ways and means in legislative bodies, lay our hands on any specific source of revenue which has hitherto remained untouched. We can only attempt, again, to lay the truth to the heart of these churches, to open those fountains of Christian charity, of trust in God, and of love to their Redeemer, which are, at some period of this world's history, to flow forth on the arid desert of paganism and change it into a garden of the living God.

With a view to this, we would again suggest what has been often brought forward on these occasions.

1. The work must begin in the family and in the Sabbath school. The children of our love, whom we are training up for Christ, must be taught, more steadily and systematically, that they are, like Samuel of old, *children of the altar*, consecrated, in their property, in their influence, in their lives and persons, if need be, to the service of Christ, in spreading the gospel of his grace.

2. Your committee believe that a much wider extent must be given to the circulation of the Missionary Herald and Dayspring. The power of the missionary cause lies in the facts which it brings to the churches, the exhibition it makes of *nations lost in sin, of nations coming back to God.* The Herald and the Dayspring are our instruments for doing this; and if we ever approach the period when we may hope to be the instrument of giving the gospel to millions by our labors, these publications must be scattered tenfold more widely throughout our churches.

3. The Monthly Concert needs to be made a meeting of deeper and deeper interest. Pastors will feel it desirable to bestow more time on their preparation for this than for any other meeting of the month. They will

make themselves still more familiar with the scenes of our missionary labors, till the picture shall be ever before their minds, and they will speak of the stations, in communicating intelligence, like men who have been on the spot; thus giving to every view they present, that freshness, vividness, and power which never fail to command attention. With this view, your committee would venture to suggest, not only that maps should be extensively used, but that if pastors, like Carey, the venerable father of the Baptist missions in England, were to construct maps for themselves, they would feel like him a continually deepening interest in the cause of missions. Your committee have received communications on this subject which leave no doubt, that this can be done with much greater ease, and at less expense, than is generally supposed; and they think the subject deserves the attention of their brethren in the ministry. In general, we believe, that the clergy, if they would operate most effectually on the churches, will consider the constant acquisition of missionary knowledge to be as truly a part of their mental and moral advancement, as that of theological science; that the formation of a missionary library should be a part of their regular system in the purchase of books; while the cause of missions should constitute a topic of increased frequency and interest, as connected with the duty of their people on this subject.

4. Your committee believe that our treasury will always be embarrassed, until the churches are provided with an organized system of congregational collections, far more complete and efficient than has hitherto been attained. The English plan of bringing the call to each door and to every heart—to the rich according to their abundance, and the poor according to their poverty; of making the call frequent, regular, and never to be omitted; of not trusting to a mere collection through a contribution-box, but to a pledged and systematic devotion of a part of our income to the cause of missions, as God has prospered us; this plan has been found far more efficient than any other in swelling the amount of contributions to this cause. Little children in England have contributed in one year to the London Missionary Society, in this way, a sum equal to one-eighth of the entire amount obtained by the labors of all our pastors and agents, from all the churches connected with this Board during the last year. It is undoubtedly more difficult to give full effect to this system here, than in the denser population of England. It cannot be immediately introduced into all our churches. But it ought to be steadily aimed at, as the point to which all must at length come. The services of agents, in the view of your committee, can never be dispensed with until this system is in full operation among us, and perhaps not then; for a constant communication with the great centres of missionary intelligence may always be found necessary, to infuse proper energy into the system of congregational collections, to correct misapprehensions, to soften asperities, and to harmonize that vast variety of operations for this purpose, which must all be directed to one end. The subject of county and other meetings, at anniversaries, is one that demands great attention; and, in general, much effort will be necessary to sustain in constant action a higher system of influence, which may bear continually on the congregational associations, exerting a sense of responsibility, and animating the churches to increased effort. The Board will look to another committee for suggestion as to the best mode of giving effect to these associations, while they will not consider this committee as departing from the topics referred to them, in giving so much prominence to the subject now mentioned. When the question referred to that other committee shall be fully answered, the work of procuring funds will be effectually accomplished.

In conclusion your committee would remark that while there is much to create solicitude, there is much also to inspire hope. God has carried these churches through a scene of pecuniary embarrassment, unexampled

in the history of our country since the commencement of missions. He has poured out blessings upon us, he has multiplied converts under our labors, in the midst of the most trying circumstances, until this Board, like Zion of old, may exclaim, "Who hath begotten me these? Who hath brought up these? Behold I was left alone; these, where had they been?"

We trust that the churches, in their state of restored prosperity, will be faithful to themselves and to the God of their mercies; that they will say, with one voice, "We know that great efforts and sacrifices are necessary in this holy cause; we are willing to make them, and are resolved, at all events, to stand or fall with the cause of foreign missions in our country."

The same committee reported the following resolutions, for the adoption of the Board:

Resolved, That if we adopt the apostolic rule, (1 Cor. xvi. 2.) and lay by in store on the first day of the week as the Lord has prospered us, and universally contribute thus frequently and statedly, in due proportion, and with order and care, we have reason to hope that there will be abundant supplies of pecuniary means to carry on the missionary enterprise to every desirable result.

Resolved, That if we, by the grace of God, such as was bestowed upon the churches of Macedonia, are endued with the missionary spirit, we shall feel ourselves devoted to the Lord; be ready to do his will; be willing of ourselves to contribute beyond our power; have our gifts ready when wanted; and, with rich liberality, be joyful in doing every part of our duty in evangelizing the world.

Resolved, That in order to exercise the missionary spirit at home and daily, while we hold ourselves ready for any part of the work to which we are called, we will inquire whether the amount of our individual contributions, made in time past, may not be increased, and if so, that we will increase them; that we will also inquire, whether we may not encourage our Christian brethren to do the same, if they have been accustomed to contribute liberally, or incite them to be liberal, if they have been delinquent; and, finally, that while we seek the conversion of sinners for other and very important reasons, we will also seek their conversion with the special view of their being devoted to the Lord, and ready to do his will as he requires in the work of making known the gospel to every creature.

Resolved, That, as the grace of God proceeding from the fountain of his eternal love, is the source of all we need or can desire; and as he has promised, with a kindness superior to the kindness of a father, to give the Holy Spirit to them that ask him; we do most earnestly encourage ourselves, and all believers, to ask him for the Spirit, with full assurance that we shall obtain a full supply of his grace to do the work in which we are engaged, and to do it with the least possible delay.

After an interesting discussion, this report, together with the resolutions forming a part of the same, were adopted.

EFFICIENCY OF AUXILIARY SOCIETIES.

Dr. Armstrong read a special report on this subject, which was as follows:

In proportion as a mission prospers, and the fruits of missionary labor mature, is the necessity for adequate and seasonable supplies of men and funds, to improve advantages already gained and gather the ripening har-

vest. The system of missionary operations conducted by this Board, and dependent for support on the churches for which it acts, has reached a point where impulsive movements in the churches, and irregularity and uncertainty in their contributions, are exceedingly embarrassing to the missions, and productive often of serious distress, and sometimes of losses that cannot be repaired.

For some years past, while the work abroad has steadily advanced, and the calls for labor in every department have become more numerous and urgent, the supplies furnished by the churches have rather diminished than increased.

It is quite evident that, without greater vigor and efficiency in our domestic operations, we shall never overtake our work in the foreign field, nor respond, as we ought, to the movements of the providence and Spirit of God, in the countries where our missions are planted. That the missions have been straitened and crippled for years by the scantiness of their pecuniary resources, is a painful reflection. And now that the return of prosperity to every department of industry and enterprise has taken away our only plausible excuse for remaining stationary in our contributions, we can hardly enjoy the approbation of our own consciences, or look for the blessing of God on our own land, if we permit his work of mercy among the heathen to be longer retarded, by withholding that which is the very least and cheapest of all the elements of success in the missionary enterprise.

No temporary increase of contributions will meet the present claims of our divine Master, and of the work to which he calls us. Special efforts, and impulsive movements of every kind, are quite unequal to the exigency. Our charities to our perishing brethren must flow in broader and deeper channels, and with a volume steadily increasing, in proportion as they are to be diffused over a wider surface, and their objects are awakened to a livelier consciousness of their misery, and send out more importunate cries for relief.

It is necessary that we have more system, steadiness, and thoroughness in our collections for missions, in order to realize such an increase of funds, as the present condition of our work demands. More hearts and hands must be enlisted in the work; the claims of our fellow men in heathen lands on our sympathies and prayers, and the duty and privilege of ministering to their wants, as almoners of the grace of God, freely giving that gospel which we have freely received, must be presented to those who love the Savior more frequently in the way of personal applications to give, not grudgingly, but with a willing mind, as the Lord hath prospered every man. We need the active and persevering co-operation of a multitude of discreet and zealous friends of the cause in all our parishes, as voluntary agents, to seek out such as may be willing to aid it, lay before them missionary intelligence and solicit and receive their contributions at stated seasons. Such agents may be had. Thousands of youthful Christians who, if they thought themselves qualified and called to the work, would be ready to go out as laborers to distant lands, may be induced, by suitable instruction and encouragement, to engage in thus cultivating for the missionary cause the fields that spread out around them, and there gather rich fruits for the Lord's store-house.

For the purpose of enlisting and sustaining such an agency, local organization, adapted to the end, and maintained and wielded with spirit, is indispensable. In this respect combined action has not simply the aggregate power of the several individuals who form an association. In the sympathy and enthusiasm awakened by a union of counsels and efforts in a good cause, new elements of strength and perseverance are created, and combined action is not only more powerful than the separate efforts of the same individuals on churches; it is more steady, more readily susceptible of in-

crease when the common interest calls for it, and its results are more certain, and may be more safely relied on.

Hence the necessity of thorough organization, where even a great and permanent work is to be done by the joint action of many individuals; the value of that system of congregational associations and auxiliary societies, often recommended by the Board, and long since adopted by many of the churches; and the importance of giving at the present time greater efficiency to that system, in order to meet the increasing demands of that great and prosperous work of evangelization in which this Board is engaged.

Our brethren of the principal missionary societies in Great Britain are far in advance of us, as to the number and efficiency of their organizations for the diffusion of intelligence and the collection of funds. In theory their system is not more perfect than our own. But its practical working is much more complete, steady, and thorough. It has secured the voluntary co-operation of a far greater number of active friends as collectors, and it draws supplies, at regular intervals, from far more numerous sources.

The London Missionary Society has its auxiliaries in every part of the United Kingdom. In London alone, ninety-three are enumerated in the report for 1842-3. In connection with some of these the names of fifty collectors are reported. Almost the whole of its income, amounting that year to more than $375,000, flowed in through these channels. Through the same channels its reports and periodicals find their way into every village and hamlet.

The report of the Church Missionary Society for the same year contains a list of more than four hundred auxiliary societies in England and Wales. Sixty new associations had been formed that year. These societies collected and paid into the treasury $390,000. The travelling expenses of deputations from the parent society to attend the annual meetings of these auxiliaries were more than $8,000. In the report the Committee express their acknowledgments to those friends who had aided them by visiting associations, and earnestly solicit a continuance of this service, a service they add, whose great value and importance are every year more manifest. The receipts of that society for the year were $550,000.

The Wesleyan Missionary Society, so remarkable for its large pecuniary resources and the extent and vigor of its operations, has a system of auxiliary organizations of various grades, covering the whole field, from which its funds are derived. Compact and energetic as is their system of ecclesiastical polity and discipline, experience has taught them the value of a distinct organization for the collection of missionary funds, extending through every district, circuit, and chapel connected with their General Conference; and their receipts, amounting to $500,000 per annum, bear witness to the wisdom of their plans.

The Baptist Foreign Missionary Society of Great Britain pursues a similar course, and with like success.

Anniversary meetings form a capital feature in all these systems of associated effort for the collection of funds. Commencing with the great annual convocation at Exeter Hall, these are held by every district and branch society, and every congregational association. Great reliance is placed upon them to diffuse information, awaken interest, quicken those whose zeal has begun to decline, and impart, once a year, a new impulse to every part of the machinery by which the means are provided for sustaining their missions. These meetings are felt to be important, and they are treated accordingly. Such times and places are selected for holding them as promise the fullest attendance. Great pains are taken to draw the people together. Deputations from the parent society are sought and obtained by all the more important auxiliaries; at the smaller associations addresses are made by persons from the neighborhood, previously engaged for that service. At many of these anniversaries, sermons are preached and collec-

tions taken up. The officers and committees of the various societies feel their responsibility for the interest and profit of these meetings, and are found in their places, prepared to do their part. The collectors who, each in his own sphere, have pursued their work through the year, silently gathering the offerings of the rich and the poor, and the contributors who have dropped, it may be, but a penny a week into the missionary box, see the important aggregates of their gifts and efforts, and are encouraged to persevere. Plans are devised and measures adopted to diffuse information more widely, increase the number of active friends, and swell the amount of contributions. The meeting closes, and those who love the cause, go out to renew their labors for it with livelier hopes and a warmer zeal.

How unlike all this are the annual meetings of auxiliary societies sometimes witnessed among ourselves. A missionary association, comprising perhaps fifteen or twenty contiguous churches and many hundreds of the professed followers of Christ, is to hold its anniversary. They are to review what they have done during the year, in obedience to the last command of their Redeemer, and to promote one great end for which they have been redeemed and called as individuals, and planted, and built up, and blessed, as churches. They are to take counsel together concerning the will of their Master, and their duty and privilege in regard to the conversion of the world, as these are indicated by his Word, and by the movements of his providence and Spirit. They are to stir up and encourage one another to greater diligence and fidelity in their work, and so much the more, as they see the day approaching. Yet little preparation is made for the meeting, and very few look forward to it with prayerful expectation. Perhaps it is not even mentioned from some of the pulpits on the preceding Sabbath; or if a notice is given, nothing is said to impress the people with the importance of the occasion, and to persuade them to attend. The hour at which it is held, may be one when persons from a distance cannot, without great inconvenience, attend. The meeting itself may be one of some four or five similar meetings held on the same day, so that all are crowded, and the last is suffocated and killed outright; or it may be at the close of a meeting for ecclesiastical business, lasting two or three days, so that it arrives just as the pastors and delegates are hurrying home. Some fifteen or twenty from neighboring parishes and perhaps two or three times as many from that in which the meeting is held, come together. And now the presiding officer is not present, or the secretary, or treasurer, or both are absent; or, if present, they are not prepared to make any reports, nor have they formed any plan, or made any arrangements, to render the meeting interesting or impressive. Perhaps the season at which the meeting is held is not when the collections of the past year are all in, and those of the next about to commence, so that what has been done can be reported, and the meeting made to tell upon the work for the next year; but when the principal collections have been made, but are not yet sent in to the treasurer; so that no definite information can be had as to what is past, and no impression, productive of immediate results, can be expected from it. In such circumstances it is difficult for the few who are present, to rise above the disheartening influences that surround them. If a returned missionary, or other delegate from the Board, has come to address the meeting, the array of empty seats that meets his eye, as he rises to speak, sends a chill to his heart; perhaps the evident restlessness of the few who are present, admonishes him that his closing sentence is the one they are most anxious to hear. Is this picture too highly colored? Is it not a fair representation of the annual meetings of some of the auxiliaries of this Board?

All are not so. Some of the auxiliary societies do magnify their anniversaries. One might be named where a whole day is devoted to the meeting. It is held after the collections of one year have all been paid into the treasury, and just as those for the next year are about to commence. Time-

ly notice is given in all the churches of the society, and efforts are made to secure an attendance from each. The pastors, and a few delegates from each church, are commonly present. The meeting in the morning is one for the transaction of business. Matters of common interest are discussed in a familiar way, arrangements are made for distributing the Missionary Herald and Dayspring from some central point through the association. Plans are laid by the executive committee of the society for visiting the several congregational associations. The pastors confer with each other concerning the presentation of the cause from their pulpits. Information is given as to the position and wants of the missions of the Board, and the plans and wishes of the Prudential Committee. If any balance of the collections for the year had remained with the congregational associations, it is then handed to the treasurer, so that his report at the public meeting may be complete. Thus the time passes till the hour arrives for adjourning for dinner.

In the afternoon, and again in the evening, public meetings are held. The venerable president fills the chair. Reports, carefully prepared, are read by the secretary and treasurer, and heard with attention by a large assembly. The delegates from the Board, whose attendance the officers of the society had taken care to secure, make statements illustrating the situation and prospects of the missions, and the corresponding obligation and privilege of the churches by whom they have been planted, and to whom they look for support; members of the society then make remarks, and offer resolutions suggested by the facts that have come before the meeting. A melting, subduing influence often attends these discussions, and when the resolutions are adopted by the meeting, it is not a mere formal vote, entered in the minutes of the society, but the holy purpose of hearts that love the Savior, recorded in heaven, and remembered in the closet and when the annual collection is made. The closing prayer is one of thanksgiving and renewed consecration to God in the missionary work, as that at the commencement had been one of devout supplication for his blessing on the meeting and the cause. Others of the auxiliary societies conduct their anniversaries in a manner differing in some respects from the one now described, but with perhaps equal care and success.

If it were thus with all, great good would result. More than seventy auxiliary societies are directly connected with the Board. These embrace in their territorial limits more than two thousand of the churches, and two hundred thousand of the church members, for whom the Board acts. Within the same limits are many male and female and juvenile associations, some of them recognizing a relation to the auxiliary societies, and making them the channels through which they transmit their collections to the treasury of the Board; others wholly independent of them. About three fifths of the whole income of the Board, for the year closing July 31, 1843, came in through these auxiliaries. Of these auxiliary organizations, sixty-three are in New England, and about one half the annual receipts into the treasury come from them; nearly one hundred and fifty thousand professing Christians are members of the churches thus associated for missionary purposes.

Suppose now that three-fourths of the pastors of these churches, and one tenth of the members should once a year, at the anniversary of the several societies, come together, and spend a whole day in reviewing what they have done, during the year, for making known the Savior to the heathen; taking counsel as to their duties and privileges as redeemed sinners, called to be almoners of redeeming mercy to their fellow sinners; and laying such plans for future action as should seem to them right and wise, in view of the command of Christ and the necessities of the perishing. Suppose them to listen, in the house of God, to interesting statements, carefully prepared, and exhibiting an outline of the great work in which our missionary

brethren are toiling, and to spirited and impressive addresses from returned missionaries who testify what they have seen and do know, or from pastors or others whose minds and hearts are filled and warmed by the great theme of which they speak. Suppose them to unite repeatedly in fervent prayer for the blessing of God on the churches, on the missions, on a world lying in wickedness. Can any one doubt that the influence of such meetings would be great, and happy, and permanent? Would they not be felt by all the churches, in every congregational association, and through the year? Would they not sometimes be the occasion of such expressions of love to Christ and souls, in generous and self-denying offerings, as would electrify a whole assembly and raise the tone of benevolent feeling and effort through a district!

Why should not such an anniversary be held by every auxiliary of the Board in New England, before the close of the year on which we are entering? No doubt care and effort will be necessary to get up such meetings. But is not the object important enough to justify the effort? Would not the result reward the labor? Has anything worth naming ever been done, for the recovery of men from their apostasy and ruin, without toil and self-denial and sacrifices by the agents?

Let the system of our auxiliary organization be made thorough and efficient in New England, and it will be far less difficult than it now is to extend it to other sections of the country. If a few active friends of the cause in each parish will undertake this work, or if the pastors of the churches will resolve that it shall be done, or if only the officers of auxiliary societies will take hold of it in earnest, *it will be done.*

Dr. Snell, Rev. E. Cheever, Orrin Day, Esq., Rev. E. N. Kirk, Hon. Linus Child, Anson G. Phelps, Esq., and Gurdon Grant, Esq., were appointed a committee to take into consideration the subject discussed in the preceding report. This committee subsequently made the following report:

They fully concur in all the suggestions contained in the foregeing report, and recommend that it be printed with the Annual Report. They would also respectfully suggest that this Board recommend that within the limits of the several associations and presbyteries there be formed missionary societies to be auxiliary to this Board, to consist of those, in the several churches and congregations within the limits of such associations and presbyteries, who may be willing to unite with them; that all the churches and congregations thus connected with such auxiliary societies make their annual contributions to the funds of this Board through these auxiliary organizations, and that efficient measures be adopted by such auxiliaries to secure a personal application, once in each year, to every member of each church and to every member of each congregation connected with it, including old and young, male and female, for an annual contribution to the funds of the Board; that the sums thus contributed and the names of the contributors be returned to the secretaries of such auxiliaries, to be printed with the doings of the meeting;* and also that measures be adopted by such auxiliaries to give interest to their annual meeting, and to secure as full an attendance as can be secured, upon the exercises connected with the great purpose of evangelizing a world lying in wickedness.

* When this report was under consideration, the recommendation relative to publishing the names of donors and the amount contributed by them, was referred to the Prudential Committee. While the Committee think that the method suggested has exerted a favorable influence in some instances which have occurred under their observation, they would not presume to urge the adoption of this method upon all auxiliaries, deeming it best that each auxiliary should adopt that course which is most agreeable to the churches connected with it.

IMPORTANCE OF SYMPATHY AND CO-OPERATION BETWEEN THE CHURCHES, THE BOARD, AND THE MISSIONARIES.

On this subject the following special report was read by Mr. Greene:

In propagating the gospel, the churches, the Board, and the missionaries should feel that they have one and a common work before them, that this work from its very nature, and especially from its relation to Christ on the one hand, and the salvation of men on the other, is one of common interest,—a family enterprise, in which the whole household of faith should be heartily and unitedly enlisted; and that it is a great work, demanding the utmost zeal and energy of all. The churches, the Board, and the missionaries have each their appropriate labors to perform, which are often attended by peculiar difficulties and discouragements. With the churches lie the raising up and qualifying missionaries, and furnishing the means of sending them abroad and sustaining them in the field. The missionaries are the messengers of Christ and of the churches, going forth to proclaim the gospel, to plant and rear Christian institutions in the benighted portions of the earth. The Board is, in one view of it, the connecting link between the churches and the missionaries. What could the churches do towards obeying the command of Christ and converting the nations to God without missionaries? How little, comparatively, could missionaries accomplish, without the prayers and the pecuniary aid of the Christian community whom they have left at home. Of what use could a missionary society be without, on the one hand, the churches as a fountain from whence to draw missionaries and pecuniary means? or without, on the other hand, the missionaries themselves to carry forward the work abroad? It is a system of mutual interest and dependence all round. What deeper concern can the churches have, than in the character, labors, embarrassments, successes, and final triumph of those who have been sent forth from their bosom, to make known the God and Savior of the church—his law and the gospel of his grace to the ignorant and rebellious nations? Where are the missionaries to look for encouragement and sympathy, aid and strength, except as the Head of the church shall impart to them in answer to the prayers and co-operation of his people? How deep an interest then must they have in the enlargement and prosperity, the purity and active zeal of the churches! The Board, also, must feel that whatever bears upon the welfare of the churches, or on the fidelity and success of the missionaries, is vital to its own interests and the accomplishment of the great object of its organization and existence;—and the Board, in turn, in reference to all its plans and measures,—to the wisdom and energy which guide it, must be an object of interest to both the missionaries and the churches, and needs the prayers and sympathies of both.

The Prudential Committee fear that there is not enough of this fellow feeling mutually cherished between the churches, the missionaries, and the Board; and that there is not so much of that mutual interest, prayer and sympathy as the delightful consciousness that they are fellow-laborers in one great and glorious work—a work for Christ and human salvation—should awaken. It seems therefore desirable that some plan should, if practicable, be devised, by which this object may be better accomplished.

That the churches may feel that every missionary abroad is their own messenger—their own representative among the heathen, pleading the cause of their own God and Savior, beseeching sinners, such as they once were, to desist from their idolatry and rebellion, and to repent and believe on Christ;—that the friends of missions throughout the community shall feel a personal interest in the life and health, the fidelity, zeal, and success of all their brethren and sisters among the heathen, pray for them, suffer

with them, rejoice when they rejoice, and say as Paul said in circumstances not very dissimilar, "Now we live, if ye stand fast in the Lord."

It should be the aim to cherish a corresponding feeling of interest and sympathy in the missionaries toward the churches,—leading them to look, under God, to their liberality for temporal support and the means of usefulness, and to their intercessions for spiritual strength and comfort in their labors and afflictions, expecting that the Holy Spirit will be poured down and success given to their ministrations in proportion to the faith and prayers of God's people;—causing them to rejoice in the peace, unity, and spiritual enlargement of the churches, and to sorrow over the errors and strifes and backslidings, which may accompany spiritual death at home.

Another object should be to awaken in the Board, in its annual meetings, and in all its proceedings such an interest, both on the part of the churches and the missionaries, as shall call forth prayer and effort that the Board may most fully become, what it was designed to be, the organ of this Christian community in making known Christ and his salvation to the benighted nations.

Could such a sympathy and fellow feeling as is here contemplated be awakened and fostered, it is believed that the missionaries abroad and the Board, especially those on whom the principal responsibility in transacting its business is devolved, would be greatly strengthened, and that the missionary spirit would become, more than it now is or ever has been, a living flame—a vital active principle in the churches. Some missionaries of the Board are much impressed with the importance of this. One in Western Asia writes:

"It seems to me that a frequent and systematic intercourse between every missionary and America would much strengthen and give unity to the great work of missions."

Another missionary writing from India, goes into the subject at more length, and to the expression which he gives of his feelings the Committee invite the attention of the Board.

"Some missionaries of the Board have been so long absent from America that they have become personally almost unknown to the Committee, to the members of the Board, and to the Christian public generally. The ties of relation and of Christian friendship, which once bound them so closely to their native land, have been sundered by death, or have become almost forgotten through the natural influence of time and the changes it brings with it.

"In some of your missions the Missionary Herald and other publications from America are not received until long after they are issued, or are not received at all. For instance, a few weeks ago the latest number of the Missionary Herald which had reached us was more than twenty months old, and at the present time (Nov. 1) we have no number of the Herald nor of any paper from the Missionary House which was printed since the present year (1843) began.* The effect of such a state of non-intercourse in diminishing feelings of sympathy and interest in every thing in America will be easily conceived.

"Some missionaries of the Board live in countries where the whole order of things is so changed, that, when they become accustomed to it, it diminishes their feelings of interest and sympathy with every thing in their native country. They live under forms of government altogether different, among people using other languages, practising other systems and forms of religion, and having other customs;—where even times and seasons are changed. Thus in India, we have neither spring nor summer,

* These publications are regularly forwarded to all the missions by the earliest and safest conveyances. Such delays and failures, it is believed, are rare, and occur in relation to few of the missions. It is hoped they will occur still more seldom hereafter.

nor fall nor winter; and these words we never use nor hear used in speaking of the seasons or of any parts of the year. No season suggests, as it arrives, the religious anniversaries of our country; no paper gives notice of their approach; no friends speak of attending them or returning from them.

"The natural influence of these things on missionaries is to diminish their feelings of sympathy with the Committee, with the members of the Board, and with the Christian public. Especially is this the case with those who have been longest absent from America,—who have devoted their thoughts, time, and all their feelings most to the missionary work, and who have adopted the countries in which they have become settled for their own country—hoping their to live and labor until they finish their earthly course and enter into rest. Strange as it may appear, it is nevertheless true, that the time of the annual meeting of the Board has sometimes not occurred to such missionaries till it had passed by. Various other causes also—some of them in America, some in the missions, and some in their personal circumstances—are often operating to diminish, in some missionaries whose connection with the cause is comparatively recent that lively sympathy which they should feel with the Committee, with the Board, and with all who are connected with it in America.

"Mutual confidence and sympathy between missionaries and those who direct their operations and those who support them, are exceedingly important to the missionary cause. Whatever diminishes such feelings is to be regretted, and, as far as practicable, avoided; and whatever increases them is to be cherished and cultivated. The happy influence of the Annual Meetings of the Board on its members, on the great number of Christians who attend them, and on the churches generally which are connected with it, appear to be well known.

"Now what I have to suggest is, that the Committee will take means to make the Annual Meeting of the Board a time of interest in all their missions. For instance, let a suitable circular be prepared and sent to them all, containing such suggestions and instructions as may appear to be required. Those missions who have a stated or annual meeting can have their meeting at the same time of the meeting of the Board; and those missions who have no such meeting can observe the time in the manner best suited to their state and circumstances. In all cases the time might be one for a review of the previous year,—one for prayer for themselves, for the divine blessing on the Board *then* in session, and on all the churches connected with it. The time might also be observed in the native churches connected with the missions, and the season might be improved to give to all such churches information (which they often much need) concerning the Board, its operations and organization at home, and its missions abroad. The fact that the missions of the Board, in all parts of the world, were then thus engaged in observing its annual meeting, would have a thrilling influence on the feelings of its members then assembled together, and it might lead to the time being more observed in the churches connected with the Board. The annual meeting of the Board, thus observed in the missions and churches connected with it, in America and in foreign countries, might soon become such an anniversary as the world never yet saw, and might produce effects such as the church has never yet experienced.

"But I will not pursue this subject. The Committee can best judge whether anything of the kind I have suggested should be attempted; and also in what way it should be attempted. I will only further suggest that, if any attempt of the kind should be made, as soon as possible, after each of the meetings of the Board, a condensed account of its proceedings be despatched to each mission; and that each mission be required to inform the Committee of the manner in which the time was observed by them.

These last would be interesting to the Christian community in America."

To this the Committee would only add that if anything is to be accomplished like what is suggested, it must be by inviting the attention of the whole missionary community, acting through this Board, to the subject; and it is with a view to this that it is brought forward on this occasion.

The foregoing report was referred to Dr. Hopkins, Dr. Codman, Dr. Bates, Rev. T. Punderson, Dr. Brigham, Rev. D. Malin, Rev. Wm. B. Lewis, Rev. F. E. Cannon. This committee made the following report.

Nothing can be more obvious than that sympathy and confidence and mutual co-operation, on the part of all those who are engaged in the missionary cause, are essential to its success. They are as the atmosphere to life, as the oil to machinery; not the immediate cause of life and motion, but the necessary conditions of both. They are essential to success in any enterprise; but much more so in this, because a want of them must be felt as a glaring incongruity, and a reproach to Christianity itself.

That there should be occasional alienation of feeling where interests are so delicate and complex, and men are so remote from each other, and look at objects from such different points of view, is perhaps to be expected; but no sacrifice, except that of principle, can be too great to prevent this from extending; and the question is, whether anything can be done, not only to reduce this to the least possible amount, but to create more confidence and mutual regard and deeper sympathy among all those who act together on this subject.

Your committee think something may be done. And, first, they would say that either confidence ought not to exist, or that it would be promoted by a more intimate knowledge of each other, on the part of those who are engaged in the different departments of this work. It is amazing what misrepresentations get abroad, and into what distorted attitudes even truth itself may be put; and it is known that alienation of feeling has existed on the part of individuals and churches and missionaries, which never would have existed, if the facts in the case, and the true feelings of the Prudential Committee and of the Board had been known. Let then every thing be done that can be done, to circulate accurate information; and let the friends of missions, if they suppose anything to be wrong, apply, if possible, personally at the Missionary House; and if that cannot be done, be sure they do not act on information that is imperfect.

But though the evil may arise partly from ignorance and from limited views, it arises still more from the selfish element which is still found even in this work, and which, wherever found, must be an element of repulsion. The Savior does not expect or wish that his followers should be united to each other, except as they are united to him; and your committee have no confidence in any remedy for the evil referred to, except such a love for Christ, and sympathy with him in the missionary work, as will lead men to overlook something, to sacrifice personal feeling, to suffer long and be kind, and to labor in this work with those who love the Lord Jesus, though they may differ from them in many things. It is the glory of this Board, that in it men do thus labor together. By the prevalence of this spirit alone can all those engaged in the work be brought to sympathize together as the different members of the same body; so that if one member suffers, all the other members shall suffer with it, and if one member rejoices, all the others shall rejoice with it. Let this spirit prevail, and the Board will wish for nothing in its own constitution or members or mode of doing business, that will not promote the greatest economy and efficiency of action; with this too, and this only, will the churches be satisfied; and both the

churches and the Board will sympathize deeply and constantly with their missionary brethren in their labors in the field, and will welcome them home when compelled by sickness or other providences of God to return.

But while your committee would rely chiefly on this spirit, they think something may be done by bringing the subject prominently before the missionary public; by circulating, systematically, timely information; and, perhaps, by simultaneous missionary meetings; and in furtherance of these ends, they submit the following resolutions.

Resolved, That this Board regard it not only as a Christian duty, but as vital to the interests of missions, that a spirit of harmony and sympathy and mutual confidence should be cultivated by those who are engaged in the different departments of the missionary work.

Resolved, That the Prudential Committee be desired to communicate to the missions, as they shall think will best subserve the end in view, such information as will keep alive their interest in the meetings and proceedings of the Board.

Resolved, That it be recommended to those missions in which it can conveniently be done, to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed in these resolutions.

MEMORIALS ON SLAVERY.

Three memorials on the subject of slavery were presented; having been first read, they were referred to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sandford, Dr. Tappan, Rev. J. W. M'Lane, and Rev. D. Greene. One of these memorials is in the following language.

Whereas the gospel of Jesus Christ recognizes the common brotherhood of all men, and justly regards oppression not only as a grievous wrong to a fellow man, but as a heinous sin against God; and whereas the providence of God, in the severe judgments which he has brought upon men and nations, most clearly corroborates his word and proves that he holds this sin in utter abhorrence; and whereas American slavery is a system of oppression, so unjust and so grievous that we have reason to "tremble when we reflect that God is just and that his justice will not sleep forever,"—a system whose unhappy subjects are as ignorant and degraded as many heathen in foreign lands; and whereas Christianity is reproached, and the gospel hindered, both at home and abroad, because many Christians and Christian institutions appear, by their action or their silence, to approve or tolerate this iniquity without rebuke; and whereas your memorialists are informed that slavery is actually tolerated in the churches under the patronage of the Board among the Choctaws and other Indian tribes, by the admission of slaveholding members, and has most evidently interposed an obstacle to the missionary cause; and whereas, for these and other reasons, many liberal and devoted Christians have withheld their contributions from the Board, and many more have given with great reluctance, and, without a redress of grievances, the funds of the Board will be seriously diminished, or a large increase prevented:

We respectfully ask, in view of these facts, that the Board would take this subject into serious and prayerful consideration; that they would declare to the world that the "sole object" of the Board is to carry the whole gospel to the heathen and benighted of this and other lands, to deliver them not only from the superstition of idolatry, but from the degradation and cruelty of oppression. We ask the Board earnestly to entreat all the missionaries and agents under its patronage to bear a decided testimony against the sin of oppression, wherever and in whatever form it exists; and

most especially to declare, in the name of the Board, of the churches represented by it, and of Jesus Christ whom they preach, that American slavery is a sin against God, and that its existence in a Christian land is in nowise chargeable to the Christian religion which they are commissioned to preach, but is grossly at variance with all its holy doctrines and precepts. And we further pray, that the Board would immediately take measures to ascertain to what extent slavery or oppression exists in the churches under its patronage, and especially among the Choctaws and other Indian tribes; and take such action at this meeting as shall speedily remove the evil, or exonerate them and their missionaries from all the responsibility and guilt of its continuance or toleration. We also ask that this memorial, and the action upon it, be communicated to all the missionaries and agents of the Board, and to the public generally through the Missionary Herald; all which is the prayer of your memorialists, the undersigned, members or patrons of the Board.

J. C. Lovejoy, Jacob Ide. David Sandford, M. M. Fisher, Charles Packard, George W. Hunt, William N. Haskell, Nathaniel Clark, Samuel Allen, Elijah Stoddard, George Trask, J. C. Webster, R. M. Chipman, M. Blake, William Phipps, Horace D. Walker, C. Simmons, Peter Adams, Israel Trask.

The above named committee made a report which was adopted by the Board, and is as follows:

The petitions referred to the committee are three, and two of them are without date. They have all been received since the commencement of the meeting in this place. One of them is from members of the Trinitarian church in Fitchburg, signed by Rev. Philo C. Pettibone and fifty-two others, making in the whole twenty-four males and twenty-nine females. The next is from ten members of John-street Church, Lowell. The third is from J. C. Lovejoy, Jacob Ide and ten other highly respectable ministers of the gospel in this State, and seven laymen. In the first and second petitions above mentioned, this Board are requested and urged to take measures to prevent receiving into their treasury any moneys contributed, in one way or another, by slaveholders, or any of the avails of slave labor. In the one from Fitchburg, we are desired also to pass resolutions declaring that "American slavery is a sin against God and man, and ought to be immediately abolished, and that we will not employ missionaries or agents who are slaveholders."

In regard to the above request as to missionaries and agents, this committee are not able to find what reason the petitioners can have for making such a request, as it is not known that there is at present any complaint, or any ground of complaint, against the doings of the Board in respect to this subject, inasmuch as they have no missionaries or agents who are slaveholders. We did suppose that the particular and full information which has been given of late on this subject, is, and must be, satisfactory to the friends of the cause in which we are engaged.

As to the other subjects touched upon in these two petitions, that is, the declaration we are requested to make as to slavery, and the measures we are requested to adopt, the committee are unable to recommend anything more, and they think the Board would not be inclined to do anything more, than to refer the petitioners to the reports which have been made and unanimously accepted on the same subjects at previous meetings. In those reports the Board have set forth, as plainly as possible, the views they entertain on these subjects and the principles which have governed their proceedings. They have stated, what is never to be forgotten, that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a

knowledge of the Scriptures; that the Board have confined themselves to *this one great object*, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think that the Lord of missions and the Savior of the world will approve of this deliberate purpose of ours and this course of action, and would frown upon us if we should depart from it. And we have the comfort to believe also, that this is the only purpose and course of action which will give permanent satisfaction to the Christian community, who are enlisted in the cause of missions; being fully persuaded that any essential departure from this plan of operation would tend to defeat the great end we are pursuing, the conversion of the heathen.

As to the moneys contributed by slaveholders, it is still our opinion that, considering the character of the Board and the nature of its objects, it may fairly be presumed that the funds contributed to our treasury are obtained in a proper manner and contributed from right motives; and that it is very manifest that we cannot properly examine into the motives of those who sustain our operations; and that an attempt to do this would be marked with absurdity, and would plunge us into difficulties from which we could not be easily extricated.

It will not, we trust, be overlooked that, in reply to previous petitions, the Board has repeatedly and very frankly declared, that *they can sustain no relation to slavery which implies approbation of the system, and as a Board can have no connection or sympathy with it*:—"plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board." We know not how any man, who maturely considers the subject, can desire more than this. And it is quite certain that without a change of views the Board can do nothing beyond this.

The Prudential Committee, the Secretaries, and the members of this Board, are manifestly enlisted in one of the greatest, most benevolent, and most successful enterprises ever undertaken by man. We glory in the cross of Christ. We glory in that work of the salvation of men, and the approaching conversion of the world, which depends upon that cross, and results from it. We most heartily invite Christians to unite with us, and shall thank and honor all who help to sustain this pious undertaking, and who contribute of their property and their prayers to aid this blessed cause. With any of our brethren, who are dissatisfied with our doings, we can have no controversy or contention. We cannot turn aside from our arduous work for the purpose of strife. We have no time for strife; and our Lord forbids us to engage in strife. If any of our dear brethren soberly think that they can do the will of God, and advance his cause in some other way better than by joining their efforts with ours, we will be so far from complaining of them for following their own convictions, that we will pray God to guide them by wisdom from above, and will rejoice in all they do to spread the gospel of Christ.

The last petition above mentioned refers to a new subject, that is, the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes, and requests that the Board would take measures to ascertain the facts in the case. In conformity with this request, the committee have made use of all the means in their power, and some of them of special importance, in order to ascertain these facts. And so far as they are at present informed, they see no reason to charge the missionaries among the Choctaws, or any where else, with either a violation or neglect of duty. But it has been impossible in so short a time to obtain that exact and complete information on the subject, which is indispensably necessary to a full and satisfactory report. The committee must, therefore, for the reason suggested, ask the Board to receive what is now

offered, as their report in part on the above mentioned memorials, and request that they may have time to make a thorough inquiry into the state of the churches in our various missionary stations in regard to slavery, and, with the help of the information thus obtained, to prepare a report on this part of the subject committed to them, to be presented to the Board at their next annual meeting. And may the Lord grant that on this, and on every subject relating to the high and holy work of the world's salvation, all who love the name of Jesus, may be of the same mind and judgment, and love one another with pure hearts fervently.

PLACE OF ANNUAL MEETING AND PREACHER.

Hon. S. T. Armstrong, Dr. Cox, Rev. N. Bouton, Dr. Fiske, Rev. Joseph Steele, Rev. Noah Coe, and James D. Johnson, Esq., were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of Brooklyn, New York; and that Mark Hopkins, D. D., or, in case of his failure, Joel Hawes, D. D., be the preacher. This recommendation was adopted by the Board; and Dr. Cox, Dr. Broadhead, Dr. Spencer, Rev. M. W. Dwight, Rev. William B. Lewis, Rev. Samuel T. Spear, Rev. George Duffield, Jr., David Leavitt, Esq., Hon. Cyrus P. Smith, John D. Hurlburt, Esq., John A. Davenport, Esq., Jasper Corning, Esq., and John Rankin, Esq., were appointed a committee to make arrangements for the meeting.

NEW MEMBERS AND OFFICERS.

Dr. Edwards, H. Hill, Esq., Dr. Magie, Dr. De Witt, Rev. Willard Child, Rev. Z. S. Barstow, and S. H. Perkins, Esq., were appointed a committee on new members and officers. This committee reported that it was inadvisable to make any nomination of new members at the present time, which report was adopted. The same committee also recommended that no change be made in the officers of the Board. In accordance with this report, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*

Hon. THOMAS S. WILLIAMS, *Vice President.*

Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
WILLIAM W. STONE, Esq.,
} *Prudential Committee.*

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
} *Secretaries for Correspondence.*

Rev. SELAH B. TREAT, *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

CHARLES SCUDDER, Esq.,
MOSES L. HALE, Esq.,
} *Auditors.*

PRAYER FOR THE CONVERSION OF THE WORLD.

The following resolution in relation to the first Monday in January next was adopted.

Whereas many Christians have, in past years, set apart the first Monday of the year as a season of special prayer for the conversion of the world, and this has been to many of the friends of Christ a precious season, and God has remarkably answered prayer then offered; and whereas the present state of the church and the condition and prospects of the missions, and of the unevangelized world, call for fervent prayer, and encourage us to offer it:

Resolved, That this Board affectionately suggest to the pastors and churches for whom it acts, and to all its patrons and friends, the propriety and expediency of observing the first Monday in January, 1845, as a season of special prayer for the outpouring of the Spirit, at home and abroad, and for the conversion of the world.

THE MONTHLY CONCERT.

The following resolution was passed respecting this meeting.

Resolved, That the pastors of the churches represented by this Board are earnestly entreated, before the time of the next monthly concert, to present to their congregations, the claims of that meeting upon the attention of Christians, in its intimate relation to the great object of the conversion of the world to Christ.

VOTES OF THANKS.

Resolved, That the thanks of the Board be given to the Rev. Albert Barnes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of this Board be presented to the several Congregational churches and societies in Worcester, for the use of their houses of worship during the sessions of this annual meeting, and also to the choirs of singers for their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of this Board be presented to those numerous families whose generous hospitality its members have so largely shared during the present week.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Dana; and at the opening of the sessions of the following days, Dr. DeWitt, Dr. Wisner, Rev. J. B. Condit, and Rev. Orrin Fowler led in prayer. The meeting was closed with prayer by Dr. Codman. At different times during the meeting, prayer was offered by Dr. Skinner, Rev. Mr. Temple, Dr. Fiske, and Dr. Edwards.

The religious services connected with the delivery of the annual sermon, were performed by Dr. Hopkins and Dr. Dickinson.

In consequence of the large number of persons in attendance, it soon became necessary to make arrangements for additional meetings. Accordingly on Wednesday afternoon, Dr. Parker preached a sermon

in the Union Meeting House; Dr. Wisner conducted the devotional services. On Wednesday evening, while the Board was in session for business, a meeting was held in the Centre Meeting House, conducted by Dr. Hawes, Dr. Cox, and Rev. J. B. Condit; Dr. Hawes gave some account of the missions in the Levant which he has recently visited.

On Thursday afternoon the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper in the Centre Meeting House, and also in the Union Meeting House. In the former place of worship, the services were conducted by Dr. Taylor, Dr. Pond, Dr. Yale, and Rev. E. N. Kirk; in the latter, by Dr. Goodrich, Dr. DeWitt, Dr. Dana, and Dr. Magie. Both churches were filled with communicants, and many went away, unable to obtain admission.

On the evening of the same day, meetings were again held in the Centre Meeting House and in the Union Meeting House. At the former the President of the Board presided, and, after prayer by Dr. Tappan, delivered an address; extracts from the Annual Report were read by Dr. Armstrong, after which addresses were delivered by Rev. Mr. Temple, Rev. Mr. Hutchings, and Dr. Parker; Rev. George E. Adams made the concluding prayer. Chancellor Walworth presided at the Union Meeting House; after prayer by Dr. Lathrop, a statement was read by Dr. Anderson respecting the missions in the Levant; addresses were made by Rev. Mr. Spaulding, and Dr. Stowe; the concluding prayer was made by Rev. Mr. Hamner.

ADJOURNMENT.

The Board adjourned to meet in the City of Brooklyn, New York, on the Tuesday preceding the second Wednesday of September, 1845, at four o'clock in the afternoon.

THIRTY-FIFTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT,

Thirty-three years ago the Board held its second Annual Meeting in this town. It consisted then of nine members, of whom seven were present. Four young men who had devoted themselves to the service of Christ among the heathen, were taken under its care. After prayerful deliberation, the Board decided to undertake their support, trusting in God, and in the liberality of the Christian community, for the means. In the absence of definite information as to the most eligible fields of missionary effort, they proposed a mission to the Birman Empire, and another to Indians in Lower Canada. The treasury contained $1,166, the receipts of the preceding year.

One third of a century has passed away, and what has God wrought?

Which of those venerable men—as in the parlor of the Christian family (still residing in this town) where they were entertained, they deliberated, and prayed, and resolved to commence a mission—could have anticipated that at the next meeting of the Board in the same town, this spacious edifice would hardly contain the multitude of its members and friends, drawn together from all parts of our country and from distant lands, to hear of the blessing of God on the labors of its missionaries in the four quarters of the globe, and the islands of the Pacific and Indian Oceans! We are witnesses to-day that God has fulfilled his promise,—"A little one shall become a thousand, and a small one a strong nation;" and while we record his sure mercies, we are encouraged to consecrate ourselves anew to Him, in this labor of love, "being steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Associations mingle with the grateful reminiscences of this occasion that may well chasten our joy, and teach us to form our plans and purposes in devout and childlike dependence on God. Of the members of the Board when last it convened in this town, but one survives. Eight are numbered with fifty-four of our fathers and brethren, once corporate members of the Board, who have gone to render an account of their responsible trust.

And half the missionaries then appointed, with one hundred and twenty-six of their successors, now mingle with a whole generation of the heathen, who have passed into eternity, since the Board resolved to commence its first mission. Let us then, in imitation of our divine Master, "work the works of Him that sent us while it is day, since the night cometh, when no man can work."

Through the good hand of God upon us, we are permitted, for the second time in twenty years, to report that no corporate member of the Board has been removed by death, since the last annual meeting. Not so with our brethren who in distant lands bear the heat and burden of the day. Twelve missionaries and assistant missionaries have ceased from their labors during the year; viz. Rev. J. M. Campbell, of the mission to West Africa, Dr. Asahel Grant, and Mrs. Laurie, wife of Rev. Thomas Laurie, of the mission to the Nestorians of Turkey, Rev. Allen Graves and Mrs. Allen, wife of Rev. D. O. Allen, of the Bombay mission, Mrs. Winslow, wife of Rev. M. Winslow, of the mission at Madras, Rev. R. O. Dwight, Mrs. Cherry, wife of Rev. Henry Cherry, and Mrs. North, wife of Mr. Alfred North, of the Madura mission, Mr. Edwin Locke, of the Sandwich Islands mission, and Mr. Jared Olmstead and Miss Harriet E. Crosby, of the mission to the Choctaw Indians.

DOMESTIC DEPARTMENT.

One of the Secretaries of the Board, Rev. R. Anderson, has been absent most of the year by direction of the Committee, on a visit to the missions in the Levant. He was accompanied by the Rev. Dr. Hawes, of Hartford, who visited the Levant at his own expense, and at the request of the Committee kindly aided him in the objects embraced in his instructions. They sailed from Boston on the 11th of October, and, returning by way of England, reached home on the 3d of July, after visiting the missionary stations at Athens, Smyrna, Constantinople, Broosa, Trebizond, Beirût, Abeih, and Jerusalem, and conferring fully with the missionaries on various topics. Particulars respect-

ing this tour, the objects happily accomplished, and the impressions made on these brethren by what they saw of the Lord's work in those countries, will be communicated to the Board in another form.

The Committee have recorded in their minutes an expression of their gratitude to God, for his watchful providence which has attended this visit to the missions; and of their indebtedness to Rev. Dr. Hawes for his valuable aid, voluntarily rendered to the cause.

MISSIONARIES.

Rev. William Potter and Mrs. Potter, of the missions to the Cherokee Indians, and Dr. Gerrit P. Judd and Mrs. Judd, of the Sandwich Islands mission, have at their own request been released from their connection with the Board.

Rev. J. R. Eckard and Mrs. Eckard, Rev. Samuel Hutchings and Mrs. Hutchings, Rev. Levi Spaulding and Mrs. Spaulding, Rev. Daniel Temple and Mrs. Temple, Rev. N. A. Keyes and Mrs. Keyes, and Rev. Elbert Nevius and Mrs. Nevius, have arrived in this country from various missions.

Rev. H. J. Van Lennep has returned to the mission in Turkey, and Rev. Henry R. Hoisington and Mrs. Hoisington, to the mission in Ceylon.

Twenty-five missionaries and assistant missionaries have been appointed during the year, and two who had been previously appointed, have been at their own request dismissed.

The number now under appointment is nine.

Twenty missionaries and assistant missionaries have gone out to different missions since the last meeting of the Board—viz. Rev. J. M. Campbell and Rev. Albert Bushnell, to the mission in West Africa; Mrs. Van Lennep, wife of Rev. H. J. Van Lennep, to the mission in Turkey; Rev. Horace S. Taylor and Mrs. Taylor, Rev. Henry M. Scudder and Mrs. Scudder, to the missions among the Tamil people; Rev. E. Whittelsey and Mrs. Whittelsey, Rev. T. Dwight Hunt and Mrs. Hunt, Rev. J. F. Pogue and Rev. C. B. Andrews, and Miss Maria K. Whitney, to the Sandwich Islands mission; Miss Susan Tracy, Miss M. J. Dickinson, Miss Cornelia Ladd, and Miss Harriet E. Crosby, to the missions among the Choctaw Indians; Rev. T. E. Ranney and Mrs. Ranney, to the mission among the Pawnees.

In two of these missionaries, Rev. H. M. Scudder and Miss Whitney, the Board will recognize with special interest the children of missionaries still in the work, themselves born among the people to whose spiritual welfare they have consecrated their lives.

AGENTS AND AGENCIES.

No important changes have taken place in this department of the work since the last meeting.

The Rev. William Clark is still the General Agent for the northern district of New England. His reports speak of unabated attachment to the Board and to the missionary cause; a growing interest in missions among the young, and increased ability of all classes to contribute to the work. The receipts from this agency are nearly ten per cent greater than they were last year.

In conformity with the arrangement announced at the last meeting of the Board, the Rev. Orson Cowles has steadily pursued his labors in the southern district of New England, as he did previous to the resignation of Mr. Eddy, and the Secretaries of the Board at the Missionary House have devoted most of the Sabbaths of the year to labor among the churches of the agency. The ability of these churches to contribute has no doubt been decidedly greater than it was last year, yet their contributions are less by nearly five thousand dollars.

Thus the experience of the year indicates that the churches are not prepared to permit the Board to lessen the number of its agents even in those parts of the country where the cause has taken the firmest hold, and in circumstances most favorable to their spontaneous action.

Rev. F. E. Cannon has continued to labor as the General Agent of the Board in the State of New York. The Rev. Dr. Williston, of Durham, has spent several months in a temporary agency, principally in the counties bordering on the North River. This he has done without pecuniary compensation, as the small amount he charged for his services was returned by him to the treasury as his own donation. The meeting of the Board at Rochester exerted a happy influence on the central and western portions of this great State. Recently a series of missionary conventions have been held at several important places from Syracuse to Buffalo. These were attended by a delegation from the Board and by a large number of pastors and other friends of the cause. A lively interest was awakened, which increased to the close of each meeting. An increased diffusion of missionary intelligence, and greater system, regularity and thoroughness in making collections for the Board, are anticipated as results of this effort to promote the cause of missions in this important section of our country. The receipts from this agency do not vary materially from those of last year. Less has been received from the auxiliary society of New York and Brooklyn, than in any previous year since 1838. This diminution is owing partly to special causes, whose operation will, it is believed, be temporary.

Rev. David Malin has prosecuted without interruption his labors in New Jersey, Pennsylvania, Delaware, and Maryland. He is encouraged by indications of increasing love to the cause and a growing demand for missionary intelligence, especially among the young. In Pennsylvania, contributions have been larger than they were last year. In other parts of the agency somewhat less. The aggregate is about the same.

The Board has no General Agent in the southern Atlantic States. The Rev. James R. Eckard, of the Ceylon mission, spent the winter with his friends in Savannah, and visited and addressed a number of churches in South Carolina and Georgia. From the country south of the Potomac, contributions have been less than they were last year.

The Auxiliary Foreign Missionary Society of the Valley of the Mississippi is still without a Corresponding Secretary, and this Board has had no General Agent in that district during the year; and although this Auxiliary Society has had local and temporary agents in its employment, whose labors have been acceptable and useful, yet the contributions have been forty per cent less than those of the preceding year.

In the Western Reserve and Michigan, the Rev. Harvey Coe has continued his labors as the General Agent of the Board. From this agency contributions have increased in nearly the same ratio that they have diminished from the Valley of the Mississippi.

From the Board of Foreign Missions of the Reformed Dutch Church about the same amount has been received as during the preceding year. Contributions from the Board of Foreign Missions of the German Reformed Church, are more than double those of last year. Nearly four hundred dollars, have been received from the Choctaw and Cherokee country. Most of this was collected at the monthly concert for prayer.

Dr. Scudder has labored during the year, chiefly among the young. Great interest has been awakened by these labors. He has addressed nearly fifty thousand children in Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania, and distributed twenty thousand copies of his letters to Sabbath School children. He has received many pleasing testimonials of the salutary impression thus made on thousands of youthful minds and hearts.

PUBLICATIONS.

Five thousand copies of the last Annual Report have been printed and distributed, together with twenty-five hundred copies of Dr. Skinner's sermon, preached before the Board at its last meeting. Twelve hundred and fifty copies of "Maps

and Illustrations of the Missions of the Board" have been put in circulation, and a large number of the missionary papers previously printed. A tract entitled, "The Divine Method of Contributions to Charitable Objects," from the pen of Rev. Dr. Yale, Kingsboro', N. Y., has been recently published, and is commended to the members and friends of the Board, as worthy of extensive circulation.

Nearly twenty thousand copies of the Missionary Herald and fifty thousand copies of the Dayspring have been published monthly. Both these papers are edited by Rev. Selah B. Treat, and issued from the Missionary House, under the superintendence of Mr. Henry Hoyt, the General Agent. The Dayspring is delivered at Cincinnati and Buffalo, and in large packages at central points along the great thoroughfares of the eastern and middle states, at the expense of the Board. The attention of pastors and other friends of the cause is invited to the facilities thus afforded for the giving to this little work a far more extensive circulation.

FINANCES.

The receipts into the Treasury from all sources applicable to current expenditure for the year ending July 31st, 1844, were	$236,394
Expenditures for the same time, ...	244,371
Showing an excess of expenditures over receipts, of	7,977
To this add the debt of the Board on the first of August, 1843, .	13,022
And it shows a balance against the Treasury on the first of August, 1844, of	$20,999

Until near the close of the year, it was feared the deficiency would be far greater than is now reported. Ordinarily more than half the annual receipts come into the treasury during the first six months of the financial year. For that portion of the year under review, but $105,000 were received. The actual expenses of the year have fallen nearly $10,000 below the estimates, owing chiefly to unforeseen causes that interfered with the operations of some of the missions, so that they did not expend the whole amount appropriated to their use.

Up to the first of March, there was reason to apprehend a deficiency of more than $50,000 at the close of the year. Much as a debt of such magnitude was to be deprecated, the Committee did not think it wise to make any special appeal to the churches for an effort to avert it. After mature deliberation, they decided simply to lay the facts before the Christian community for which the Board acts, in the ordinary way, and await the result. For that result, so much better than our fears, let God be praised.

Yet it ought to be distinctly understood, that the receipts of the year under review were eight thousand dollars less than those of the preceding year, and sixteen thousand dollars below the average annual receipts of the last seven years. And this at a time when abundant returns have crowned the labors of the husbandman, and industry has found ready employment and prompt remuneration; and all classes of our fellow citizens have congratulated each other on the return of prosperity to every department of business; and when the indications of divine Providence, and the movements of the Spirit of God abroad in the unevangelized world, have called us to enlarged effort and more fervent prayer in tones of encouragement and urgency unparalleled in our past experience.

The reasonable anticipations of enlarged means for the prosecution of the work, cherished at the last meeting of the Board, have been disappointed, partly because the Committee, yielding to the expressed wishes of many friends of the cause, have employed fewer agents than heretofore in making collections; partly because the attention of the Christian community has been to some extent diverted from the wants of our perishing brethren in pagan lands, to objects less remote and appealing more powerfully to personal interests and local sympathies; but principally because the year under review has been one of unusual religious declension and spiritual drought, in which few of the churches have been blessed with those times of refreshing from the presence of the Lord, that give animation and vigor to every good work. In the languid state of Christian feeling so unhappily prevalent, the return of pecuniary prosperity has excited among the professed followers of Christ an eagerness to grow rich, very unfriendly to the practical acknowledgment of their own stewardship, and of his claims to be "honored with their substance and with the first fruits of all their increase." And while the Committee purpose, as the Lord shall aid them, to press upon their brethren, by all proper means and motives, the duty and necessity of a higher standard of effort and self-denial to meet the demands for labors and funds of the great and prosperous work whose oversight has been committed to them, they here record their solemn conviction that there is little hope of any steady movement of the churches that shall overtake and adequately sustain the work abroad, "till the Spirit be poured out from on high," and they respectfully and earnestly appeal to all who love the cause of missions to the heathen, if it is not time to seek the Lord, till he come and rain righteousness upon us!

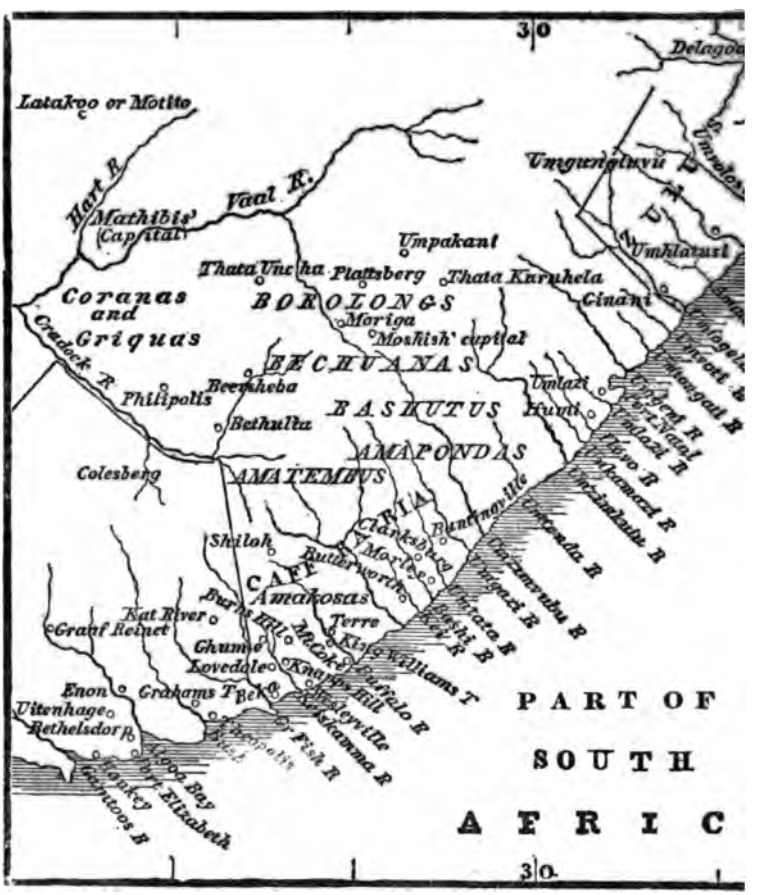
The Treasurer has received from the American Bible Society, $10,000
From the American Tract Society, ... 8,000

THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Physician*, Mrs. Adams.
UMGENI,—six miles northeast of Port Natal.—Aldin Grout, *Missionary*, Mrs. Grout
PETER-MARITZBURG, a Dutch settlement.—Daniel Lindley, *Missionary*, Mrs. Lind
(3 stations; 2 missionaries, 1 physician, and 3 female assistant missionaries; total, (



Often are the people of God, when going forth at his co
mand in some great and good enterprise, led in a circuitous

unexpected way. Thus it was with the ancient church, when going to subdue the land of Canaan. Thus it has been with many distinct portions of the church since that time, as ecclesiastical history abundantly testifies. Thus it has been with not a few of those Christian missions, which were ultimately crowned with distinguished success. They had early afflictions, partial failures, seasons of darkness and discouragement. It was doubtless seen to be necessary that there should be this trial of faith before there was great prosperity, that God might have the glory which was due unto his name. It seems also to be often the case, that great success in missions to heathen lands does not awaken the attention and gratitude it ought among Christians, nor call forth the exertion necessary to sustain them, unless there has been a previous afflictive discipline, and great apprehension excited as to the power and likelihood of the means employed to accomplish the end in view. Then it is, when God comes forth in the majesty of his grace, that his stately goings awaken attention, gratitude, and zeal, far more than when there is a full tide of successful progress from the beginning; as there has been, for instance, in the mission at the Sandwich Islands.

The churches acting through the Board have seen affliction and disappointment in their South African mission, until they generally acquiesced in the idea of its discontinuance. A resolution to that effect was accordingly adopted by the Committee last year, and approved by the Board, and the missionaries were instructed accordingly. Perhaps this would not have been done, had certain letters that were written by the missionaries in the early part of 1843 come duly to hand. The letters referred to were a year on their way. The decision of the Committee was in view of such light and information as the Head of the church was pleased to give. And it has been a means, in the overruling providence of God, of giving the mission a stronger hold on the confidence of the colonial government, and a stronger hold on the affections and prayers of pious people of different evangelical sects at the seat of that government. It has also drawn forth a weight of testimony as to its value and promise, and substantial aid in its prosecution, which could not otherwise have been expected. For all this the Committee would render thanks to that great and good Being, whom they have endeavored to serve in the gospel in the remoter regions of the African continent.

The events that have led to a continuance of the mission, will now be related in their order.

The letter instructing our brethren to close the concerns of the mission, was dated Aug. 31, 1843. Previous to this, as it now appears, the native settlements about Umlazi and Umgeni

had not only received great accessions of emigrants from the Zulu country, but new light was thrown on the prospects of the native settlers in that region, and their permanent relations to the colony began to assume an auspicious bearing. In creating a new colony at Natal, it was officially announced that no laws should be allowed recognizing a distinction founded upon color; that no attack should be made upon any people without the colony by persons not acting under the direction of the colonial government; and that slavery should not be tolerated in any form. A friendly commissioner also arrived to investigate the state of things, and make report to the government. He declared himself in favor of giving the natives land, on which they might form a number of distinct settlements; of making the land on which they shall live their own; of protecting their possessions from the interference of the whites; of recognizing the two stations now occupied by the mission as among these settlements; of having one or more missionaries in each of the districts; and of employing all the influence of the government to induce the people to conform to the instructions of the missionaries. Doct. Adams had also made a visit to Umpandi, at Isikhlebe, the capital of the Zulu country, and found reason to believe that missionary labors might soon be safely resumed in that country. Indeed in November, before the arrival of the instructions from the Committee, messengers had come to Natal from Umpandi, requesting that an agent of the colonial government might reside near him, and stating that he would be glad to have also a missionary.

Whether the plan of placing the natives in distinct settlements is as favorable to their ultimate religious and social improvement, as that of putting them all together in one district of ample extent, may admit of doubt. But it is perhaps more conducive to immediate results, and the missionaries were prepared to acquiesce cheerfully in whichever plan was adopted by the civil power. About the middle of November, Mr. Grout had about ten thousand people around him within the space of ground ordinarily allotted to a New England pastor, and Doct. Adams had nearly fourteen thousand. "Our intercourse with them," says Mr. Grout, "is as free as that of a preacher at home. Though we are obliged to meet upon the Sabbath under a scorching African sun, for the want of a house to worship in, we have, on an average, some four or five hundred hearers, and sometimes more than a thousand. We might establish schools to any extent. For any thing that appears, we might, in a few years, make this a reading people; and why not a Christian people like the Sandwich Islanders?"

This of course is a different state of things from that which was known to the Committee and the Board at the last annual

meeting, or which they then saw any good reason for anticipating.

It was in the circumstances already described that the brethren received the decision of the Prudential Committee, and they began at once to make the necessary arrangements for carrying it into effect. Hearing of a vessel to sail from Cape Town for the United States, Mr. Grout proceeded to that place. Upon his arrival at Cape Town, a strong desire was manifested by the ministers of the gospel and others that the mission might not be suspended. A public meeting was called to consider what steps should be taken to sustain it till a representation of the altered circumstances of the case could be sent to the United States. After hearing Mr. Grout's statements, Dr. Philip, Mr. Chase, the American Consul, and others made addresses; and the result was that a subscription, previously commenced, was carried up to nearly six hundred dollars by the persons present, to defray Mr. Grout's expenses at Cape Town or Port Natal till he could communicate with his society at home; and the subscription was afterwards increased to about eight hundred dollars. This fact sufficed to give an intelligible and forcible expression to the sentiments of the good people of Cape Town, relative to a continuance of the mission. But Dr. Philip and the Rev. Mr. Faure both wrote their views at length. Mr. Faure, who had recently visited Natal on behalf of the government, assured the Committee that the fields were already ripening for the harvest, and said the bare idea that they should be abandoned before other laborers were prepared to occupy them, chilled his soul and made him sad indeed. And Dr. Philip, with his characteristic energy, declared himself so much interested in the continuance of the mission, that he would willingly visit America to beg for it, notwithstanding his age, rather than it should be abandoned for want of funds. These letters were accompanied by the following document from clergymen resident at Cape Town.

"The Christian church in South Africa learned, with feelings of sincere regret, that it was the intention of the American Board of Foreign Missions to recall their mission from the Zulu country; and when, on the return of the Rev. Mr. Grout from Natal to this colony, in order to embark for America, it was painfully ascertained to be the case, we, the undersigned, ministers of the various sections of the Christian church in Cape Town, being fully convinced of the urgent necessity of the Board's continuing its operations in that important missionary field, lost no time in prevailing on the Rev. Mr. Grout to abandon his intention of leaving immediately, as he was ready to do, and to wait till the wishes and desires of the church be made known to the Board; and we hereby express it as our candid opinion, corroborated by the evidence of impartial witnesses, that the mission in the province of Natal deserves the support and encouragement of the Christian church as much as any—the most promising—field of missionary labor; and we therefore beg to urge on the Board their continuing the same,

praying that the Lord, whose the gold is and the silver, may incline the hearts of his people, and strengthen the hands of his servants, who are or may be sent into that vineyard, that he may crown their labors with abundant success, and thus rejoice his church militant and triumphant.

A. FAURE, *Senior Minister of the Dutch Reformed Church.*
JAMES ADAMSON, D. D.
JOHN PHILIP, D. D.
GEORGE MORGAN, A. M. *Minister of the Scottish Church.*
THOMAS L. HODGSON, *Minister of the Wesleyan Church.*
T. BECK, V. D. M., *Minister and Missionary to the South African Missionary Society.*

Cape Town, 6th February, 1844."

In view of such facts and considerations, the Committee could not hesitate to authorize the missionaries to resume their labors at Natal. Before Mr. Grout left the Cape on his return, he received the most encouraging assurances from the Governor of the colony as to the disposition that would be made of the native population, and also a communication appointing him a government missionary to the natives of Natal upon a salary of £150 a year, to be confirmed by the home government. This the Committee suppose to be a temporary provision until the Board should resolve upon resuming the support of the mission. Mr. Grout was also informed that Doct. Adams would have the same offer made to him, and that Mr. Lindley had been appointed preacher to the Boers. Mr. Grout says:—

"I feel very much as Dr. Philip does, in reference to the door opened to you at Natal. He says you have hardly a mission of greater promise than this. Except at the Sandwich Islands, our missionaries cannot collect such congregations, or have such unrestrained intercourse with the people. If I go back now, I go with special permission from the Governor, with a special grant of land, just where I would have selected it, about half way from Natal to Tugela River. When I saw his Excellency, both he and his Secretary expressed a strong desire that we might remain in the country; and said that any thing which they could do in order to forward our designs, would be most readily done."

Within the limits of the new colony, there are supposed to be 100,000 Zulus, besides the 20,000 and more who are immediately around the two stations occupied by Mr. Grout and Doct. Adams.

In such a field opened for preaching the gospel of salvation to the heathen, and such a providential and unavoidable necessity for cultivating it, the Board will see a new call for missionaries and funds. The mission should be reinforced at once, and have the means of bringing the many thousands at Umlazi and Umgeni to the knowledge and belief of the truth. The indications are strong, that the results will be according to our faith. There may be other disappointments yet to come, and no doubt there will be, if we lose sight of our dependence on the providence and grace of God; but with our plain commis-

› "preach the gospel," who will hesitate a moment when ıy stand ready to listen to the message?

MISSION AT GABOON, IN WESTERN AFRICA.

GLASS'S TOWN.—John Leighton Wilson, William Walker, *Missionaries;* Benja- Rensselaer James, *Printer* and *Catechist;* Mrs. Wilson, Mrs. James; Mrs. Stocker, —Five Native Helpers.

IGA (Prince Glass's Town).—Benjamin Griswold, Albert Bushnell, *Missionaries;* swold.

ions; 4 missionaries, 1 printer, 4 female assistant missionaries, and 5 native helpers;)

James and his family left Cape Palmas about the last of ry, and arrived at Gaboon on the 19th of the following ı. They had a gratuitous passage from Capt. Lawlin, › kindness the Committee and the mission have often had on to acknowledge. Mr. Griswold and Mrs. M. H. Wil- ere united in marriage on the 23d of August, 1843.

the 1st of January, the Rev. John M. Campbell, of ;etown, Ohio, and the Rev. Albert Bushnell, of Cincinnati, rom Lane Seminary, sailed from Boston for this mission

in the barque Palestine. They arrived at Cape Palmas, whither the vessel was bound, on the 9th of March. Here, while waiting for an opportunity to proceed to Gaboon, both were taken with the acclimating fever, and after nine days Mr. Campbell sunk under its influence, and his body now rests at Cape Palmas until the day when it shall awake to life eternal. He died on the 19th of April. The particulars of his sickness, death, and burial were forwarded by his surviving companion in a letter that has not yet been received. The Committee had indulged the most pleasing expectations concerning Mr. Campbell's usefulness in Africa, and the pain of their reflections on this event is mitigated only by reflecting whence came the bereavement. Mr. Bushnell was so far recovered on the 27th, as to proceed with Capt. Daley of the brig Ceylon to Accra. From thence, a few days after, at the invitation of Capt. Tattnall, he took passage in the U. S. sloop of war Saratoga for the island of St. Thomas. There he was on the 24th of May, just on the point of going in the same ship to Gaboon. His health was restored, and he regarded himself as acclimated.

Mr. Griswold commenced the station at Oshunga near the close of the last year. Oshunga has long been the name by which Prince Glass's Town is called, and means "the benevolent friend." The mission-house is beautifully situated, about sixty feet above the level of the river, and as many rods from its banks. A boarding school for girls has been commenced at this station, with six pupils. Another for boys exists at the other station, with twenty pupils. Five other schools, taught by persons formerly connected with the Cape Palmas mission, are in operation, in each of which are from ten to twenty-five pupils. At some of these places there are night schools for adults, where they are taught to read and write. Some of the boys who began to attend school when the mission commenced, are now able to read well in the New Testament, and write a good hand. The school-houses belong to the natives, and cost about twenty dollars each. The people are anxious for schools. At King Duka's town they have erected a house with a front room, twenty-four feet square for a school-room and religious meetings, and two rooms back of this for the residence of the teacher. Thus a beginning is made towards the self-supporting institutions of a Christian community. The kindness of the natives at all these places has been marked and uniform, and the missionaries bless God for such free access to so many darkened minds. They are an amiable people; apart from those vices which belong to them as heathen, such as slavery, polygamy, superstition, and intemperance. They are attentive to instruction, and are ready to give the missionaries a passage in their boats to every part of the country where they are accus-

tomed to trade. Though not yet permitted to report any hopeful conversions, the Committee know of no point on the western coast of Africa which combines a greater number of advantages for the missionary work, or where the prospects of success are greater. As a family, the mission has enjoyed better and more uniform health than it did at Cape Palmas; and vessels lie in the river two or three months continuously without any fevers among their crews.

The language of the Mpongwes is not difficult to learn. In the precise form in which it is spoken at the stations, its use is restricted to a few thousands on the Gaboon river; but, with slight dialectic differences, the same language is spoken at Cape Lopez, and at Cama and the intermediate places, embracing more than two hundred miles of sea coast. On the river Nazareth, which enters the sea near Cape Lopez, this language is spoken by a numerous people. North of the Gaboon, the languages are entirely different. With respect to the claim of the people to any degree of civilization, the mission remarks as follows:—

"There is probably no people on the western coast of Africa who have made farther advances towards civilization, than those who reside upon the Gaboon; unless it may be some who have long been under Christian instruction. And it may be questioned whether there are any of this description, who have all the urbanity of manners and kindliness of feeling, uniformly manifested by natives on this river. The cause of such a state of society, with barbarians on every side, is to us unknown. We have not yet learned that they have had any more, or even as much, intercourse with Europeans, as many other people who are still as fierce and barbarous as ever. We cannot learn their origin, even from tradition; and we know not the causes that have been operating upon them to make them what they are."

The members of the church at Cape Palmas who had removed to Gaboon, and a few others, members of other churches, met on the 21st of July in 1843, and having organized themselves into a church of Christ and adopted articles of faith and a covenant, elected Mr. Wilson pastor of the church. On the 30th of the same month, B. B. Wisner, a native of Cape Palmas, was admitted to the church on profession, and the Lord's supper was celebrated for the first time, in the presence of a large concourse of the natives. The church consists of fifteen members, seven of whom are native Africans.

Preaching is maintained at the two stations. The missionaries also aim to have preaching regularly, once a month, at some seven or eight other towns, varying from three to forty miles distant. The attendance at all these places is uniformly good. The superior efficacy of pastoral preaching and supervision by a single man, over that of alternate labors by two or three per-

sons, was soon apparent in the increased attendance on preaching at King Glass's town. The principle of pastoral labor and supervision is as applicable to a foreign mission and a heathen people, as it is to the churches at home. A very encouraging degree of external respect is paid to the Sabbath, and some of the people show that they are more or less affected by the truth. It is the Spirit of God alone, who can change their ignorant and besotted hearts.

Mr. Walker's connection with King Glass's station is temporary. He has devoted some attention to the language of the *Bakalas*, a people living on the upper branches of the Gaboon river. This language is supposed to have no affinity with the Mpongwe, but not to be hard of acquisition, and to be spoken by a more numerous people. When and where he shall attempt forming a new station, is not yet determined.

In the summer of last year, Mr. Griswold made a visit to Corisco Island, somewhat more than thirty miles northward of Cape Clara. Cape Clara is the north cape at the mouth of the Gaboon. The Committee quote the concluding paragraph of his journal.

"I can say, respecting the Corisco people, that I was greatly disappointed in finding them so far advanced in civilization, appearing so well, with so good houses, and surrounded with so many comforts. They universally treated me with the greatest kindness and hospitality; and at Little Corisco, where I saw the head men of the towns, they besought me to supply them with a missionary, or at least a teacher. I informed them that no one could come to them now, for there was no one among us without employment. They then requested me to send to America for one. I assured them that I would write, stating that they wanted a missionary, and here I fulfil my engagement. But, poor men! long, long, I fear, will they with others be compelled to wait before their wants can be supplied. Who is ready and willing to come and point out to these, and others equally earnest, the way to heaven?"

While Mr. Wilson was waiting at Cape Palmas for Mrs. Wilson's return from the United States, he wrote and printed four small books in the Mpongwe tongue, with the help of a native of Gaboon, who was with him; viz.

	pp.	*copies.*	*pages.*
Colloquial Sentences in English and Mpongwe,	16	500	8,000
Scripture Questions, " "	13	500	6,500
Scripture Precepts, " "	16	500	8,000
Hymns, " "	15	500	7,500
Total,	60	2,000	30,000

Other elementary books were begun on the arrival of the press at the mission.

Gaboon is the southern limit of the cruising ground for the American squadron on the African coast. The missionaries

gratefully acknowledge their obligations to Commodore Perry and those under his command for many kind offices. During the past year the French government obtained the consent of Gua Ben, one of the four independent chiefs at Gaboon to their erecting a factory at the mouth of the river on the same side with our stations. The building was in rapid progress at the close of the year, and there were fears that it would prove to be a fort, and that attempts would be made to gain the control of the river and its banks. A large number of French papal missionaries was undergoing the process of acclimation at Cape Palmas, and it was expected that a portion of them would go to Gaboon.

Since the foregoing was written, the Committee have received information that the French had actually seized upon the land containing King Glass's town. The transaction is one of fraud and violence, and the Committee can hardly think that the government of France will be so regardless of national honor as to give its sanction to the proceedings of its agents. The seizure is thus described by Mr. Walker, under date of April 3d.

"On the night of March 27, M. Amouroux, master of a French merchant vessel, went to King Glass, carrying with him a jug of brandy. He sent for another man, intemperate in his habits, and of no consideration among the people. The contents of the jug were freely administered, and both of the natives were soon intoxicated. M. Amouroux then called a son of King Glass—of no authority, however, from this circumstance,—and presented to them a paper, purporting to be a letter of friendship to Louis Philippe, and expressing a wish that French vessels might trade in the Gaboon as usual; this, he said, would prevent the necessity of vessels anchoring at the French settlement, as they have recently done. He gave no intimation that he was acting as an agent for his government; he knew that this would have defeated his plan. *They signed the paper.*

"M. Amouroux hastened on board a French man-of-war, lying at Gua Ben's town, and early in the morning the vessel anchored off King Glass's town and fired a salute, no one knowing the cause. The commander, Lieut. Darrican, came on shore, called upon King Glass, and read the paper which had been signed the night before. He then asked the King if he had signed that paper, and he admitted the fact. *Thus the treaty was ratified.*

"Lieut. Darrican next proceeded to the mission-house, where he found Mrs. Wilson, her husband being absent. He informed her that the mission premises were on French territory,—King Glass having signed a treaty by which he had ceded the sovereignty of his dominions to Louis Philippe,—and that thenceforth the missionaries might look to the French for protection.

"As soon as the people were apprised of the character of the paper, they assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. They protested, in the first place, that the cession had been fraudulently obtained. Secondly, they said that King Glass and the other signers of the document had no power to make such a treaty; this the French well knew.

"The Governor of Senegal, and Commander of the French forces on

the West African coast, happened to arrive in the Gaboon while the natives were together. It was hoped that a fair statement of the case, in the form of a protest, would procure redress. A document was accordingly prepared, in the most respectful language, setting forth the facts, and protesting against the use which the French were making of the pretended treaty. This paper was signed by every man of any consequence in the King's dominions. The King also, together with the two individuals who joined him in the treaty, drew up another paper, in which they expressed their surprise and sorrow, on ascertaining the contents of the writing to which they had affixed their marks.

"While the above mentioned documents were in a course of preparation the Governor invited the people to visit the French settlement, and partake of a dinner with him, and receive their 'dashes.' They unanimously declared that if they should try to eat his dinner it would stick in their throats. At length the documents were sent to the Governor. Having looked at them a moment, just long enough to ascertain their character, he tore them in pieces, and committed them to the winds and waves. He pushed the bearer of them out of his way, and bade him begone.

"Messrs. Wilson and Walker subsequently visited the Governor, for the purpose of obtaining a pledge that the missionaries should not be hindered or molested in their work, as hitherto carried on. This pledge was given, but no explanations were received in behalf of the people. 'They shall suffer,' said he, 'for the insult they have offered me,' referring to their refusal to dine with him. Threats of vengeance have been reported to the missionaries, and the people are said to be as determined on resistance, as Boston ever was in the days of British oppression. Their resistance, however, will be passive. If the French persevere in their designs, they will probably leave their present possessions, and retire to River Moondah or River Danger."

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*.

In entering upon a mission among the Greek people, the Board followed the evident indications of Providence. Our mission to the Greeks dates back to the year 1828, when Mr. Brewer commenced the school at Syra. As, however, Mr. Brewer left in that year on his return to the United States, it may be more proper to date the origin of the mission in the year 1830, when Dr. King became connected with the Board as one of its missionaries. He removed from Tenos to Athens in 1831. Mr. Riggs came to Greece in 1833, and began residing in Argos in 1834, and Mr. Benjamin in 1836. Messrs. Houston and Leyburn commenced a station at Ariopolis in 1837. In the summer of 1838, Mr. Riggs removed to Smyrna, and Mr. Benjamin to Athens. Messrs. Houston and Leyburn returned to the United States in 1841. From that time, the only station of the Board in Greece has been at Athens, and but two missionaries have been on the ground. In this time great opportunity has been afforded our brethren and their

fellow laborers of different Protestant sects for distributing good books, and especially the Holy Scriptures, among the Greek people; and great numbers of these have been distributed. If the harvest has not been commensurate with the seed sown and the labor bestowed, it is perhaps too soon to look for a harvest in such a country as Greece. Various powerful causes combine to delay the vegetation, while there is no good reason to believe that any unusual amount of the seed has actually perished. Of good ground, in a spiritual point of view, there is not much in that land; but neither is there anywhere in the world, until it is made such by the Spirit and grace of God. Of spiritual influence among that people, there has apparently been little, since we know of very few hopeful conversions as the result of past efforts; and now, there are few people so inaccessible, from choice, to the preaching of Protestant missionaries, as are the Greeks. It may be said that, with very few exceptions, they will not hear. Perhaps Dr. King's small congregation at Athens is the only Greek congregation that, for a long time past, has regularly met to hear evangelical preaching on the Sabbath. As good a view as can be given of the obstacles in the way of a successful mission among the Greeks, is contained in a late reply by Dr. King to an inquiry proposed by the Committee to the mission.

"Our mission seems like a tree, planted in a foreign soil, which with much care and caution has taken root, spread out its branches, has some foliage, with here and there a swelling bud that gives signs of blossoms, but as yet yields no fruit ripe and fair, which we can present to our employers. From what you said to us when here, we perceive that the voice of many in America is, 'Cut it down! why cumbereth it the ground?' On my part I have been ready to say, 'Let it alone, this year also,' a little longer, 'and if it bear fruit, well; and if not, then after that thou shalt cut it down.'

"*What are the obstacles lying in the way of success?*

"1. There is an obstacle connected with the state of the country. The Greeks in free Greece wish to remain united with those scattered throughout the Turkish Empire, till they regain the capital which was taken from them by the Turks; and as religion is the principal cord that now binds them, they fear to touch it, even though persuaded that some things need correction.

"2. There is an obstacle also of another nature, connected with the mind and natural character of the Greek. He is high minded, what they often say of themselves, '*ὑπερήφανος*,'—*proud*, and cannot bear the idea, that strangers should teach them what their fathers taught to others, and received from the apostles themselves.

"3. An obstacle is found also in their great and general antipathy to strangers. This antipathy they manifest, not only to those of other nations and languages, but to those of their *own* nation and their *own* language from Constantinople, Epirus, and other places; even to those who have, for many years, been united with them, and fought in their battles for liberty. Now I consider this antipathy to strangers as very natural in a people that has suffered so much from strangers, and which has in fact

been governed by strangers for nearly twenty-two centuries—Romans, Venetians, Turks, Bavarians—none of whom perhaps ever sought their good to any great degree, either spiritual or temporal! 'Surely oppression maketh a wise man mad;' and if the Greeks, in trying to throw off the yoke that has so long galled them, show a little madness and antipathy to strangers, I cannot wonder. I mention it only as an obstacle that exists in our way.

"4. The Greeks in the time of Homer were called 'πολύτροποι,' which may mean *crafty, subtle, ingenious;* and this quality has so long been employed by them, while under the Turkish yoke especially, in concealing their real sentiments to avoid acts of tyranny, that many of them seem not to have that idea of the beauty and of the sacredness of truth, which is to be found in so many of our own nation, even of those who are by no means considered as pious. The priests and bishops would consider it perfectly justifiable and even a duty, on many occasions, to lie. Such a spirit seems to me to be very unfavorable to the reception of the truths of the gospel.

"6. Under the Mussulman yoke, the Greek was taught from his childhood to regard every iota of his religion as most sacred; to suffer the greatest tortures and death itself, rather than renounce it; and he considers no disgrace, perhaps, in the eyes of his people so great, as to change his religion. The common people think, probably, that to correct errors which have gradually crept into the church, is the same as to change their religion, and renounce the Savior.

"7. In order to keep the people in their religion, expedients have been resorted to, which, when a Greek discovers the fallacy of them, tend to lead him into infidelity. For instance, the holy fire at Jerusalem, the weeping of images, the cures and miracles of various kinds which they are said to perform. Now when a Greek becomes enlightened, as to these things, and finds that he has been deceived in what he considered most sacred, he is inclined to reject all religion, and to consider the whole of Christianity as a trick and deception of the priesthood; and that the priest, in the exercise of the functions of his office, has no higher aim, than the merchant or the pettifogger, whose object is to get a living!

"8. The common Greek has many excellent views of his duty in a moral point of view, and is ready to confess that he is a transgressor; but at the same time he believes, that if he keep the fasts ordained by the church, (that is, abstaining from certain kinds of food, as meat, eggs, &c.,) makes his confession to the priests, is sprinkled with holy water, and partakes of the Lord's supper at least once a year, his past accounts are settled, his sins forgiven, and he is ready to open a new account of debt and credit with his Lord! With such a view, it is difficult to make him feel his entire wretchedness, his lost estate, and the certainty of condemnation, if he does not quit his sins.

"9. And when made to see that they are under the just condemnation of God's holy law, they have so many saints to run to, that they think some one will be found kind enough to take their part, plead their cause, and so save them from vengeance. And especially do they hope that the tender heart of the Virgin Mother will interpose and use her maternal influence, if not authority, to save those, who have trusted in her and shown her reverence by embracing her likeness, or lighting a candle before her image! She has practically (whatever they may say to the contrary) taken the place of the Divinity, in their view, (I speak of the common people,) and she is oftener called upon in time of distress, than any other being! With such views you can easily conceive how difficult it is to press home to their hearts the truths of the gospel, and make them feel that there is salvation in no other except through Christ, who is called 'Jesus,' because 'he shall *save* his people from their *sins.*'

"10. The almost entire disregard, at Athens, of the Lord's day, as a day

to be consecrated to God. This desecration has, in part, been brought in by strangers, during the last ten years. Buying and selling are now, on that day, common; public auctions are held in the streets and squares of the city; coffee-houses are crowded; and there are sports of various kinds, hunting, horse-racing, paying and receiving visits of ceremony, settling accounts with workmen and day-laborers, political elections, lessons given in painting and mathematics, parties of pleasure, &c. &c.; so that this, of all the days in the week, with the exception of an hour or two at church in the morning, seems most devoted, not to God, but to the world.

"11. The fear of losing some worldly emolument, of sacrificing some private interest, in consequence of embracing the truth in its simplicity, and giving up what many of them are already convinced is error.

"I might mention many other things, such as circulars, containing terrible anathemas, sent out from the 'Great Church' at Constantinople; private instructions of the Synod at Athens; the circulation of pamphlets, warning the people against the missionaries; public attacks against some of them in the newspapers, as has already been mentioned. But I have said sufficient on this branch of the subject. And I have no doubt that you will feel, as I do, that there are many and great obstacles in our way, as missionaries to this people."

Dr. King adds, on another subject:—

"You ask whether the Episcopal church, as such, has any peculiar advantages in laboring for the revival of religion among the Greeks?

"1. This question was discussed by the lamented Pliny Fisk and me some twenty years ago; and after the lapse of such a period, spent, for the most part, among the Greeks, where Episcopalians, both from England and America, have been laboring, I must in sincerity confirm the opinion that we had then, and give a decided answer in the *negative*. The fact is, that the Greeks consider the Archbishop of Canterbury as much of a heretic, as they do any Congregationalist from New England; nor would they receive him into their communion, unless he were re-baptized.

"2. The great subject of discussion for so many ages, between the Greek and Roman Catholic church about the procession of the Holy Spirit from the Father, as the Greeks assert, or from the Father and the Son, as the Roman Catholics believe, is enough to separate them forever from the Episcopal church, which agrees, on this point, with the church of Rome. The Congregationalists are bound by no such creed; and I for myself, and I presume that most of my missionary brethren of the Congregational church, believe as the Greeks do on this point, because such is the language of Scripture.

"3. The Greeks, as a nation, are decidedly opposed to titles, and to that spirit of despotism which is so common in old monarchical states, and which is there cherished and fostered so extensively in the church.

"4. The most of them are already weary of their long services, and should they ever change, they would probably wish for something less prolix than the English service. Their own service which they now have, if purified from the prayers to the saints, would be far more beautiful than the English. Let any unprejudiced man, who knows Greek and English, read the *burial* service, for instance, and he would not hesitate a moment in saying that the Greek is far more beautiful and impressive. The Greeks ridicule the idea of their ever receiving the English Prayer Book. I have heard some of them say, 'our own is quite tedious enough.'

"5. When the Episcopalians tell them that they agree with them in keeping lent, in having feast-days for the saints, in baptismal regeneration, prayers to Azriel, the sign of the cross, long robes and bishops, they consider it often as a bait held out to catch them, a kind of deception, which

tends to lower them in some degree in their estimation; whereas a Congregationalist goes to them in the simplicity of the gospel, and they at least give him credit for sincerity.

"6. The Greeks have also a very strong antipathy to *kneeling* in prayer, as the Roman Catholics and the Episcopalians do. They usually stand, as the greater part of the Congregationalists do in New England, and the Protestant churches in France and Switzerland. The Greeks kneel *once a year* on a certain occasion. But to kneel in their usual service, they consider as almost a sign of heresy. In fact the first Nicene council commands, that on Sundays Christians should pray standing.

"I must say also, that I think the simplicity of our service takes with a Greek much more than the service of the church of England; and that it is better adapted to missionary labors in all the oriental churches than any other, but especially the Greek church. It is David with his sling and stone, and not the helmet of brass and coat of mail, which Saul first put on him, and which David, having essayed, rejected.

"The Baptist missionaries have the disadvantage of wishing to re-baptize those who have already been immersed."

Dr. King thus states the more prominent topics of his own discourses:—

"The principal truths which I have presented, and endeavored to present with all simplicity and plainness, are the following:—Christ and him crucified, as the only hope of salvation, the only mediator between God and man, the only one by whom our prayers are to be offered to the Father; the natural and entire depravity of the human heart; the necessity of repentance toward God, and a lively faith in Jesus Christ, the fruits of which are love to God and love to man; the great danger of being deceived, supposing that we are Christians, simply because we were born of Christian parents, have been baptized, gone to church, heard or said a round of prayers, and partaken of the Lord's supper; the importance of repenting immediately, and the utter inability, if we die in our sins, of being saved after death by all the prayers and intercessions of all the churches, or by all the saints and angels in heaven; the great danger of men's putting their trust in *forms*, while they know nothing of the power of godliness; the importance of taking the word of God as their only guide in all matters of faith and practice; of searching that word daily, with prayer, and with a desire to know the truth, and a willingness to receive it when known; the impotency of baptism and the sacraments on an impure body and an unsanctified heart; the importance of the Sabbath and of consecrating it to God; of speaking the truth, and dealing uprightly with all our fellow men; of living for him, who died for us; of showing that we are his servants by doing what he has commanded us.

"Such and such like have been the centres on which the wheels of my discourses in public, and my conversation in private, have revolved.

"I have given to a considerable number of persons here, and in different parts of Greece, my 'Farewell Letter,' which shows precisely what my views are, with regard to the errors which exist in the oriental churches. I have spoken plainly to many with regard to those errors; but I have not made them the main subject of my discourses, for the reason stated above, that the way to dispel darkness is to bring in light."

It is due to this devoted missionary of the cross, that he should have opportunity to state his own views of the effect of missionary labor in Greece, which he does as follows:—

"'What influence has the mission had in past times in Greece, and what is its actual influence at present?' This is a very important question, and one to which it is difficult to give a full answer. But I believe,

"1. That my mission to Greece, and your visit in 1829, and our interview with Capodistria, and perhaps private conversation at other times with him and his brother Count Viaros, were the means of its being established by law afterwards, (in the school system,) that a copy of the Bible should be placed in every school in Greece, and so the principle established that that book should be recognized and used as a school book.

"It was in consequence of a private interview with Count Viaros, the brother of Capodistria the President of Greece, that the New Testament in modern Greek was placed in the school of the Orphan Asylum, containing about five hundred scholars at Egina, and some one was placed for a while to read aloud in the Psalter while the others were at dinner. This was then the principal school under the immediate direction of Capodistria; and so a principle was established, which I then considered and still consider of immense importance to the nation, not only in free Greece, but in all parts of Turkey, where Greeks are to be found. And the New Testament is now in fact, as also many of our other books, in all the schools of free Greece, and also in schools in Thessaly, Epirus, Macedonia, and many of the islands belonging to Turkey, as Crete, Samos, Rhodes, Patmos, Mytelene, &c. The same have been extensively circulated among the soldiers and the common people, and many priests have asked for and received them, and some of the bishops.

"The influence exerted also, I believe, at Scio, by the lamented Fisk and Parsons, at the commencement of the distribution of the Scriptures in modern Greek, tended to establish the principle among the Greeks, that the word of God should be read by all the people.

"Niketoplos, who was for some time in my employ as teacher, published as a school-book, extracts from the Old and also from the New Testament. Another school master, who was formerly in my Gymnasium, and lived with me for some time, has done the same; and I am persuaded that both were encouraged to do this from their intercourse with some of us.

"2. I believe that much has been done, by conversation with ministers, counsellors of state, governors, military officers, physicians, lawyers, priests, bishops, professors, students, school-masters, and with multitudes of the common people, to spread and confirm the opinion, that the word of God should be read by all, men, women, and children, and in a language understood by them; and that it should be taken as the only unerring standard of religious truth and Christian doctrine, of faith and practice; and that the Fathers cannot always be trusted, nor Councils implicitly relied on, but that all must be weighed in the balance of the sacred Scriptures.

"3. For several years scarcely any books were to be found in the schools of Greece, except those distributed by the missionaries; and even now there are very few schools, if any, which are not supplied in part by us. The study of these books must have produced a salutary influence. Many of our books are actually recognized by the Greek government, and I have permission to distribute them in the kingdom, as also the sacred Scriptures, both in ancient and modern Greek.

"4. I have reason to believe that some school-books introduced by Greeks, were modelled after our own.

"5. The schools established at Syra, Tenos, Athens, and other places, by missionaries, and especially those that were the first established, were regarded in some degree as model-schools, and gave more or less tone to all the schools in the islands, and to many in the Peloponnesus and continental Greece.

"6. Teachers were brought forward, and formed wholly or in part by the missionaries, and others essentially benefitted by their intercourse with

them, or by being employed by them. Of these I could name several. One has now a school of four hundred scholars at Athens, and teaches constantly the word of God. A female, brought forward by me and my wife at Tenos, was afterwards called to the direction of the Greek National Education Society's school for females, in which nearly all the female teachers for Greece are formed; and she is now at the head of a female school in Mytelene. I could name a teacher near Delphi, and one in Lemnos, and one in Epirus, &c. who would not hesitate to own their indebtedness to me for having been brought forward and prepared to occupy the stations they now hold, and who all, I believe, teach the word of God.

"7. Several of my scholars now hold some office under government; several have gone to Europe to finish their education, and will doubtless hold important stations, one day, in Greece; and one of the four priests who are licensed to preach, (and who have received what we usually term a collegiate education, and the only ones,) was, for about two years, a student in my Gymnasium, and attended regularly my preaching on the Lord's day. Of the twenty or twenty-one students, who first entered the University of Otho, six or seven were from my Gymnasium.

"8. My Greek service on the Lord's day has been a *model* of simplicity;—prayers having been offered, not from books, but according to wants and circumstances; and to God alone, through the only Mediator between God and man, Jesus Christ; and it has also served as a model, by referring constantly to the word of God for proofs of those things which I proclaimed and asserted; and by direct appeals to the conscience of the hearers, as to sin, need of repentance, living faith in Christ, baptism by the Holy Ghost, the impotency of ceremonies and forms without the internal influence of the Spirit. Such a *model*, in the midst of such darkness, I consider of great importance.

"9. I have no doubt that hundreds and thousands have been more or less enlightened by our means, on many subjects, and that this will probably be more manifest when the rising generation shall enter upon the stage of action, than it is now; but that even now, Greece is, in a moral, intellectual and civil point of view, far different from what she would have been, had no missionary ever entered within her borders.

"I have reason to believe that some few have been reclaimed from intemperance, and a few saved from other vices, through our influence, and that a general healthful influence has been exerted on a vast multitude, as above mentioned; but of all the Greeks with whom I am acquainted, I do not now recollect more than six or eight, who I think give decided evidence of being born of God."

Thirty-two books and tracts have been published by the mission at Athens in the modern Greek language, containing 3,717 pages regarding them as a continuous series, and 128,215 pages in all. In addition to these, nine tracts were printed for the mission in Turkey in Greco-Turkish, under Mr. Benjamin's superintendence. The above publications in Greek, were either translated by the missionaries, or the translations were thoroughly revised and corrected by them.

The distribution of books from Athens, by sale and otherwise, was as follows during several successive years: viz.

1837, books and tracts, including parts of the Scriptures,	38,379
1838, 9,	84,695
1840,	21,079
1841,	22,692
1842,	17,295
1843, to November 30th,	11,995

Speaking of the channels through which these books were distributed, Mr. Benjamin says:

"Books distributed at the depot of Athens find their way into the following channels:

"1. The far greater number are given to *schools* on application of the teacher, or of the demarch, or some other known and responsible person of the place. The demarch or demotic council often write official letters describing the entire destitution of their school, and earnestly soliciting a donation of our books. This destitution is so general and so well known, that the young men educated as teachers at Athens many of them apply to the missionaries immediately on receiving their appointment, and take with them a supply of our books. A large majority of the books given to schools are exclusively of a religious character, the New Testament having always a prominent place; and it is believed that the New Testament is taught on the Sabbath in the greater part of the schools which have been supplied from our depot. The following schools were furnished with books from the depot at Athens from Jan. 1, 1842, to Nov. 30, 1843:

In the Peloponnesus, ...	20	schools.
In Continental Greece, ...	60	"
In the Cyclades, ...	7	"
In Turkey, (Crete, Macedonia, Thessaly, &c.) .	21	"
Total,	108	

"If our set of school books were more complete, and if we had given *them* in a larger proportion to the religious books, we should doubtless have had many more applications. The more valuable school books, such as geographies, atlasses, arithmetics, readers, and the school cards, we have given rarely.

"2. Single copies of our more elevated religious publications, such as Wilberforce's Practical View, Alleine's Alarm, Foster's Appeal, Jennyns, &c., we often present to *teachers* for their private use, according to our discretion.

"3. Indigent students in the University and Gymnasium, on application, receive one or two of our books, such as may seem adapted to their case.

"4. Copies of our larger works have been presented to priests and bishops and some of the first men of Athens, that the impression may be made that we are not afraid of publicity, and with the hope that some good influence may be exerted on themselves and their families. Copies have been presented in some instances to the editors of the public journals."

The result of the discussions consequent upon the Secretary's late visit to this mission and that in Turkey was, that, while Dr. King should remain at Athens pursuing his customary labors, Mr. Benjamin should remove to Trebizond, where the Lord has opened a much wider door of usefulness among the Armenians than can be found among the Greeks, and there qualify himself as soon as possible for preaching the gospel through the medium of the Armenian language. He has proceeded as far as Smyrna, where he is detained by the somewhat threatening and lamented illness of his wife.

WESTERN ASIA.

MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, and Henry J. Van Lennep, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, and Mrs. Van Lennep.—Seven native helpers.

SMYRNA.—Elias Riggs and John B. Adger, *Missionaries;* Mrs. Riggs and Mrs. Adger.—Three native helpers.

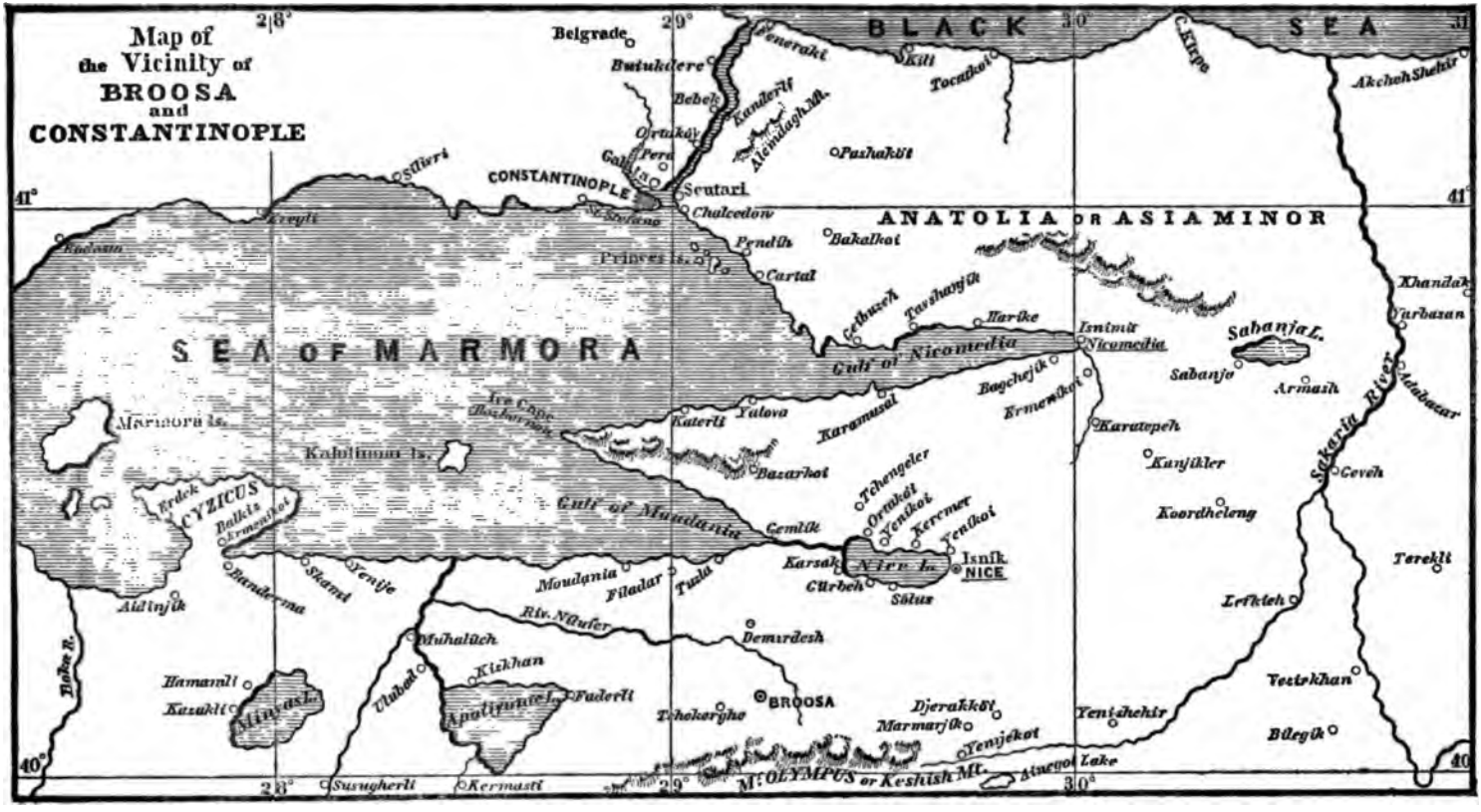
BROOSA.—Benjamin Schneider, Philander O. Powers, and Daniel Ladd, *Missionaries;* Mrs. Schneider, Mrs. Powers, and Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, Nathan Benjamin, and Edwin E. Bliss, *Missionaries;* Mrs. Johnston, Mrs. Benjamin, and Mrs. Bliss.—One native helper.

ERZEROOM.—William C. Jackson, and Josiah Peabody, *Missionaries;* Mrs. Jackson and Mrs. Peabody.—One native helper.

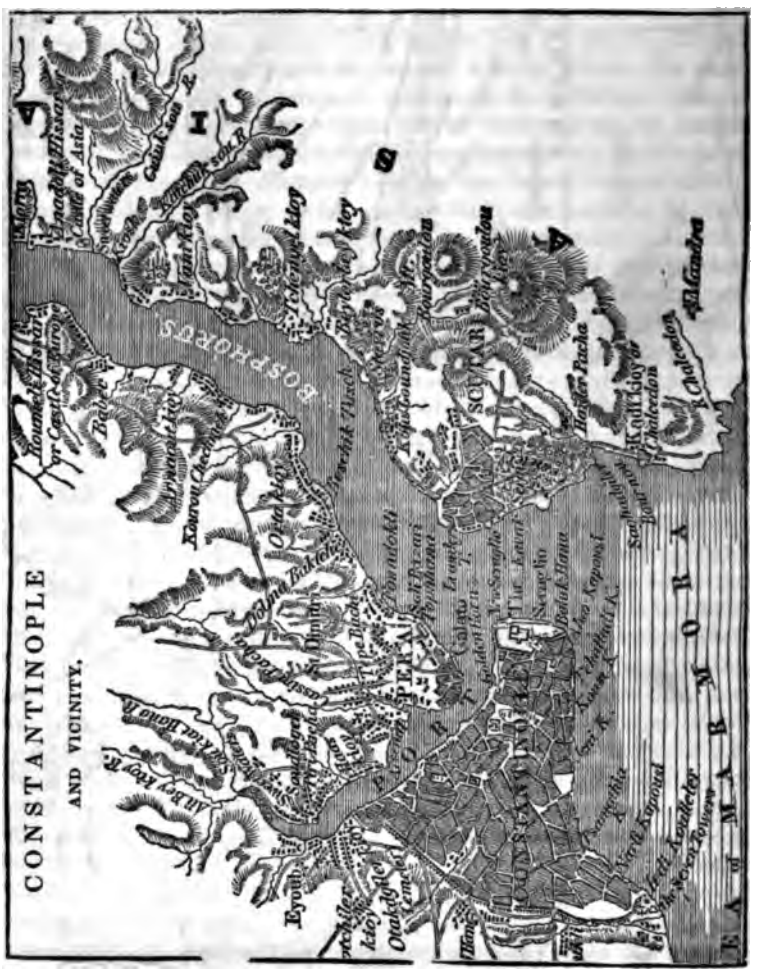
(5 stations; 16 missionaries, 16 female assistant missionaries, and 12 native helpers; total, 44.)

During the eleven weeks of the last winter, which Dr. Anderson spent in this mission, it was decided, in behalf of the Committee and in full accordance with the views of the members of the mission, that the Greek department in the Turkey mission should be discontinued—that the Jewish department, though still continuing to be joined with the mission to the Armenians in the administration of its affairs, should have a distinct and appropriate name as a mission—that the residue and main body of the mission should be called and known as the 'Mission to the Armenians'—that Mr. Bliss should remain permanently connected with this mission and be stationed at Trebizond—that Mr. Benjamin should remove from Athens to Trebizond—that a female seminary should be opened at Constantinople under the general superintendence of Mr. Van Lennep, who should remove from Smyrna for that purpose—that Mr. Wood should remain connected with Mr. Hamlin in the seminary at Bebek—that Mr. Riggs and Mr. Ladd should turn from the Greeks to the Armenians and acquire the use of one of the languages spoken by the latter people—that Mr. Calhoun should visit Syria to see if Providence did not call him to take charge of the projected seminary on Mount Lebanon—that Mr. Temple, in consideration of the impossibility of learning either the Armenian or Turkish language at his age, and of the absence of such a field of labor in the Greek and Italian languages as it would be proper for him to spend the remainder of his life in cultivating, should be authorized to return to the bosom of the churches, whom he had for so many years faithfully served in the Gospel—that the native Armenian agency should be put on a somewhat different footing, more likely to render it indigenous to the soil and sustained by the people—that a new missionary should be sent from the United States, who should devote himself to active personal labors in the Ar-


Map of
the Vicinity of
BROOSA
and
CONSTANTINOPLE
BLACK SEA
ANATOLIA OR ASIA MINOR
SEA OF MARMORA
CONSTANTINOPLE
Scutari
Chalcedon
Belgrade
Princes Is.
Marmora Is.
Kalolimno Is.
Gulf of Nicomedia
Gulf of Mundania
Nicomedia
Isnik
NICE
Sabanja L.
Sakaria River
BROOSA
Mt. OLYMPUS or Keshish Mt.
Lake
Ineghiol
Susugherli
Kermasti
Demirdesh
Mudania
Modania
Kurshunlu
Tchekirjhe
Yenijekoi
Yenidshehir
Bilegik
Terekli
Ceveh
Sabanja
Armash
Karatepeh
Kunjukler
Koordheleng
Ermenikoi
Bagchejik
Karamusal
Yalova
Katerli
Bazarkoi
Tchengeler
Orakoi
Yenikoi
Kermer
Yenikoi
Karsak
Gurbeh
Solus
Cemlik
Tuzla
Piladar
Yenije
Skamd
Aidinjik
Balkis
Armashkoi
Erdek
CYZICUS
Rhr. Nilufer
Muhalitch
Kirkhan
Ulubad
Hamamli
Kazakli
Miriash
Apolliunteli
Fuderli
Djerakkoi
Marmarjik
Tershkhan
Lefkeh
Akcheh Shehir
Khandak
Urbasan
Adabazar
Ismidt
Nicomedia
Tavshanjik
Ilarike
Cetbasch
Pendik
Bakalkoi
Cartal
Kalolimno
Marmora
Erekli
Kili
Tocatkoi
Pashakli
Kanderli
Aleindagh Mt.
Orta Koy
Bebek
Butukdere
Generakoi
Gal ata
Pera
Stiveri
Eregli
Enclosure
Ile Grande
Buckaroo
Ile Grande
Buckaroo
C. Kirpe
C. Stefano
2|8°
29°
30°
41°
40°

menian language at Smyrna; and also an unmarried female, upon whom should devolve the chief burden of instruction in the female seminary at Constantinople—and that a day school for Armenian youth, under pious and competent native instruction, should be opened in Galata, a suburb of the metropolis; and another for the Jews, in the same suburb, as soon as Jewish children could be induced to attend. As the report of the Secretary has been printed for the use of the Board, the Committee will state the results of his official visit only so far, in their Annual Report, as those results fall within the customary survey of the missions for the year.

There is unquestionably a work of grace—a spiritual reformation—in progress among the Armenians. The means by



which it is advanced, are preaching, (embracing the various forms of oral instruction,) education, translations, the distribution of books, and a native agency.

PREACHING.—There is formal preaching on the Sabbath in Pera and at Bebek. Perhaps there may soon be preaching on that day in Galata also, and in Constantinople proper; though it may be long before the Turk will allow the missionary to reside within the walls of the ancient city. This, however, is of less consequence than would at first appear, as both Pera and Galata are quite central to the several districts of the hundred and fifty or two hundred thousand Armenians within a few miles of the abodes of our brethren. It should be considered, too, that the Armenians are a trading people, and that Constantinople is the commercial centre of the empire; and those who come up to the metropolis on business would find it as easy to attend on preaching in either of the suburbs above named, as they would in the city. The rapid *caïque* shoots them across the narrow harbor at the smallest expense.

The formal preaching on the Sabbath in Pera is by Mr. Dwight in the Armenian language, and by Mr. Goodell in the Turkish. The average attendance is between forty and fifty, and all are men. The customs of the country prevent the women and men from meeting together for public worship. Generally four or five strangers are present, from different places in the interior, sometimes from a great distance. The services are the reading the Scriptures, prayer (*extempore* prayer of course,) and a sermon. The whole is like the service common in the Congregational and Presbyterian churches in the United States; except that it has not yet been possible to introduce our method of singing; nor have the missionaries ever thought it expedient to put on the gown, as is done in many of our city congregations, nor any other outward clerical badge, in preaching to the Armenians. The attention given to the preaching is apparently very close, and many of the hearers look out the passages referred to in the Scriptures, and some are observed taking notes of what they hear. As soon as Mr. Dwight retires, Mr. Goodell enters, and the same audience is prepared to give attention to him in the Turkish language. Mr. Goodell's preaching is expository. He is sometimes assisted by Mr. Schauffler. In 1841-2, the average attendance on these services was only ten. It is not uncommon for a portion of the audience to remain after these services, for prayer, or conversation.

One day in the week Mr. Goodell has an expository exercise with a select class of pious young men. This class has gone through the Epistles to the Galatians and the Hebrews. It was

established for the purpose of giving more definite instruction than could be given to a promiscuous audience, and there is great freedom of inquiry on the part of the young brethren present.

On two days in the week, Mr. Dwight and Mr. Homes alternately spend from three to five hours each day in religious conversation with such as choose to call upon them at a room hired for the purpose in a khan within the city proper. The number that comes each day varies from ten to twenty-five, who are generally Armenians. Perhaps not more than two or three entire strangers may be present at any one time; but in this way a large number of persons are seen and conversed with in the course of the year; and frequently the conversations are in the highest degree interesting. These conversational meetings are an important auxiliary to the more formal preaching of the word. Speaking of the meetings for preaching in Pera, Mr. Goodell says:—

"Most of the Armenians present to-day must have been sitting in a crowded room not less than three hours; and yet, instead of manifesting the least impatience, they were slow to leave after they were dismissed; many of them lingered, as usual, to ask questions, and to take still deeper draughts of the waters of life.

"Some of our more constant hearers are very shrewd and clear-headed men; and when they get hold of the idea intended to be conveyed, which is often before we have completed the explanation, their eyes sparkle, and they seem to 'rejoice as one that findeth great spoil.' I have often thought of that beautiful passage in Jeremiah, 'Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart.'

"Several take notes, especially of all references to parallel passages in the Old Testament. To find so much pure gospel in the Old Testament, and such wonderful harmony between the Old and the New, and so much more of spirituality and of real evangelical religion among the patriarchs and prophets, than even the disciples appear to have had before they were baptized with the Holy Ghost on the day of Pentecost, is altogether new to them. And those who thus take notes, do it for the purpose of communicating to others what they hear from us. They gather up the fragments, and retail them; and as retailers, nobody in all Constantinople carries on a brisker trade than they do."

Mr. Dwight received a request, not long since, from about thirty females to preach statedly to them once a month in Pera. He has begun such a service; but before receiving this request, he had occasionally preached in a formal manner to females in Pera. The first instance was on the 10th of May, 1843. Four of the females then present had walked not less than three miles. One was forty-five or fifty years old. Her sentiments were decidedly evangelical.

"She told me," says Mr. Dwight, "that recently an ecclesiastic called at her house, and seeing a copy of the modern New Testament upon her sofa,

opened it, and when he found that it was from the Smyrna press, he threw it from him with great anger. 'Why,' asked the woman, 'do you thus cast that book away? Did you find something bad in it that you were disgusted with it?' 'No,' replied the priest, 'but these books are forbidden to you, and you have no authority to read them.' The woman replied, 'But I shall read it as much as I please. When did you ever come to me and read and explain the Gospel? Now that we have it in a language that we can understand, do you tell me not to read it? I shall read it, for it is the word of God.'"

Now that the influence of piety is felt in so many families, it opens a new and important door of usefulness to the missionary. One day in December, which he spent in family visitations, he preached the gospel to more than thirty females, besides the men whom he had met in different places. Such opportunities, however, were not common, but he anticipated more freedom of access to Armenian families, and felt sure of seeing the work of grace spreading among the female sex.

Fine opportunities for preaching the gospel are enjoyed at Bebek, in connection with the Seminary. On the 25th of June, 1843, thirteen persons were present at the morning service, besides the scholars in the Seminary, most of whom remained till night discussing texts of Scripture, the doctrines of the Gospel, etc. On the 9th of July, eighteen were present, making, with the students, an audience of forty-three; nearly all young men. Eight or ten of those present were hopefully pious, and all give a solemn and interested attention to the truth. Mr. Hamlin's opportunities for preaching to females have been many. More than a year ago, on returning from Constantinople, (which is about six miles distant,) he found a company of eight Armenian ladies, who had come for religious instruction. Subsequently, on returning from the city, he found ten or twelve persons, all females except one, waiting for him to return and preach to them. But the Committee cannot state the case so well as in his own language.

"*Aug.* 13, 1843. Often have I, within a short period, received this interesting request from companies of visitors, 'Come preach to us the gospel.'

"21. To-day my house has been filled with visitors from morning till night. Two or three families were present at the same time, some of whom requested that I would preach them a sermon. Eight or nine of these were females, who had visited me with the same request once before. Sixteen were present while I delivered to them the unsearchable riches of Christ, as our only mediator and intercessor. They listened with solemn and breathless attention.

"25. Another company of men and women, composed of two or three families related to each other, called to-day. I was busily at work upon some philosophical apparatus, when one of them put his head through the door of my little work-shop, and said, 'Good morning, Reverend Sir; come here and preach to us the gospel.' The call rang in my ear like the Macedonian cry, and I replied, 'Only let me wash my hands, and I am with you.

Although taken by surprise, and without a moment to adjust myself to the sudden transition, we had a solemn and interesting meeting.

"*Sept.* 22. A company of Armenians—men and women—came to-day and wished me 'to teach them them out of the gospel.' Four of them were from Nicomedia.

"24. Besides the students, eight individuals were present at the services, forenoon and afternoon. Of these two were from Galata, one from Constantinople, three from Nicomedia, and two from Ada Bazar. They represent the state of things as encouraging in both these latter places. Even the Turks there begin to notice the difference between the 'Evangelicals' and their persecutors, and in some instances have expressed their decided approbation of the new sect as showing a reformation in character and morals.

"25. Yesterday the Armenian Patriarch, while preaching at Scutari, uttered heavy maledictions against the evangelical party, and pronounced a curse upon all who should even visit them; wishing that the graves of all such might be dug in haste, and they themselves be buried there in everlasting contempt, so deep that the resurrection trump might never reach them. His curses, however, do not prevent people from visiting us. Could he have looked into my house to-day, he would have seen no less than thirteen individuals, most of them his hearers, questioning the efficacy of a curse, and also the right to curse even our enemies. One of them referred to Galatians i. 8, 9, as evidence that in reality the Patriarch cursed no one but himself. 'For,' said he, 'to preach curses is to preach another gospel than that which Christ and his apostles preached; and if 'we or an angel from heaven' preach to you any other gospel 'let him be accursed.' "

In February last, an infant child of Mr. Wood was baptized at Bebek. Some six or seven Armenian ladies were present as spectators of the simple ceremony. This was on Saturday. The next day, Mr. Hamlin received a request from those ladies to preach to them on the subject in his own house, explaining the scriptural authority for deviating so much in this ordinance from the usages of their own church; and this he did. Ten females were present, in company with the husband of one of them; and after the sermon they made inquiries concerning points that needed farther explanation.—At Broosa there is regular preaching to the Armenians in the Turkish language; and so there is at Trebizond. At the former station the mission has the aid of two or three very interesting converts. There is a disposition to hear at some of the neighboring villages. At Trebizond, the missionaries have opportunities for giving instruction to many, though the malice and power of the enemies of the work have prevented the audience from being considerable at any one time. About thirty men assembled in a large room in Mr. Johnston's house to meet Drs. Anderson and Hawes, coming together after nine o'clock in the evening, when the streets were cleared of their enemies; and they said not half their number was there. The manner in which that audience listened to the preaching of the gospel, was deeply affecting.

The Patriarch, his bishops and vartabeds are now endeavoring

to arrest the progress of this evangelical influence by preaching. Mr. Dwight says;—

"Other means have been tried and have failed; indeed, they have increased the evil which they were intended to cure. Nothing is said now of any violent measures; but it seems to be the design of those who are in power, to try what virtue there is in the art of persuasion. In preaching, therefore, as well as in conversation, they endeavor to dissuade the people from coming to our services, etc. The truth will spread and grow under such attacks. Their very efforts to draw men away from us, will send many to us, by exciting an irrepressible curiosity to know what such bad men as we are represented to be, really do think and say. In short, whatever way the enemy of souls attempts to hinder the progress of the truth, whether by force or persuasion, he is always sure of inflicting deadly evil on his own cause."

But it is not the missionaries alone who are laboring in the word and doctrine. Several of the priests are "obedient to the faith," and preach it more or less formally or boldly; and intelligent and active lay brethren—scattered abroad, some by persecution, some in the prosecution of their worldly business, and some because sent for the purpose—do also, like the primitive disciples,—"preach the word;" that is, they take such opportunities as they can get to make known the truth to such of their countrymen as are disposed to inquire on the subject. A pious priest, who has suffered imprisonment and banishment for the sake of Christ, made an extensive preaching tour through Armenia, of which he gave a very animating account to our brethren who lately visited the mission. When at Trebizond, they conferred also with a pious and zealous native brother, who had performed the work of an evangelist in not a few of the interior cities, and who, at the latest dates, was absent on another tour of the same kind.

Education.—The chief efforts in this department are at Constantinople, and have for their object the training of a competent evangelical ministry.

Seminary at Bebek. The location of this institution is eminently healthy, and the students have all the opportunity they need for walking and exercise in the purest air, without entering the streets of the village, or being exposed to any temptations or external influences except those of nature. It is sufficiently removed from the city to afford some relief from company in the winter months, but near enough to become a very useful station for preaching the gospel in the spring, summer and autumn, when the inhabitants of the city resort in great numbers to the villages on the shores of the Bosphorus. Even in winter, there are almost daily visitors from abroad. Thus Messrs. Hamlin and Wood, who have charge of the institution, are brought in contact with a great variety of persons

who would seldom or never visit missionaries in other situations. This village is principally *Greek*, for which reason the Armenians come the more boldly, as their jealous countrymen are not there to watch and betray them. Even the existence of the Jesuit college in the same village, is perhaps an advantage, as the papists are thus restrained from exciting the Turks against our institution, lest both should become involved in the evil. The selection of the place, however, was a matter of necessity in the first instance, so that the subsequent development of its pre-eminent advantages for such a school are to be referred to the beneficence of an all-seeing Providence.

The house now occupied is commodious, and the Committee hope the way will be opened ere long for its purchase. It would have been secured before this time but for the revival of the Moslem jealousy of Frank influence, which led the government to enforce an obsolete law in order to prevent the sale. The seminary is for boarding scholars, and for such only; and none but pious young men of promise are to be received on the charity foundation, and even these are to furnish their bed, bedding, and clothing, and a part of their Armenian books. Young men of sufficient enterprise to be educated for the ministry can do something for their support, and it is best they should; and the rule is also necessary to prevent the incursion of idle and inefficient students, and the influence of that jealousy, moreover, which attaches to gratuitous favors in a country where the principle of human benevolence is not known or acknowledged.

The course of study is liberal, and adapted to the object of the institution. In special cases, pious young men, who have been engaged in evangelical labors and intend to pursue them, will be admitted for short periods of time, and exempted from the study of the English language. But in general, the English will be made the instrument for *acquiring* knowledge, and the *Armenian* for communicating it. Mathematics will be taught as in our American colleges. The students will be made familiar with the more important branches of natural science, and with their most obvious practical uses and advantages; also with history, especially ecclesiastical, both ancient and modern; with intellectual and moral philosophy; and pre-eminently with theology, which is to be acquired by the constant study of the Bible, by sermons, lectures and text-books, and is to be interwoven with the whole course of instruction from beginning to end. Religious truth will occupy more and more time and attention as the students advance towards the end of their course. They will be taught not only what the facts and truths of the Bible are, but how to use them in the statement and enforcement of truth and in opposition to error. Above all,

it will be an object, by public and private teaching and exhortation, to convince the student of the total depravity of his own heart, his danger of being lost, and his need of a Savior, and to lead him to that Savior as his only hope. Nor will the Seminary accomplish its object, unless the pupils are fully and forever convinced, that the Redeemer nailed the whole handwriting of ordinances to his cross and took it out of the way, and that whoever would tear it down and throw it again into the path of salvation, preaches another gospel than that which Christ and his apostles preached. In short, it will be the aim of those who have charge of this institution to institute over their pupils such a discipline as shall be adapted to form a well balanced Christian character, and habits of labor, industry, self-reliance, self-denial, and a whole-souled devotion to the cause of truth among their countrymen.

Mr. Wood has been associated with Mr. Hamlin in the instruction of the seminary, because the time of one man at least is demanded for preaching and other personal intercourse with those who for various reasons visit the institution. One native teacher is employed.

It is not to be supposed that all or nearly all whom we educate with a view to the ministry, will be found worthy of the sacred office, or, as a matter of fact, will enter it. But of those who do not, some will become useful as school teachers; and even the native ministry, as in our own new settlements, will often find it expedient to connect a school with their ministry. The former system of education and of supporting schools is going down, and the work is becoming a voluntary enterprise and passing into the hands of the people. This will create a demand for more educated teachers; and as an evangelical influence extends among the people, this will increase. Nor have we reason to expect such a disappointment among the Armenian youth whom we educate, as we have experienced among the Greek. The pious Armenian students have a strong desire to labor for the salvation of their people, and will gladly embrace such opportunities as God in his providence shall afford them to publish the gospel. The collateral influences of the seminary were thus described by Mr. Hamlin a year ago; and they are now more strikingly developed, than they were then.

"The collateral influences of the Seminary are becoming more obvious and important. It brings into personal intercourse with us individuals of all classes, who would otherwise have no acquaintance with us or our objects. The week day visitors, for the past month, have averaged about six each day, and the Sabbath visitors, twice that number. Within a few weeks we have had calls from persons who have come from Nicomedia, Ada Bazar, Syria, Alexandria, Varna, Odessa, St. Petersburgh, Marsovan, Egin on the Euphrates, and Moosh. The philosophical experiments they have seen, the books they have received, and the truths they have heard,

will all be topics of conversation at their respective homes, and will doubtless contribute to that general awakening of the Armenian mind which has already manifested itself at so many points. The Seminary, therefore, should be considered, not simply as educating so many young men, but as a centre of influences which are sent abroad, far and wide, into the Armenian community."

While the Armenian community is not a highly educated and cultivated community, there is in it intellectual life and progress. There are men of shrewd and penetrating minds, seeking the very foundations of truth. There are bigots too, mad upon their idols. There are infidels, drinking in the philosophy of France. And there is a powerful body from the papal church, Jesuits, Lazarists, and others, who are uniting their arts, learning and power to oppose, misrepresent, and subvert everything favorable to evangelical truth. An educated native evangelical ministry is indispensable to the progress and security of the reformation now begun and in progress. Learning, sanctified learning has a mission now to perform in the oriental churches, as it had in the papal church in the time of Luther, Calvin, and Zwingle.—The number of the pupils is 26.

It was expected that the *Female Seminary* would go into operation, on a small scale, during the present year, either in Pera or Galata. The general superintendence of it is committed to Mr. Van Lennep; but a female teacher, to whom the chief instruction is to be confided, is yet to be sent from the United States. The great importance of this contemplated institution, in a community where the females have naturally fine traits of character, but are seldom taught even to read, will be at once perceived by the reflecting mind; especially as a means of completing that pious and educated native agency, by means of which the reformation is to be sustained, under God, against the assaults of ignorance and superstition.

It has been decided to open a *day school* in Galata, under a competent and pious Armenian teacher. It will be for Armenian boys, and will be useful as a model school to the Armenians; using, and showing them how to use, the materials for education which are already existing in their language, and wasting for want of proper teachers and directors. The papal Armenians at Vienna and Venice have done a good work in the preparation of text-books; but there are few Armenian teachers who know how to use them to advantage.

Three *Common Schools* for females are connected with the Constantinople station, and contain about one hundred pupils. The Trebizond station affords assistance to a small number of schools in the neighboring villages.

Translations and Publications.—The Armenians now

need only a translation of the Old Testament into Modern Armenian to complete their treasures of inspired truth; and this translation is in progress at Smyrna, by native scholars under the superintendence of Mr. Adger and Mr. Riggs. Not to speak of translations and editions now no longer in use, the Armenians have:—

1. The Old and New Testament in ancient Armenian, made by Mesrob and his companions in the fifth century. Editions of this translation or parts of it have been printed in Venice, Amsterdam, St. Petersburgh, Constantinople, Smyrna, and probably in some other places. The old Testament is from the Septuagint, and is said not to be a good one; but the New Testament is thought to be an excellent translation, though unhappily in a few instances wide from the Greek. An edition of the Ancient Armenian New Testament was printed in Smyrna in 1838, under Mr. Adger's direction, with the most important differences from the original Greek noted in the margin. A second edition of the Acts and Epistles was printed by Mr. Adger in 1843. Both of the editions were at the expense of the American Bible Society.

2. A new translation, on the basis of Zorab's, was made at Smyrna, by Armenian scholars, under the superintendence of Mr. Adger, assisted in two or three of the Epistles by Mr. Dwight. It was printed at Smyrna, in the year 1840, at the expense of the British and Foreign Bible Society.

3. The Psalms were translated into Modern Armenian from the Hebrew under the superintendence of Mr. Dwight, and printed at Smyrna in 1840. A second edition of this translation, revised by Mr. Adger, with the help of a native scholar, was printed in Smyrna in 1843. The expense was probably defrayed by the American Bible Society.*

Mr. Dwight has translated a tract entitled 'What must I do?' by the late Dr. Nevins, into Armenian, and it has been printed. He has translated extracts from 'Nevins's Practical Thoughts.' 'Meditations on Scripture for Every Day in the Year,' have been written by Mrs. Dwight, and translated into Armenian. They will make a volume of 400 pages. Wayland's Moral Science and Emerson's Arithmetic, prepared by Mr. Hamlin, are ready for the press. Two or three sermons have been translated, adapted to the volume of sermons proposed to be eventually published. These and other sermons of various authors, and the following pamphlets, all in manuscript, are in circulation among the Armenians: viz. 'The Canon of the Scriptures;' 'Death of Christ;' 'Objections to Infidelity;' 'On the Lord's Supper;' 'On Persecution;' 'Answer to Charges brought

* See Appendix I.

against the Missionaries.' Mr. Dwight has written commentaries on many parts of the Scriptures, all of which have been called for by some special occasion, and have often produced a good effect. Mr. Johnston's excellent tract on 'Good Works' has been printed in Armeno-Turkish, and the Committee believe also in Armenian. Gallaudet's 'Natural Theology' has been prepared by Mr. Homes for publication in Armeno-Turkish. An abridgement of Dr. Merle D'Aubigne's History is now earnestly called for by the pious Armenians, and will not be long delayed. It promises to be an admirable auxiliary. At the request of the native brethren, it has been decided to revive the publication of the Armenian Magazine, a monthly, which was suspended some time ago for want of funds. It will be edited by Mr. Adger with the help of his brethren, and is a work of very great importance at this time. The Greek Magazine has been discontinued, or rather transferred to Mr. Petrokokino, who, till the present year, has been in the employment of the mission as a translator. He now publishes it on his own private account. A new edition of the 'Alphabetarion' has been put to press, by a printer in Smyrna, with the expectation of remunerating himself by the sale of this popular school-book. A Bulgarian Monthly Magazine is also issued by a native publisher in Smyrna, and copies enough are sold among the Bulgarians to meet the expense. It may be regarded as a child of the Greek Magazine.

The amount of printing at Smyrna during the year 1843, was as follows:

Pages of Scripture, ...	3,678,000
Pages of other books and tracts, . . .	3,251,200
Whole number of pages, . .	6,929,200
Pages previously issued, ...	62,026,660
Grand total,	68,955,860

The charges for printing during the year to other societies was as follows:—to the American Bible Society, $1,200; to the British and Foreign Bible Society, $1,050; to the American Tract Society, $2,400.

The issues of books and tracts from the depository at Smyrna during the year 1843, were 19,353, and there were 65,433 remaining in the depository. The distributions from the several stations were as follows:—Constantinople, 18,643, including all that were distributed from Broosa, Trebizond and Erzeroom; Broosa, 2,079; Trebizond, 1,042; Erzeroom, 717; Smyrna, in the city and vicinity, 3,436. They have been widely dispersed in Anatolia and Roumelia; and quantities have been sent to Aleppo, in Syria, and to Odessa, New Nakehevan and Tiflis, in

Russia. No travelling book-agents are to be employed hereafter, who are not pious men, and are not qualified to act in some degree as evangelists. One such man has gone forth repeatedly from Trebizond into Asia Minor, and has been useful to the cause. He is an intelligent man, and has expressed the opinion emphatically, as the result of his experience and observations, that the distribution of books among the Armenians of the interior should be in connection with the preaching of the word; not meaning by that, however, the *ex cathedrâ* method of instruction usually denoted by the word *preaching* in protestant countries, but oral instructions from the living voice of one competent to explain and enforce the gospel. The general superintendence of the book distribution at Constantinople is in the hands of Mr. Homes, under whose care its usefulness is on the increase.

Some account of the printing establishments existing in Constantinople, will be found in the Appendix.*

Native Agency.—The object of the mission is to revive religion among the people, if such be the will of God, on a basis that will render it self-supporting, self-propagating, and indigenous to the soil. In order to this, a well arranged system of native agency is indispensable. That the system may be successful, it must be such as to engraft itself on the native community. The soil into which it must strike its roots is not the missionaries, (the foreign source of nutriment and support at first and for a time,) but the people themselves whose it is finally to be; otherwise it will not grow and bring forth good fruit for ages to come. As an evangelical community is formed, our native agency should gradually be devolved on it. And the time has come to begin this. The translators, the teachers in the seminaries, and perhaps some other helpers must continue to be employed and paid by the mission and responsible to it alone. But measures will be taken to have the other agencies committed to the native converts and friends of the truth. Whenever the gospel begins to be received, it becomes a bond of union to those who receive it. It brings them together for prayer, mutual instruction in divine things, and spiritual edification and comfort. It thus leads to the formation of associations more or less formal in their nature, which become available for missionary purposes. Those who love the truth will unite, for instance, in the support of schools where their children will be properly instructed, or they will associate for the distribution of pious books, or for employing a preacher for their own edification, or an evangelist to extend the knowledge of the truth. The

* See Appendix II.

teachers, evangelists and pastors, will thus be employed by the people themselves, be their agents, and responsibe to them; with salaries determined and paid by them, and of course no greater than the common sentiment of the people requires that they should be. The mission will render such aid in each case as it may deem expedient. This simple and beautiful idea grew out of the progress of events, and was entertained by the brethren at Constantinople before the visit of the Secretary, though it was then largely discussed and carried out into a system. When aid is asked for, the mission of course will require to be satisfied of the desirableness of the object and the wisdom of the measures contemplated, and will stipulate the conditions on which it will afford the aid solicited. Thus the agents will be such as command the confidence of their brethren, and will be in more direct and closer contact with them, and will be under a more natural and searching responsibility. The system will draw out the sympathies of the native brethren towards their agents, excite interest and prayer in their behalf, stimulate to Christian activity, and prepare the evangelical community to stand alone when foreign aid shall fail them. More than all this, it will lead to the revival of the primitive organizations for the support and propagation of the gospel, and of an efficient ministry. What sort of material there is, through the grace of God, for a native ministry, will appear somewhat from the following extracts from the communications of the past year.

"An individual whom I saw at ———, appears to be truly born of the Spirit. His honest and truthful character has gained him the respect of all his nation in the place; and even the Turkish governor of the village has expressed his pleasure in his character and conduct. Many of his nation go to him for the purpose of conversation and consultation; and he always aims to direct their minds, more or less, to serious things. In a quiet and humble way he is endeavoring to build up Christ's kingdom there; and so far as man can perceive, he has had a large share in the producing the interest now existing. He seems to have been especially sent there by the Lord. While his mind has evidently been enlightened by the Spirit, he feels himself very ignorant in divine things, and manifests an ardent desire to become more thoroughly acquainted with the truth. I cannot ascertain that he has ever had any direct communication with missionaries. A remark made by one of their own vartabeds, as he told me, seemed to make a powerful impression on him. The vartabed said that all the world would finally embrace the gospel. This led him to study the New Testament, and direct his mind to its contents. By studying the Scriptures, with the aid of the Holy Spirit, as there seems to be good reason for believing, he has become a renewed man. How interesting this fact! What an encouragement to continue the distribution of the Scriptures and religious tracts! Who can tell how many of his nation may be, at this very time, in different places, under a similar influence? That many are in this state is highly probable from all that has transpired."—*Mr. Schneider.*

"Our book distributer has returned from Nicomedia. The brethren there, in view of his youth and inexperience, dissuaded him from proceed-

ing any farther with an enterprise which demands, not only undoubted piety, but also much address, tact, and boldness. Being full of zeal for the work, he shed many tears of regret that he could not be allowed to proceed."—*Mr. Homes.*

"At ———, I was highly gratified to see the interest manifested by a young teacher in spiritual things, and the evidence he gave of having been renewed by the Spirit. He informs me that when there is a good collection of people in church on the Sabbath, after the ordinary services are over, he takes the New Testament, and reads and expounds it to them, confirming his remarks by quotations. He talks to them from half an hour to an hour, according to circumstances. The people have confidence in him, and are apparently pleased with his instructions. A woman, speaking of him, said to me, 'The people are surprised at him, and say, "Whence has he all this? The words flow from his mouth like honey;"' but she added, 'It is all blotted from their minds, and forgotten as soon as they leave the church.' The young man has a very ready command of language, and it is peculiarly providential that he should be stationed here. He also reads and expounds the New Testament in his school-room on the Sabbath, and three or four usually come to hear him. They come to him not only on the Sabbath, but sometimes also during the week. At the close of the exercise, he prays with them."—*Mr. Schneider.*

"Yesterday (Sabbath) a number of our Armenian friends assembled in one of their own houses. M. met with them and read the Scriptures; he then closed the book and addressed the meeting, in a familiar way, with much propriety and force. Several who were present have told me what a good meeting they had, and requested me to urge M. to attend regularly, and conduct their services."—*Mr. Johnston.*

"I found a young Armenian here who interested me much. Having learnt that I was in the region, and having ascertained where I should probably be at a certain time, he came twelve miles expressly to meet me. He took about fifty different books to circulate among his nation, and wished me to send him about as many more. I found he had correct scriptural views on those points in regard to which most Armenians err so much. He gave me a long account of an interview with the ex-patriarch, now bishop of his diocese, in which the latter endeavored to intimidate him from pursuing the course on which he has entered; but he defended himself in such a manner that the bishop could say no more. He appeared sincerely to mourn over the fallen spiritual state of his nation. He said he was entirely alone in his village, and could find no one like minded with himself and expressed much regret at not having a single person to sympathize with him. To find some one with whom he may converse on these subjects, he often goes to see the priest of ———, above referred to, walking a distance of six or seven miles. He formerly resided at Nicomedia; here his mind was first interested in these things."—*Mr. Schneider.*

The following relates to an evangelical priest, who had been imprisoned after returning from a preaching tour in Armenia.

"The Patriarch wrote a paper for the priest to sign which implied, in substance, that he (the priest) had been preaching and laboring against the Fathers and the church, but he now repents and promises not to do so any more. The priest, not being able to subscribe such a paper as this, wrote another which he sent to the Patriarch. The amount of it was, that he was born an Armenian, that he had been duly ordained as a priest of the Armenian church, that he had never separated from that church, that his office required him to preach Christ, that he had endeavored to do so, and

intends still to do so. This paper the Patriarch refused to accept; and after much difficulty he wrote another, which the priest could not sign. He then wrote another himself, the same in substance as the former one, and he declared that he could give no different one. 'The Turks,' said he, 'lately beheaded an Armenian young man in the fish market for denying the Mohammedan religion; if you wish, cut off my head here by the door of the church; the other paper I cannot give.'"—*Mr. Dwight.*

PROGRESS OF THE REFORMATION.—A series of extracts, as in former Reports, will best illustrate the character and progress of the work of grace that is now under contemplation.

"One of our Armenian brethren called and inquired, with much solicitude, whether I could not point out some way by which he could keep himself free from sin. He remarked that he found sin continually returning upon him, and this was true of particular sins which he thought were long ago subdued. It was truly gratifying to me to see this instance of tenderness of conscience, and I gave our brother such counsel as appeared to me appropriate to his case."—*Mr. Dwight.*

"The fact is, this is a deep and thorough work. Our friends who have visited us, do not yet know the one half; nor do we ourselves. Facts are continually coming to light, showing that the movement upon the Armenian mind is far more general than we had supposed. Let us bless God and take courage. A little more faith and patience; a little more prayer and labor; a little more trial and suffering; and the great and glorious work will be accomplished, and a new nation will be added to reformed Christendom, prepared to contribute all its strength towards aiding in the noble enterprise of subduing the world to Christ!"—*Mr. Dwight.*

"Yesterday (Sabbath) the brethren retired to the convent about three miles out of the city. The evening previous two or three of them called on the vartabed to request him to give them a priest, according to his promise, to accompany them the next day. He designated the most ignorant and hostile of all the priests, and at the same time, charged them with holding heretical sentiments and having sinister designs in meeting together. He afterwards told another individual not to go with them, saying that he had a controversy with them. They met at the convent,—about thirty in number,—and read and explained to each other as well as they could without an intelligent leader. The superintendent of the convent was glad of an opportunity of seeing how these men spend their time when together; he says that he was highly pleased with what he saw. The priest who accompanied them, when he had finished the church service which he went to perform, took a hasty leave, having no relish for such company."—*Mr. Johnston.*

"Yesterday (Sabbath) the vartabed gave notice in the church of the arrangement he had entered into with 'the gospel men,' and at eleven o'clock they assembled in the school-room. Der Y., the chief of the priests, was present to explain difficulties and answer questions. About eighty individuals attended; some of them, however, were probably actuated by mere curiosity, and a few perhaps by worse motives. It was altogether a novel scene in Trebizond. It is much to be regretted that there was no one to stand up and declare to them all the counsel of God. There really seems to be a hungering for the bread of life among them. Select portions were read from the Pentateuch, Psalms, and New Testament. One caviller desired to know who were meant by the false prophets and anti-Christs, spoken of in the New Testament; evidently wishing to fix it upon the

Protestant missionaries. But the priest, without particularizing, explained it as meaning all false teachers and opposers of the truth. Not satisfied with this reply, he appealed to the vartabed. One of the company went to ask his opinion and presently returned with the same explanation that the priest had given."—*Mr. Johnston.*

"The book-distributer, when returning from our Turkish service in the morning, met a man in the street with whom he had never had any particular acquaintance. The latter immediately began to ask about our doctrines and worship, and accompanied him to his room for the sake of inquiring farther. The more he heard the more he desired to hear, and he kept the book-distributer some hours explaining to him the doctrines of the gospel.

"Another of the brethren also, on returning from the Turkish service, found at his house a group of young men, who, from being open enemies to him for the gospel's sake, have recently become friends, and wish to be associated with those to whom it has been given to bear the reproach of Christ. One or two of them seem already to have taken the Savior's yoke upon them; and all seem desirous to learn of him. They spent most of the day in reading the Scriptures together, and inquiring about its doctrines. What adds interest to the case of these last inquirers, is that they are young men of influence, and are the intimate friends and companions of those who stand at the head of the Armenian community in this place, and have hitherto been our most formidable opponents."—*Mr. Johnston.*

"A priest whom I saw at ———, says that the people there are beginning to read the Scriptures. On the Sabbath and on feast days, from ten to thirteen meet for this purpose and for prayer. He himself is one of them. Sometimes they go to the mountain near the village, and at other times they meet at his own house. How interesting the fact, that little circles for reading the Scriptures and prayer are springing up in different places around us! So far as I am informed, books sent out from Broosa were the first means of awakening an interest in the mind of this priest and of others in that place."—*Mr. Schneider.*

"It will be perceived from the foregoing statements that in all the places visited by us we found more or less that was interesting. The commencement of what, in its natural tendency, will finally result, with the divine blessing, in the revival of pure religion, seems to be apparent. Though the indications of this are very faint in some cases, yet they exist. Some of the people are evidently reflecting on the errors of their church, and are acquiring an increasing willingness to renounce them. Though little appears on the surface, it is plain that an under current in favor of the gospel has been set in motion. Hence it is obvious that increasing favor to the cause of truth may be expected with every passing year. The Spirit of the Lord is evidently moving on the Armenian mind in various places. Proofs of this are constantly multiplying. And the inference seems to be warranted by facts already ascertained, that in every Armenian community in this empire, to which the influence of our stations and books has reached, there are a few who are beginning to feel the power of the truth, and to seek for the good old paths, which their church has long forsaken."—*Mr. Schneider.*

"From various towns in the interior—Magnesia, Aivali, Mytilene, and other places—I have heard of important difficulties which have arisen between the *Greek* clergy and their flocks. These contests are not conducted in a right spirit on either side; but in several instances the cause has been the injustice of the ecclesiastics and the bold assertion of their righteous claims on the part of the people. Light, for many years past, has been breaking in upon the people of the East, and many of these contests

are connected with the schools, which have introduced a new power into the nation. The ecclesiastics desire to secure the control of the whole,—teachers, scholars, and expenses."—*Mr. Homes.*

"I am satisfied that there are hundreds and thousands of families here, to which an evangelical teacher would be most readily admitted. I know of few communities where there is a more remarkable preparation for the reception of the gospel."—*Mr. Dwight.*

"In examining the present state of the reformation among the Armenians, we find one most interesting feature, standing out in increasing distinctness; I refer to its pervading all classes of the people, as far as it goes. It has reached,—in sufficient instances to attract notice,—the aged, the middle aged, the young, descending to childhood; and even the superstitious circles of females composing the families of oriental seclusion. Old men and women, young men and maidens, have joined with full heart in the song of redeeming love. The family altar has been erected, and households are daily gathered around it to hear the word of God in their own spoken language, and to join in intelligible prayer."—*Mr. Hamlin.*

"Whenever I look back to the year 1831, when my own family first arrived at Constantinople, and contemplate the great and wonderful changes which have taken place since that period, I always feel that I am not half awake to the reality and importance of the work which God is carrying on here with such power. Then, not a single European in this city knew fully how to sympathize with us; nor, during a whole year, was there—except our Greek brother Mr. P.—a single native found whose heart seemed at all moved by the Spirit of God. Then, all direct access to the Armenians seemed closed against us; nor did it appear possible to reach them, except in a very circuitous way. Indeed we were obliged to commence operations among the Greeks, in order to introduce ourselves among the Armenians.

"But God hath 'remembered us in our low estate; for his mercy endureth forever.' He hath helped us by his providence, and he hath helped us by his Spirit; and, in the wonderful turn which things have taken, his hand is most clearly seen. For 'He that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth,'—he has fast closed the door among the Greeks to the amazement of every body; while among the Armenians he has set before us an open door, which no man has been able to shut, although the very mightiest ones in the whole empire have, once and again, conspired together for the express purpose of closing it forever."—*Mr. Goodell.*

It is to be noticed as an auspicious fact in Divine Providence, that the Catholicos of Etchmiadzin, lately appointed, is a man of a liberal and enlightened mind, much devoted to the welfare of his nation. He was an Armenian bishop near Odessa in Russia.

The requisition lately and successfully made upon the Turkish government by the western powers of Europe, to cease from executing the Mohammedan law requiring a Moslem to be beheaded for embracing the Christian religion, (for it amounts to that,) is rendering it more difficult than it once was, for the oriental sects of Turkey to use violence on members of their own communities, who become Protestant Christians. Lately, when a pious priest was banished, a Protestant embassador is said to have signified to the Patriarch, that this was not a time

for such violent proceedings. There is, indeed, a strong and commendable disposition in the two leading Protestant powers of Europe to secure toleration for native Protestants in Turkey. Events of this sort we may leave to themselves. Our business is to multiply converts to the truth, and thus save the souls of men. The Lord knows how much persecution these converts will need to establish them in the faith, and how much of protection will be good for them from the 'powers that be.'

Mr. Calhoun, after visiting Syria, and attending the meetings for conference while the two brethren from the United States were there, came to the conclusion that it was his duty to join the Syrian mission, and take charge of the seminary to be formed on Mount Lebanon. He has probably removed thither. Mr. Temple embarked in the 'Stamboul' on the 7th of June on his return home, and arrived in Boston on the 16th of August. His return was a clear case of duty, and was so regarded by himself; but, had not the Lord so remarkably hedged up his way among the Greeks, he would have regarded it far preferable to remain and lay his bones in the field of his missionary labors. He will be received by the churches with unabated confidence, and, as the Committee hope and pray, will yet live to see many years of highly useful labors among the churches. Mr. Bliss has made considerable progress in the Turkish language, and is now acquiring the Armenian. Mr. Benjamin left Athens on his way to Trebizond in June, but on reaching Smyrna some pulmonary symptoms in Mrs. B. became so alarming that he proceeded no farther, and is waiting for clearer indications of Providence. Mr. Van Lennep removed to Constantinople in May. The two eldest daughters of Mr. Goodell accompanied Mr. and Mrs. Temple to the United States,—the eldest, at the invitation of Dr. Hawes, to become a member of his family; and the other, to attend school at one of the seminaries in Massachusetts. The wife of Mr. Hohannes also came in the same vessel, to join her husband who is pursuing his theological studies in this country. The importance of this arrangement was strongly urged by the native brethren, in order that she might have opportunities for mental cultivation, in some degree corresponding to those enjoyed by her husband, which she could not have at home in her circumstances. Her expenses, as it is understood, will be defrayed by benevolent ladies in the city of New York.

The Armenian brethren at Constantinople have addressed a letter to the members and patrons of the Board, which will be found in the Appendix.*

* See Appendix, III.

MISSION TO THE JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*, and Mrs. Schauffler.

The *Ashkenazim*, or German Jews, are about two thousand in number, and are chiefly young men, come from Moldavia whence they are driven out by the Boyars, and from Russia where the new law of conscription, extending to Jews as well as Christians, threatens them with the hardships and perils of a soldier's life. This department is now in the hands of the Free Church of Scotland. For months past, however, the missionary of that church has been absent, and Mr. Schauffler has superintended their school for Jewish children, and conducted the three weekly meetings of about twenty adult Jews connected with it.

The appropriate field of labor for the Board is among the *Sefardim*, or Spanish Jews, amounting in Constantinople to seventy or eighty thousand souls. At present the field is for the faithful sower, rather than the cheerful reaper. These Jews, owing to the tyranny of their rabbis, are perhaps less accessible than any other people in Turkey, the Turks themselves excepted, and belong intellectually to the most degraded people in the East. In morals, however, they stand higher than the Turks. They possess but few books, and not one elementary book, it is said, that is intelligible to them. They are fond of possessing the Old Testament; but aside from the edition printed under Mr. Schauffler's superintendence, they have none in Hebrew-Spanish, their vernacular tongue, accessible to the people at large. Two editions of the Old Testament in Hebrew-Spanish and Hebrew and Chaldee, with Rabbi Solomon Jarchi's notes, and a critical commentary, were published at Vienna in 1816, in six volumes quarto. Jarchi's aim is to expound the Bible in opposition to Christians and Christian doctrines.

Still there are encouragements. The disposition of the people is gradually becoming more favorable for gaining access to them. Were it not for the oppression of their rabbis, our missionary would be visited by hundreds, if not thousands. The visitors would indeed be actuated generally by the hope of improving their miserable outward condition, but this would afford an opportunity to preach to them the gospel, and that gospel would not be preached in vain. There is encouragement also in the unsettled state of things in the East, making it probable that the Jews may ere long be permitted to change their religion without being exposed to the persecution of their rabbis. There exist positive grounds to hope for a favorable change in this respect. Again, there is a wide-spread apprehension among them that Judaism after all is wrong, and that the Messiah has

come; and could they but be brought into contact with the proofs of Christianity, and could their wrong impressions as to what Christianity is, and as to what the change from Judaism to Christianity implies be removed, the effect upon their minds would probably be very great.

It will be wise in us, while waiting for a door of entrance, to make the preparations that will be indispensable when that door is opened. Helps for self-instruction and elementary education should now be prepared, while we have the leisure for such work. When inquirers begin to surround us, we shall have no more time to prepare books for them, and shall deeply regret the absence of such helps. Among the works of this nature specially claiming attention, are the following:—a Hebrew and Hebrew-Spanish vocabulary of the Old Testament, already in a course of preparation; a spelling book for schools; a short Hebrew grammar; a brief arithmetic; a geography of the Bible, and natural history of the same; various religious tracts and essays on prophecies, especially those concerning Christ; and a translation of McCaul's 'Old Paths' in Hebrew-Spanish, containing the most complete refutation of Rabbinism in the most convenient form.

The edition of 3,000 copies of the Psalms in Hebrew and Hebrew-Spanish, printed in 1836, is almost entirely exhausted in spite of all anathemas, and is now in great esteem among the people. Hundreds of copies, also, of the whole Old Testament in the same language, printed at Vienna, are in the hands of the people, and have not been delivered up to the rabbis during a late excitement against our books; and it is said that even the copies confiscated by the rabbis, they suffer to go abroad again. The grant of £2,162 from the friends of the Jews in Scotland, as acknowledged in the last Report, was exceedingly encouraging to our missionary.

Mr. Schauffler is authorized to open a school as soon as Jewish children can be induced to attend. Experience shows that the effect of a school for children and youth among the Jews is, to bring adults within the reach of instruction. He will also hire a room in a khan in some part of the city or its suburbs, as soon as he has the prospect of inducing Jews to meet him there on stated days of each week.

The Committee are anxious to discover some one possessing suitable qualifications to be associated with Mr. Schauffler in this mission. Is the heart of no young man of piety, talents, learning, and zeal, moved in relation to this degraded remnant of God's ancient people? The work, it must be confessed, is emphatically a work of faith, and not of sight. It is all a matter of plain, sober duty to Christ, and of confidence in his promises; and only those can labor in this cause without disappointment,

who are prepared "through faith and patience" to "inherit the promises" belonging to God's ancient people.

The following incident, described by Mr. Dwight in his journal, places the Armenians in an amiable point of view. Mr. Schwartz, who is named in the extract, is a missionary of the Free Church of Scotland, and is himself a converted Jew. It shows also that helpers in the Jewish mission may be expected to come from among the Armenians:

"*May* 2. To-day Mr. Schwartz, a missionary to the Jews, accompanied me to our room in the khan. One of our Armenian brethren coming in, I introduced Mr. S. to him as a missionary to the Jews. This individual said 'God sent Moses, a man endowed with great wisdom and grace, to endeavor to lead the Jews in the right way; but they would not listen to him. God afterward sent Joshua and Samuel and David and all the Prophets; but to none of them would the Jews listen, and against all of them they rebelled. At last God sent his only begotten Son, saying they will surely reverence him. But him they took and destroyed. After all this, what hope now has our brother of benefiting the Jews, when even Christ himself could not bring them in the right way?'

"Mr. S. answered that Christ had promised his disciples that if they believed, they should do greater works than he did. 'Yes,' replied the Armenian, 'by the power of the Holy Spirit you may expect to succeed. The Spirit of God is your only hope.'

"Our Armenian friends, one and all, show the deepest interest in every effort for the conversion of the Jews, and hence they are exceedingly delighted to see any one who is laboring for the spiritual good of this people. Much of the conversation to-day was upon the evil influence of the superstitions of nominal Christians in deterring the Jews from coming to a knowledge of Christ. They see idolatry in all the churches, and they know that this is hateful to God; they are, therefore, confirmed in their belief that Christianity is an imposture. Reference was made to the fact that in the Armenian churches a great change is going on in regard to the use of pictures, the greater part of which have been removed, and the patriarch's church has set the example of having passages of the Scriptures painted in large letters on the walls."

MISSION TO SYRIA.

Beirut.—Eli Smith, John F. Lanneau, *Missionaries;* Henry A. De Forest, M. D. *Physician;* George C. Hurter, *Printer;* Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter. Three native helpers.

Abeih, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, *Missionaries;* C. V. A. Van Dyck, M. D., *Physician;* Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck. Two native helpers.

Hasbeiya, near Mount Hermon, on the southern side.—No resident missionary yet reported to the Committee.

(3 stations; 5 missionaries; 2 physicians; 1 printer; 6 female assistant missionaries, and 5 native helpers;—total, 19.)

Somewhat more than a month was spent by Dr. Anderson in this mission, during which time, accompanied by Dr. Hawes, he visited the stations at Beirût and Abeih, and also Jerusalem, where Mr. Lanneau was still residing. All the brethren, except

The Druze District
of
LEBANON
Convents are -
marked thus
Scale of 12 miles
2 6 12
MARONITES
Lahfit
Hawkill
El Munsif
Fish fortification
Jebail
Nahhar Ibraheem
Mt. Shebrukh
Anct Adonis
College of Ain Warka
Der Alma
Joany
Nahhar El Kelb or Dog R. (Anct Lycus)
Northern Boundary of the Druzes
Nahhar Antelegeas
Nahhar El Mout
Ras Beyroot
Beyroot
Grumana
Soltema
Der El Kulna
El Mansoo-reey
Ras El Metn
Coalmine
Corn Ayil
Foy Fooga
Hadet of Asnad Shidiat
Aaraia
Der Er Rugm (Syrian)
Road to Damascus
Shuifit
Kefr Sheema
Aaleihh
Sitet
Ain Anaab
Bhamdoon
Bteythir
Behameen
Shumlan
Aineb
Abeih
High ridge of Lebanon
Fountain
Jez El Kady
Barook
Der El Kamar
Seat of Govern't
Bted-din and Palace of the Emir Beshir
Beakleen
El Mekh-th-ra and Palace of Sheik Beshir
Khan of Naby Yoonas
Baadran
Mountain Pass
Tomb of Naby Aloob
Castle Nee-ha
Joan of Lady Stanhope
El-Ou-Wi-ly
Nah-hor
Der Mishmoosh
Nah-hor Leontes (called anciently Elkasmeeyah)
Part of the bed of the Leontes
SIDON
Wady Darb Es-Seen
Kefr Jerra
Kefr Feytoos
Hasheiya
PART OF THE MEDITERRANEAN

Mr. Lanneau, were assembled nearly three weeks at Beirût for mutual conference. There was not found to be a call for many changes, but the results of the discussions were important for the mission and for the Committee. Nothing appeared to affect the decision to suspend operations at Jerusalem, mentioned in the last Report. There can be no reasonable doubt of the wisdom of that measure. If the station is renewed at a future time, it should probably be in connection with the mission to the Armenians. Mr. Lanneau is to remove with his family to Beirût, during the present autumn. The Committee have decided to retain the burying ground owned by the Board on Mount Zion, and to keep it open for the use of all Protestants dying at Jerusalem, a step which meets the strong feelings of our brethren in Syria. The health of Mr. and Mrs. Keyes was such that the sanction of the Committee was given to their return to the United States, and they arrived in the 'Stamboul' on the 16th ult. Without better health, it was scarcely possible to acquire the language so as to employ it in preaching, and so painful a necessity of retiring from the field calls for the kind sympathies of the Board and the Christian community. Mr. Calhoun, after being present at all the meetings for inquiry into the state and prospects of the mission held during the visit of our brethren above mentioned, decided that it was his duty to remove to Syria for the purpose of taking charge of the seminary to be established at Abeih. After closing his agency for the American Bible Society at Smyrna and Constantinople, he was to take passage for Beirût in the month of July.

VALUE OF THE FIELD.—Beirût, Mount Lebanon, and Mount Hermon, with some part of Galilee, may be regarded as constituting the proper field of labor for this mission, though it will actually have much intercourse with other parts of the country. Restricted as these limits may appear geographically, they embrace a mass of needy, ignorant and superstitious, but accessible people, far greater than could be reached for a long time by the present strength of the mission. Besides the large and rapidly increasing population of Beirût and the plain, Lebanon is terraced and planted from the profoundest depths of her numerous valleys up to the dizzy summits of her majestic hills; and more than 200,000 hard-working mountaineers reside in her romantic valleys and hamlets. Here the members of the mission may abide, and travel, and teach, and preach, and distribute the word of life; and here it is the present intention of the Committee, in following out the apparent leadings of Providence, to combine and concentrate the power and resources of the mission. The people are divided into different sects, but they are essentially one race—the *Arab*, by whatever name called; with a

common language—the *Arabic*, spoken just as it is written, and the same as in ancient times; and the manners, customs, and social condition throughout are substantially the same. And here, as it is of importance that the Board and its patrons should have adequate impressions as to the relative importance of this field, the Committee will quote the greater part of a report on the subject, which was drawn up by the mission during the visit of the Secretary. The Committee see no reason to question its substantial correctness.

"This field, thus marked out, is *eminently accessible*.

"It is so geographically. Beirût is the main commercial port of Syria. Hither come the different lines of steamers, whether Turkish or European. Here also are found the ships from England, and the different countries of Europe and Africa, that have any trade with Syria. The supplies, therefore, required to carry forward the various operations of the mission are readily obtained. That part of the mountains, also, upon which it is expected that our main efforts will be concentrated, lies adjacent to the sea, and is easily reached from it. This not only insures a constant and comparatively cheap source of supply, but likewise facilitates all the co-operation which is necessary for success, and also renders our position more secure. We enjoy much the same kind of countenance and consular protection in Lebanon, that we do in Beirût and other seaports. This in a country so frequently disturbed by foreign wars, and agitated by internal commotions, may often be a matter of considerable importance.

"Again, the field we have selected is unquestionably *healthy*. It is doubtful whether there are many places in the world blessed with a climate on the whole more happy than that of Lebanon. This is a subject of great interest; one which awakens the solicitude both of the missionaries and their patrons; and one, in regard to which we apprehend there may be erroneous opinions entertained. The actual experience of the mission is calculated to convey a contrary impression to those who are but partially acquainted with the facts. There have been a considerable number of deaths in this mission and likewise interruptions of labor from the ill health of others who yet survive. In a great majority of cases, however, we are persuaded that the diseases were not owing to any special insalubrity in the climate, and cannot fairly be ascribed to such a cause. Several of the deaths in the early history of the mission were occasioned by exposure, privation, and over exertion in arduous tours of exploration. In some cases the individuals brought to the country constitutions radically diseased, and they could not have enjoyed better health or longer life, probably, in any other climate; and not a small proportion of the deaths have had no connection with climate whatever. It is true that Beirût and the plains generally, are subject to a uniform high temperature, day and night, for some months in the year, which is trying to most constitutions from northern climates; but, without travelling out of the country, or abandoning our work, there is a remedy always at hand, in the cool bracing air of Lebanon. And this can be rendered far more effective than was possible in former years, in consequence of the operations which we are now commencing on the mountains; we can reside there as long as the case may require, and enjoy accommodations far better adapted to the restoration of invalids than heretofore, and secure any degree of cold which invalids may require in order to recruit, and so far as this may be a desideratum, we see not why any laborer need travel out of our field in search of an invigorating climate. A missionary, therefore, with a good constitution, has as fair a prospect of health and long life in Syria, and particularly

in Lebanon, as in most foreign countries where missions have been established.

"We have, therefore, a field containing between 200,000 and 300,000 people as the immediate objects of our care and direct labor, access to whom is safe and easy, and the climate healthy and invigorating. These people are either Druzes or they belong to the different denominations of native Christians. They are not scattered over the face of the country as are the farmers in America, but are all collected into villages or hamlets. Each village generally embraces members of all the prevailing sects. Our experience teaches us that this interminglingling of sects secures to us some important advantages for the prosecution of evangelical labors. The most impracticable villages are those where the inhabitants are all Maronite, or all Greek, or Greek Catholic. They are apt to be proud and bigoted, averse to the entrance of strangers amongst them, and very much under the control of their priests. When there are Druzes mingled with the Christians, the field is always more open, access more easy, and opposition to a great degree neutralized. Another advantage of such mingling of sects is, that we are enabled to take higher ground with them than would be possible in a community otherwise constituted. If we open a school amongst them, our own regulations can be enforced with less regard to the prejudices and superstitions of the people than could be done if they were all of one sect. A Druze will not submit to a Maronite, nor will a Maronite yield to a Greek, but all yield to us, and in reality prefer to do so as the only tolerable alternative. So also in regard to the far more vital subject of religious instruction and church organization. We rise at once to entire freedom from all the shackles of existing organizations. We feel under no obligations to consult with any native sect, or to deal tenderly with any of their errors, for fear of offending the body within which, and in connection with which, we are laboring. Our system amongst this people is (like the Gospel itself in the world at large) essentially eclectic. We preach the Gospel; a Druze is converted; he never thinks for a moment of joining any of the corrupt native churches, but is brought directly into connection with a church conformed as closely as possible to the simplicity and purity of apostolic times. And no sooner is a Maronite, or Greek, or Papist converted, than he forsakes his errors and superstitions and unites at once with the same body. And we have no reference whatever, in our organization, to any of the old demoralized churches of the East. We stand as independent in this matter as though we were laboring amongst the wandering tribes of Africa. And this course commends itself to all our native friends. It is in fact the only practicable plan. We should be compelled from the nature of the case to adopt it, even if we did not select it from conviction and preference. It is easy to discover that, whatever may be unfavorable in the practical working of such a field, it yet presents many important advantages.

"We now return to the main practical question. Is the field thus described accessible to the preacher of the Gospel? Will the people receive us amongst them? Can we give them the word of God? Can we visit them at their houses, and preach Jesus Christ to them from house to house, and from village to village? Can we educate their children in Christian schools? And in fine, are there reasons to believe, that with God's blessing upon our labors, the institutions of the Gospel may be planted, strengthened and perpetuated among this people?

"To all these inquiries we give an affirmative without reserve or qualification. In reference to most of them, our reply is based upon very ample experience, both past and present. With regard to the friendly disposition of the people, it would be inexcusable in us not to bear honorable and grateful testimony. They welcome us to their villages; delight to have us reside amongst them; their doors are ever open to us, and they gladly re-

ceive us at their houses. They esteem it not only a pleasure but an honor to visit us in return. They give up their children to be educated by us as religiously as we please; they beg for our schools in a great many more villages than we can supply. They receive our books, and are ever ready to stop their plough, throw down their mattock, or drop their axe and converse with us. And if religion is not the subject of conversation, the fault is ours more than theirs. This people are in fact eminently social in their habits; and as accessible, perhaps, in this respect, as any people in the world. They are also a people shrewd, inquisitive, and capable of any degree of improvement. They are an industrious, hard working people, with Alpine scenery and mountain air; they breathe the atmosphere of freedom from their birth. They are lords of the soil, with a high degree of self-respect, resolution, and native independence. They understand the principles of organization, control, and combination; and can meet, and organize, and discuss, and devise, and execute, whether it be to open a school, or build a church, or pay a debt of the community, or defend themselves from injustice or oppression. They do all these things, and much more, with tact, skill, and efficiency. Now it appears to us that to question, and falter, and doubt whether such a community is competent to receive and perpetuate the institutions of the Gospel, is either to betray an unbelief utterly inexcusable in a missionary, or an ignorance as to the facts of the case so radical as ought very much to weaken the force of such an opinion. Why should not these people be converted? Does the Gospel, by some unaccountable agency of nullification, cease to be the power of God unto salvation, when brought into contact with the mind of a Druze? Will the word of God all turn to tares because it is sown among the native Christians of this country? or will the promise attached to training up children in the nurture and admonition of the Lord, fail only in Lebanon? Must not the faintness of heart that suggests these suppositions, terminate, if entertained and yielded to, in the recall of every missionary from the foreign field? We dare not entertain such apprehensions ourselves; nor can we refrain from lifting our voice in earnest and affectionate admonition and warning to all who may be assailed with fears so incompatible with an adequate faith in the divine energy of the glorious gospel of the grace of God, and which casts such dishonor upon the word and promise and power of the great Head and Savior of the church.

"And ought we to forget, in such a communication as this, that while the whole of Syria is but a little corner of the vast territory inhabited by the Arab race, we have confined our attention, and unless strengthened from home, must limit our labors to a mere fraction of Syria? Shall we say nothing of the great city of Damascus, with her 100,000 inhabitants, Moslem, Christian, Druze and Jewish, and her numerous dependent villages? And then there are Tripoli, Hamah and Aleppo, and Ladakiah, with the multitudes of poor Nusairiyeh scattered over the mountains above and around this latter city. We have not time to particularize in regard to these different fields. Nor is it necessary to do more than refer to previous communications of the mission in regard to their claims; especially to the reports of the committee of exploration appointed to visit the North of Syria in 1840.

"There is one other aspect of this field, to which in conclusion we must direct our attention.

"When the light of divine truth was to shine upon our dark world from a single point, God made choice of the mountains at the head of this great sea, to be the candlestick, so to speak, for this precious luminary. Nor could divine wisdom err in the selection. This site combined greater advantages for such a purpose than any other spot on the globe. With Asia, the cradle and the hive of the human race, to the East; Europe, the dwelling of Japheth, on the right; Africa, the abode of Ham, on the left; and

the great Mediterranean, dividing, yet uniting the whole; it was the *tower* where the solitary lamp of life should be hung out, in order to cheer, guide and bless the greatest possible number of our benighted race. And although, by the fluctuations of commerce, population, and national prosperity, this country has fallen from its ancient pre-eminence; though the isolated economy of the Jews has been abolished; and the solitary lamp eclipsed by the rising of the sun of righteousness upon all nations; yet the position at the head of this great sea is still most happy for the wide diffusion of knowledge and salvation to many adjacent countries. And most emphatically is this true in reference to the great Arab race. We invite you to the top of Lebanon to survey this vast field, as Moses did the land of promise from Pisgah. Look abroad eastward to India, and westward to Morocco, northward to the shores of the Caspian, and southward to the straits of Babel Mandel. Behold the family of Ishmael, spread upon the mountain tops and over the illimitable plains, in fertile valleys and on burning deserts. In the city, the village, or the field, in the palace, or the hut, or the flying tent, the Arab is everywhere substantially the same being; the same in origin, the same in language, and literature; in the real and in the romantic; in fact and in fable; in external manners, habits and customs; and in the internal springs of action. However dissimilar in some respects, there is ever a strong family likeness. And what a family! what genealogy, history and chronology are theirs! The very men who built our houses in Abeih, trace back their pedigree in unbroken descent to Ishmael and to Noah. Through every age, and dynasty, and revolution, political, social, or religious, their family tree has grown steadily and unscathed. Nations and kingdoms, numerous and powerful, have risen, and flourished, and fallen, and disappeared, but *they* continue. Inundation after inundation of mighty people has flowed in upon them and over them; then dried up and disappeared forever; but the stream of *their* being has flowed constant and equal, not mingling enough with others, even to change the character of its living waters. The Arab race cannot die.

"This mission, therefore, can never be oppressed with the apprehension that it labors for a feeble and languishing race; that it is planting institutions for tribes hasting to inevitable and speedy extinction. Time cannot wear them out, as it has done the Chaldeans, and Medes, and Persians, and Greeks, and Romans of olden times. The promise of the Almighty to their father is over them, nor will his withering curse consume them as it is now drinking up the bloody stream of the Turk. The march of civilization will not annihilate them, as it does the Indian in America, and the savage every where. Nor will indolence rust out, nor corruption rot into the heart and stamina of Ishmael's posterity; as it is doing among many of the effeminate tribes of Polynesia. The stream will flow, and the line will run on unbroken, through convulsions and wars that precede, and through the long Sabbath of millenial rest succeeding the final triumph of the gospel, down to the very end, when the Angel shall lift his hand and swear that time shall be no more. The seal of immortality is on the family in whose behalf we labor; and we write, and publish, and teach, and preach, and plant the institutions of the gospel for countless millions of generations yet unborn. Whatever of social, civil, intellectual, or religious blessings we cast upon this mighty tide of life and being, will be borne along, through all the vicissitudes of time, down to the great ocean of eternity. The education, and the books, and the apparatus, and the ministry that are fitted to work in one part, are substantially fitted for the whole. No new language is needed; no new education; no variation in the means of operation, is required to reach the mighty whole. Who does not feel excited, and animated, and moved, to the profoundest depths of his soul, at even this hypothetical prospect, of being God's chosen instrument to graft the gospel of life and salvation into a stock of such vigor and

vitality? There are sixty or one hundred millions of immortal beings in this vast family, or connected with it. And should the American Board and those who sustain it, forget that they are the only portion of the church laboring systematically or vigorously in this great field? And should they be slow, or faint-hearted, or inefficient in the mighty enterprise?

"Again, this people always has exerted, and probably always will exert, a powerful influence on a large portion of the human race. There are social, and civil, and intellectual, and moral elements in their character, which fit them for it; and their position in the centre and heart of the world ensure and perpetuate it. They occupy the birth-place and the cradle of mankind. From these regions went forth on their mission of mercy or misery to mankind, the light and literature, the civilization and commerce, and the religion, too, of the ancient nations. Here also was planted and perpetuated for a long series of ages the only true church of God on earth. Here, likewise, light and immortality were brought to light by the gospel; and from this centre went forth the men, and the means, and the might, and the ministry, which has subdued so large a part of the world to Jesus Christ. And as illustrative of the intellectual, physical, and moral power of this race, for good, or for evil, we may remember that from the bosom of this people sprang the false prophet; and in no other nation could have been found the bone and sinew and nerve and energy, mental and physical, required to carry the impious dogmas of Mohammed triumphant over a third part of mankind. And this same indomitable energy still abides in the stock, and needs only to be sanctified by divine grace and consecrated to this great work, and it will carry the standard of the cross to tribes unknown in western geography; and through deserts, Asiatic and African, where no European or American can penetrate. And ought we or the churches that sent us, to forget that our mission is to this wonderful Arab family? We have endeavored to throw off a rapid sketch of its character, its past history, and its present position, and the prospective influence and bearing of labors amongst them, upon the conversion of the world to God. Whether we have done it correctly or not, one thing is sure; the Arab race, sunk in ignorance and in sin, appeals to the church of God for the bread and the water of life. Her famishing millions cry for relief. If we shut the eye and stop the ear, we shall not thereby escape responsibility. God sees; his ear is open; and his command binds the church to give them the gospel. From this good enterprise there is no discharge. The work is before us and must be done. Delay will not accomplish it, nor excuse us from taking part in it, nor render it less difficult. Ishmael will dwell in the midst of his brethren; his leaf will not fade, his stock will not decay. *Where* he now is, and *such* as he now is, he will continue to be, until converted to God by the gospel. God, in his distinguishing mercy, has granted to the American Board the high honor of commencing this work. He has by his providence been steadily removing obstacles, and breaking down opposing barriers. He has permitted us to select, and finally establish our operations in, that location which possesses decided advantages over any other point of access to the Arab race, which can be selected on the map of the earth. And now the trying question awaits a practical answer. Has the American church the faith, and zeal, and courage, and largeness of heart, and steadfastness of purpose, necessary for this work. Can she grasp and maintain the grand idea? Can she rise up to the level of this lofty enterprise? Will she furnish the men and the means necessary to realize this most noble, most holy achievement that ever enlisted the devout enthusiasm of the church of God? Or, having sent out a few pioneers to survey the land and report, will she despond and retreat because 'the people that dwell there are strong,'—'the cities walled up to heaven, and the children of Anak are there?' Will she practically say, 'We be not able to go up against this people, for they are stronger and mightier than we?'"

PREACHING.—The mission requires a larger number of laborers than is now in the field, even to keep in operation the several existing departments of labor. In order that there might be the amount of preaching which is called for at Beirût and Abeih, it has been necessary to suspend the operations of the press for at least a year, and to make the commencement of a seminary dependent on Mr. Calhoun's removing to this field. The duty of preparing to receive ordination, has also been urged upon the attention of the two missionary physicians, who find their medical profession in many instances a means of introducing them to families and districts, to which they might not otherwise gain easy access. Mr. Smith now gives himself wholly to preaching more or less formally, and two or three of the native brethren are to be employed in the same manner. Mr. Whiting and Mr. Thomson are doing the same on the mountains. Doct. Van Dyck's ready command of the language is devoted to the diffusion of scripture knowledge wherever there are station schools, or his professional duties call him. Mr. Lanneau's chief occupation at Beirût will be the preaching of the gospel in public and from house to house. Mr. Calhoun's main business will be with the seminary, but he will qualify himself for preaching as soon as possible, at least to the students and such as shall visit the institution. It is believed that the members of the mission will rely more on the blessing of God promised to the preached gospel than heretofore, and less comparatively on other things, except in strict subordination to it. Having more familiarity with the language, and more access to the people, and more hold on their confidence, they will themselves preach more, and with more directness and hope. More pains will be taken also to send native preachers abroad among the people, and to direct their labors more and more to the conversion of sinners, and the establishment of spiritual churches over the mountains.

Two stated Arabic services are sustained at Beirût through the year, except during the three hot months when the members of the station are in the mountain. A course of lectures on Christian doctrines and duties occupied the first half of the year, and an exposition of the gospel of John the other half. The service was intended from the first for the declared and permanent members of the church and congregation. The afternoon service includes a regular sermon, and has had an average attendance of about fifty. On Wednesday evening the native brethren have had a meeting in their own hands, in the form of a neighborhood conference. Persons are frequently present at these meetings, who are never seen in the chapel of the mission. A number of Armenians being at Beirût in the summer of 1843, Bishop Abgarius (Jacob Aga,) had a service

for them for a few weeks in the chapel, but without any decided results. At Abeih, the two rooms first finished in the house occupied by Mr. Thomson were arranged for a temporary chapel, and from that time an Arabic service has been kept up twice every Sabbath. Between the services there has been an interesting Sabbath school. The shyness and reserve of the people wore off as they became acquainted. The adverse portions of Druzes and Maronites, both classes of whom reside in the village, began to consult the missionaries in their mutual difficulties; and Mr. Thomson had more friendly intercourse with the Maronite priesthood during the first summer of his residence at Abeih, than during all his previous missionary life.

But the most remarkable call for preaching during the period now under review, has been at *Hasbeiya*, a village at the foot of Mount Hermon. Early in the present year, a considerable body of people in this village seceded from the Greek church, declared themselves protestants, and formally applied to the mission for religious instruction. The application was made in February by about fifty men who were first seen by the mission at the Arabic service on the Lord's day. The next day they called upon the mission, declaring their intention to become protestants, and asking for ministers and teachers. They complained much of oppression, which they hoped to escape by becoming a distinct community. At the same time it appeared that the selfishness and worldliness of their clergy, and their entire neglect of the spiritual interests of their flock had weakened the attachment of the people to their church, and prepared them to forsake it without regret. This dissatisfaction with their ecclesiastical connections is not of recent origin, but has existed and been increasing for years. They had also long been acquainted by report with the doctrines and character of the mission, and many of its books had found their way among them from Beirût and Jerusalem, and also through the hands of the pious book-agent of the mission, who had repeatedly visited the village and spent some time among them; all which had prepared them to look to the mission for religious instructions. The missionaries explained to them the simple and spiritual nature of our church organization, and labored to convince them that it is not the object of the mission to create a new sect in the country so much as to preach the gospel of salvation and make people new creatures in Christ Jesus; that the mere changing of one denomination for another is of no avail; that it is not a step to be taken in any case from party spirit; and that such a protection as would exempt them from taxation, or place them in political relations different from those of the other Christian sects, they could never obtain. They were finally told, that if they would go home, pay their taxes, render to

all their dues, and do what they could to cultivate friendly relations with their townsmen, and then would write to the mission, a confidential native assistant should be sent to teach them, and if his report was favorable they might expect a visit from the missionaries themselves. After a few days a letter was received, informing the mission that they had done as they were advised, and asking the promised visit might be made as soon as possible. About this time our brethren from the United States arrived at Beirût, and, hearing of these things, they joined with the people of Hasbeiya in urging that a native preacher might be sent without delay to preach to them the gospel. At the same time there was obviously need of caution lest too early a visit to the place by any one of the missionaries might be made use of, by the enemies of the mission, to stir up the suspicions of the government, and to persuade them that the movement was a political one, originating in the intrigues of foreigners. Such suspicions, though they could not harm the missionaries personally, might be injurious to the poor people, and might close the door so invitingly opened.

It was now evident that, whatever might be the motives of these people, a door was opened for preaching the gospel, which as ministers of Christ it was at once the duty and happiness of the missionaries to enter. Just then, however, they were engaged in conference with their brethren from the Board, and two native brethren in whom they could confide were sent, with the strictest charge to confine themselves wholly to the work of religious instruction, and to give no countenance to any expectations of worldly advantage. To this charge they faithfully adhered. Yet they did not leave Beirût till a second visit was made by the leaders of the party, more urgent than the first. In the mean time the seceding portion had borne a good deal of contempt from their townsmen, and every measure had been taken by their ecclesiastics to intimidate them; but all except six or eight remained firm. As a token of adherence to the covenant they had made with each other, and to seal forever their separation from the Greek church, they had, in the midst of this opposition, publicly eaten meat in Lent. The greatest trial of their firmness was the delay of the mission to visit them, while every body was jeering them with being a sect without a priest, and not being cared for by their friends at Beirût.

The two native brethren first sent were followed by another of superior education; and he had not been at Hasbeiya more than a week, when, on the 9th of May, Messrs. Smith and Whiting arrived, and were soon strongly convinced that they had been too slow to credit the sincerity of these professed protestants. They were unable to account for what they saw,

without ascribing much of it to the special providence of God. The people seemed to have abandoned their hopes of political advantage, and to have no other expectation than to share the lot of other Christian sects. It had been explained to them from the first, that they might have to endure persecution before their rights are fully acknowledged, and yet their decision and numbers had steadily increased. Their number at the time of this visit was about one hundred and fifty men, besides women and children; being about one third of the whole Greek-Arab community in the place. Among them are some of the most respectable persons in the village, and a large proportion of enterprising men. They had succeeded in maintaining friendly relations with their neighbors of the Greek church from whom they had separated to a much greater extent than one would have expected, and their love of peace, as well as boldness and decision, had gained them general respect. Messrs. Smith and Whiting had daily meetings, as the native brethren had also done, for religious instruction, and were listened to with simplicity and eagerness. Some had made considerable progress in Christian knowledge. The neighbors acknowledged that there had been a decided improvement in their character; that the profane had left off swearing, and the drunkard had abandoned his cups. The Lord's day was also carefully observed for religious improvement. No inclination was found for image or saint worship. Even the women had given up calling upon the Virgin Mary.

The foregoing account of this movement the Committee have drawn from a recent letter of the two brethren above mentioned. They quote entire the conclusion of the letter, which bears date of June 6th. They say,—

"That the people of Hasbeiya are sincere in their determination to adhere to the Protestant faith and to take the Bible alone for their guide, we have no doubt. Still their knowledge is very imperfect. They are, in fact, but just beginning to learn what pure Christianity is; and it is not to be supposed that they have, as yet, that experimental sense of the value of truth, which would enable them to bear violent persecution. We hope, indeed, that violent persecution will not arise, while they are so imperfectly instructed and grounded in the faith. But it is certainly liable to come to them; and for this reason, among others, we deem it our duty to improve the time, and give them instruction as fast as we can. For this purpose we intend that some of our number, together with one of the native brethren, shall be constantly with them. What will be the end of this matter we cannot confidently predict. We would neither be too sanguine ourselves, nor wish our patrons to be so. We must bear in mind that this is pre-eminently a country of sudden changes; and that events, political, or religious, may occur to-morrow, that would put a new aspect upon the whole affair we have been describing. Still it certainly is encouraging, and a subject of devout thankfulness, that so wide a door is opened to us for preaching the gospel, and that we have the attentive ear of a people hitherto shut out from evangelical influences, and sunk in ignorance and superstition."

EDUCATION.—There are common schools at the Beirût station, at Tripoli, and in and around Abeih.

	Schools.	*Pupils.*	*Average No.*
At Beirût, for males,	3	136	85
" for females,	1		17
At Tripoli,	1		about 25
At Abeih, B'hamdun, Aleih, Aitath, Ain Anub, B'shaminun, Ainab, and Kefr Metta, a cluster of mountain villages,	8		311
	13		438

The school at Tripoli is taught by the blind old Abu Yusuf, a faithful brother in Christ, assisted by his son. His influence upon the pupils and upon the many others whom his school brings into contact with him, is decidedly evangelical. In this respect he stands alone at Tripoli, which is some forty or more miles from Beirût. He says, however, that many persons at Tripoli are inquiring on the subject of religion, and he often begs that a missionary may be sent to labor there. All the mountain schools, except one, are within two or three hours of Abeih. The school-houses are places for preaching and the schools form *nuclei* for congregations, to which the gospel may be clearly and pointedly preached. Indeed it is understood that no school is to be supported by the mission, unless it be in this way an auxiliary to the preaching of the gospel.

For a series of years several of the families in the mission had taken girls into the family for education. This plan having been attended with encouraging success, it was, in the year 1842, reduced to a system, and the number of pupils increased. The whole number of girls received in the mission families on this plan, is 18. The number now in the families, is 11. Of the seven who have left, two are married, and one of these is a member of the church and gives good evidence of piety. The girls are dressed in the native style, and the design is to give them such an education as will fit them (and not unfit them) to be both happy and useful in the domestic and social relations of the country. Nearly all the eleven girls are promising. Their ages vary from seven to sixteen years.

SEMINARY AT ABEIH.—At the close of the year 1835, a seminary was commenced at Beirût, with six scholars. The institution continued in operation till August, 1842. The whole number of pupils that had been connected with it up to the period of its discontinuance was 61, of whom 38 were boarders, and 23 were day scholars. In April, 1842, there were twelve boarders and fourteen day scholars. Four of the boarders had been more than six years in the seminary, and seven about

three years. The expenses during the eight years amounted in all to about $3,500. The experience gained in this seminary will be of no small value in the new one that is about being formed at Abeih in the mountains. One lesson to be remembered will be, not to admit day scholars from the surrounding community, as their influence will be counteractive to the domestic religious influence exerted upon the boarders. Another will be, to guard against that method of training which tends to make the pupils foreign and *Frank* in their manners, habits and sympathies. Another will be, not to take pupils so young that they must be kept a great number of years, or dismissed with minds half developed, and a crude, imperfect education. Another will be, to employ no native in the instruction of the seminary, whose views and sympathies are not entirely accordant with the objects of the institution. It will be easier now, than formerly, to get students of suitable age and of the right intellectual and moral qualities, and Abeih is a better location for such a school than Beirût. "When the former seminary was commenced," say the brethren in a late communication, "Beirût was a comparatively quiet and retired place. It constantly changed for the worse by the increase of foreigners, sailors and soldiers, until the time of the English invasion, when every bad influence multiplied to an indefinite and most fatal degree. Not only were many of the lads caught up for dragomans, and thus carried out of the institution irregularly, and introduced into society the most unfriendly and often corrupting, but those not thus taken were exposed to a most pernicious influence from the same quarters wholly beyond the control of the Principal. In connection with this military invasion, the institution was likewise assailed by a sort of religious invasion equally disastrous. We refer to the influence of high church chaplains and others, who circulated reports unfriendly to our operations and our ecclesiastical order, and warned the scholars against being drawn away from their own churches, and encouraged the idea of going to England and of forming a union with the English Church." It ought to be added, that the former seminary was by no means a lost effort, even aside from the experience acquired. "The pupils," say the mission, "acquired incomparably a better knowledge of the Bible, than any others in this country. There were times repeatedly when Mr. Hebard was greatly encouraged by the religious state of many of the lads. And were there a revival of religion among us now, we should expect to number among its first fruits some of the most talented and promising of our former pupils. They are not even at present lost to the mission. When the seminary was suspended, there were but twelve boarders. Seven are now profitably employed by the mission either as teachers or in

the printing office; and three are teachers and dragomans to the English missions in this country. In fine, it is believed that, if God has a work of love and mercy yet to accomplish among this people by this mission, much fruit and much valuable assistance will be gathered from the labors devoted to our former seminary."

The seminary now to be established, if such be the divine will, at Abeih, is to be under the immediate direction of Mr. Calhoun, as has been already stated. Its primary object will be to train up an efficient native ministry. As soon as possible it will admit none on its charity foundation except such as are not only promising in respect to talents, and in other respects, but who are regarded as truly pious; and in the absence of such candidates, it will be commenced on a small scale. At the outset all such will be excluded as, from family connections or other causes, do not afford ground of hope that they may eventually become pious and useful helpers in the missionary work. Nor will all be required to pursue the prescribed course of study, regard being had to age, previous acquirements, the departments of labor to which the individual is expected to be devoted, and the providential exigencies of the mission from time to time. The education will be essentially Arabic; the clothing, boarding and lodging strictly in the native style; and all aspirations after Frank habits and customs will be utterly discountenanced; and the utmost efforts be made to cherish their sympathies with their own people.

Such an institution is of the highest importance. It furnishes the only means of securing an evangelical native ministry. It will form an important centre of evangelical influence, and greatly facilitate the labors of the active missionaries in every part of the mountains. It is the only way in which the institutions of the gospel can be perpetuated, after they have been planted. It is also deeply interesting in its prospective bearings upon the great work of carrying the gospel to the unnumbered millions of the Arab race scattered over the vast territory from India to the Atlantic.

Printing.—The printing during the year 1843, amounted to 13,000 copies and 1,282,000 pages. The number of pages from the beginning is 6,077,000. The issues from the bindery during the year were 5,871 volumes. The issues from the depository were 9,241 volumes. Of these, 685 were sent to Mosul, 1,808 to Jerusalem, 555 to Tripoli, and 3,189 to Abeih.* The small foundery connected with the printing establishment is found to be convenient and economical. The new Arabic type

* See Appendix, IV.

answers the expectations that were entertained concerning it. Speaking of it in a late report, the missionaries say:—

"The new Arabic type which has been in use about three years, has several important advantages over the old.

"1. It is vastly superior in respect to *the form of the letters*. Such is the uniform and decided testimony of intelligent natives everywhere. Our books are incomparably more acceptable than those which were printed with the old type; more acceptable we may safely say, in respect to typography, than any that were ever printed in the language. And not only are the letters more beautiful than the old; but bearing a closer resemblance to the best caligraphy, they are, of course, far preferable for the use of schools and especially for all who are learning to write.

"2. Another advantage of the new type arises from an expedient in relation to the vowel points. In printing with the old type the vowels are set up in separate lines above and below the lines of letters—every line of letters requiring two lines of vowels. This makes the work of composing very slow and difficult. Besides it separates the vowel point so far from the letter that oftentimes the reader is at a loss to know whether it belongs to the line above or to that below it. Moreover, the vowels are constantly liable, especially in correcting proofs, to be displaced horizontally and so to be brought over or under the wrong letter. But in the new type an expedient has been invented which obviates both these evils, and which is believed to be entirely new. It consists in having the vowel attached to, or rather inserted in the letter itself, by means of a groove; in such a manner that it cannot get out of place, and is brought so near the line that the mistake of referring the vowel to the wrong line is never made. Besides, the time and labor of composing, when the vowels are used, are by this system diminished at least one half. Also the labor of correcting the vowels is rendered comparatively trivial; for when a vowel is to be changed it is simply to be taken out of the groove and another dropped into its place.

"In printing with the vowel points there is also a saving of paper, in the use of the new type. By a careful comparison of the old and new founts, it is found that in the use of the latter there is a gain of ten per cent in *compactness*; and a gain of about eight per cent in respect to *space between the lines*. This remark applies only to printing *with the vowel points*. When the points are not used there is no saving of paper."

In view of the present demand for preaching, and the crippled state of the mission in point of numbers, it was decided in the spring to stop the press for a year, in order that Mr. Smith and Butrus, the native translator, might be able to devote themselves with more effect to the ministry of the word. There is work enough in the bindery to employ the native apprentices for the greater part of the year. Mr. Hurter will cultivate his acquaintance with the Arabic language, besides superintending the bindery, and doing the necessary work in the foundery.

A new version of the Scriptures in the Arabic language is greatly needed. The mission has the men competent to execute the work, but cannot now dispense with their labors in other departments. The Committee are strongly of the opinion

that several new missionaries should be sent out soon, if the suitable men can be obtained.*

RESULTS OF PAST LABORS.—On this subject the Committee make another lengthened extract from one of the reports, which were drawn up by the mission on occasion of the Secretary's visit last spring. After stating the small amount of missionary labor there had been, on the whole, with a free *preaching* use of the language, the brethren proceed as follows:—

"In estimating the results of past labors, we must take into view the many serious obstacles which the mission had to encounter at the commencement of its existence. The missionaries came into the country as strangers and foreigners. They had no friends here. They had no character. They had no influence. Not only so; they met powerful influences arrayed against them. There were at that time strong prejudices against foreigners. And what is more important, there were the obstinate religious prejudices of those very classes of people to whose benefit their efforts were especially directed. They were looked upon as intruders, and denounced as heretics. They were opposed by the jealousy and sleepless hostility of the ecclesiastics—an opposition which had great power and skill in counteracting every evangelical effort that was put forth, and in frustrating every good plan that was laid. Their characters were blackened by the malignant tongue of slander, and the people were taught to shun them as the vilest of men. The tremendous power of excommunication, was, time after time, brought to bear, not only upon the missionaries, but also upon all those who would listen to their instructions or hold any intercourse with them. Moreover, the hierachy could and did repeatedly call in the aid of the civil authorities, in persecuting the missionaries and their adherents.

"Now in so far as these obstacles have been overcome, that, we conceive, is to be set down under the head of favorable results. And it is a fact that they have been overcome, to a degree which calls for devout thankfulness. The mission is not now and does not feel itself to be a stranger in the country, destitute of friends and of influence. It is well known. It has very numerous and influential friends in nearly every part of the country. It has a character. The confidence and respect of the community have been gained. The people are convinced that the missionaries are their friends, and that the object is to do them good. We do not believe it could be possible for any evil influences that could now be stirred up, to break the hold which the mission has upon the public confidence. This result has not been, and from the nature of the case could not be brought about suddenly. It is the work of years. No man establishes a character suddenly any where. Still less does a mission like ours made up of strangers in a strange land, coming in such circumstances as we have mentioned into such a country and among such a people as this.

"We would not attach undue importance to the change now referred to in the opinions and feelings of the people towards the mission. But that it is important is very obvious. To those of us who can look back twelve, fourteen, or eighteen years with a distinct recollection of the state of things which then existed, the difference is more striking than we can make it appear to others. It were tedious to narrate the facts which would illustrate this topic, and present, in its just light, the change that has taken place and

* See Appendix, V.

the confidence that is now reposed in the mission, by men of all ranks, and of all sects, throughout the country. Sufficient has been said to exhibit the fact, that great and powerful obstacles have been overcome.

"Another fact may be stated in connection with this, which is, that a hopeful beginning has been made in the work of communicating to the people the knowledge of the gospel.

"It does not come within the scope of the present report to describe in detail, the various branches of labor in which the mission has been engaged. What we are concerned with now, is, the results of those labors. It seems in place however, to say briefly—that some thousands of copies of the Holy Scriptures and many tens of thousands of other good books have been dispersed among the people; a large proportion of which books were composed and printed by the mission; and most of which, there is reason to believe, have been read;—that large numbers of children, of both sexes, have been taught to read and write in our free schools; and by means of our school operations a new impulse has been given to the cause of education in the country at large;—that during the greater part of the time for the last ten years the gospel has been regularly and publicly preached at one of our stations, and perhaps one third of that time at another station, while regular preaching services have been held in the summer months in several of the villages on Mount Lebanon;—that thousands of religious conversations have been held with individuals and with little companies of people;—that the confidence and friendship of a large and powerful body of semi-Mohammedans has been secured; a people who, from a state of perfect apathy on the subject of education and religion, have awoke to the importance of both, and are seeking both at the hands of this mission. Numerous other means have been resorted to, of doing good to the bodies and souls of men; all of which go to make up what we have denominated a hopeful beginning of evangelical labors. It is proper to mention here, two other important branches of labor upon which much of the effective strength of the mission has been expended and on each of which separate and full reports are given at the present time.

"We refer to the Press, and the late Seminary. The oldest member of the mission devoted several years of precious time to efforts for the perfecting of the printing department; as the result of which efforts the power of acceptable book-making in the Arabic language may be said to have been *created*. Another valued and efficient member, now no more, gave the five years of his missionary life to the Seminary.

"But let us come now more directly to the question of results. It seems, indeed, a little premature to say much of the results of a process, which is confessedly but just begun. We submit, however, that there is evidence already that these our incipient labors have not been without success. One effect resulting from them which is not of small importance, is, a great increase of religious knowledge among the people. The light of truth which has been diffused in many forms has found its way into the minds of men; it has been convinced of many of the ruinous errors into which they were educated; given them clearer views of the essential truths of the gospel; and brought them to acknowledge the great Protestant maxim, the Bible alone as the rule of faith and morals.

"If it be said, that all this is still only preparatory work, and not fruit—we reply, Is it not useful work? Is it not necessary work? Is it not work that must be done if the country is ever to be evangelized, though the undertaking were deferred for a century? Is it not hopeful—nay is it not fairly to be counted as of the nature of fruit, that, in a country where popes, priests and councils, custom and church authority have governed for ages, the supreme authority of the word of God is at length acknowledged by multitudes?

"But it is more to the purpose to remark, that not only is the sacred

volume read, sought, and valued by large and increasing numbers; not only is it in the possession of many, who, but for this mission, would never have had it; it is a fact that the blessed truths of the Gospel have produced upon some minds their deep and saving impression. Souls have been converted. Yes, there has been joy in heaven, and we need not add joy in the heart of the missionary, over sinners brought to repentance through the instrumentality of this mission.

"A few of these we have no doubt are now in heaven—saved out of great tribulation. They will praise God forever for the agency which brought them thither. Let it be acknowledged with humble gratitude, that the grace of God has produced, in this country, some truly noble specimens of Christian character. Asaad Esh Shidiàk and Gregory Wortabet, both martyrs in spirit, and one of them in fact, were among the first fruits of the Syrian mission. Those who saw the faith and patience, zeal and courage of these men, cannot cease to adore the power of divine grace as manifested in them, nor fail to take encouragement from these instances, to hope that the same grace will triumph in the conversion of others, and that a great and powerful revival of true religion may yet be witnessed in this land. Others there are, still living, whose pious lives adorn and recommend the gospel. Some of these have suffered affliction for Christ's sake, unto bonds and stripes; and would, we trust, hold fast their professions even if called to lay down their lives. Four of them are usefully employed as helpers in the work of the gospel: they are centres of good influence, and are moreover heads of families.

"It should be in justice added that, besides the small number of persons connected with the mission church, there are individuals not a few, in various parts of the country, who have become enlightened and evangelical in their views, and whom, though they have not formally separated from their old churches and united with us, we dare not exclude from the pale of Christian charity. A man, for example, lately died in the village of Bhramdûn who had learned the gospel from our brethren who have resided in that village. In his last sickness he insisted upon having the word of God read to him constantly, utterly refusing to hear the church legends which his friends wished to read to him. As he listened to the blessed gospel, with eager delight he would say, 'These are the truths I want—on these I rest my hopes for salvation.' We would not say that this man, whom some of us had long known as a diligent student of the Scriptures, had not knowledge and faith enough to secure his salvation. The number of persons of this description, possessing various degrees of religious knowledge and sensibility is very considerable; they seem to be just in that attitude of mind which constitutes a hopeful preparedness for the outpouring of the Holy Spirit and the conversion of souls. After all it must be confessed, with profound humility and sorrow, that the visible satisfactory fruits of the mission in the conversion of men, have not been abundant. That it has been the means of saving souls, we have not the least doubt.

"But, (as was remarked by one of our brethren when reviewing the work on another occasion,) 'these souls are few;—few compared with the multitudes who have been brought to Christ in other missions; few compared with the multitudes who remain in ignorance and sin;—few compared with what they might have been had we uniformly prayed and labored with the zeal that became our holy office;' and yet, small as is the amount of these fruits are they not of immeasurable value? With our Savior's estimate of the worth of the soul before our minds, can we say that the money and the lives which the mission has cost have been unprofitably expended?"

Those who are interested in knowing what influence the political institutions of Mount Lebanon will probably exert on

the mission in future, are referred to an article on that subject in the Appendix.*

On the whole, the Committee are free to declare their opinion, that the regions upon and around Mount Lebanon furnish a field for evangelical labor, among the Arab population, of very great interest and value—one it would be unwise in us to neglect, and which is entitled to our confidence, our prayers, and an accession to the men and pecuniary means that are now employed in its cultivation.

MISSION TO THE NESTORIANS.

The Persian Branch of the Mission.

Oroomiah.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D, David T. Stoddard, *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; and Miss Catharine E. Myers and Miss Fidelia Fisk, *Teachers.*—Twelve native helpers, six of whom are preachers.

The Turkey Branch of the Mission.

Mosul.—Thomas Laurie and Azariah Smith, M. D., *Missionaries;* Mrs. Hinsdale.

(2 stations; 9 missionaries—two of them physicians, 1 printer, 9 female assistant missionaries, and 12 native helpers;—total, 31.)

The mission to the Nestorians, whether on the plain of Oroomiah or in the mountains, has ever been regarded by the Committee as forming one enterprise. The effort to restore the light of the gospel to the mountain population, was commenced and has been chiefly prosecuted by one who began his missionary life as a member of the mission on the plain. The Committee refer to Doct. Grant. He entered the mountains from the *west*, because neither the Committee nor the mission thought it right to consent to his entering them from the east, in the first instance, lest he should fall a prey to the jealousy of the Koords occupying the eastern ridges, as the German traveller Shultz had done some years before. With characteristic fearlessness, Doct. Grant made repeated proposals to do this. His removal to Mesopotomia, and his ascent from thence into the mountain districts, were delayed by the sickness and death of his wife at Oroomiah, some time after he had received the consent of the Committee to his removal. After his entrance into the mountains, when he had secured by his professional services the friendship of Nooroolah Bey, the chief of the Hakary Koords, he several times ventured across the dangerous territory, but he never regarded the road as a safe one for his brethren.

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* See Appendix, VI.

It was this difficulty and uncertainty in the personal intercourse of missionaries in the two districts, that created a necessity for making the two branches distinct and independent in their organization and administration, while virtually they were one mission. Excepting the degree of personal danger encountered by the missionaries in passing from one to the other, there was no more reason for having two separately organized missions among the Nestorians, than there is for having two among the Armenians. The Nestorians themselves were constantly passing and repassing. Several from the mountains have all along been in the seminary at Oroomiah as teachers or pupils, or otherwise connected with the mission on the plain. The whole field was one, ecclesiastically; one, socially; and one in language, save some dialectical differences. The importance of holding up this essential *oneness* of the field, and of the efforts made by the Board for its spiritual renovation, while two distinctly organized missions were, for the reason above stated, permitted, has not been always perceived and felt by the Committee as perhaps it should have been; for an impression appears to have gone abroad, to some extent, that the reason why there were two missions was, that the two spheres of missionary labor are wholly distinct and independent of each other. The Committee were of the opinion, that the permanent welfare of the mission on the plain of Oroomiah required that there be a branch of the mission established nearer the Patriarch. And had not the Koords been permitted, by an all-wise Providence, to overrun the mountain districts of the Nestorians, there would still be substantially the same reasons for prosecuting this branch of the mission, that there were for commencing it; and it does not yet very clearly appear how much influence that fact ought to have on the question. The Committee say *substantially* the same reasons; for subsequent researches have developed greater difficulties in the social state of the mountain communities, than were anticipated in the way of prosecuting a mission among them, even before the ravages of their Koordish enemies.

PERSIAN BRANCH OF THE MISSION.

The labors of former years have been continued during the past, with some increase of encouragement. At the opening of the present year, our brethren, after long waiting, were permitted to enjoy a refreshing from the presence of the Lord, though they hardly dared to call it a *revival*. A few gave evidence of having passed from death unto life; others were serious, and many were unusually attentive to the preaching of the gospel. Most of the hopeful converts were young men of promise, who

had long been members of the seminary, or in some way connected with the mission. How grateful and cheering to the time-worn missionary are such drops of mercy in a dry and thirsty land. The first indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer.

In the journal of one of the older members, about three weeks before this event, is a record that will introduce what the Committee have to report concerning *the ministry of the word.* What is said concerning Mar Yohannan will be gratifying to his numerous friends in this country.

"*Dec.* 13. I preached at the Thursday afternoon meeting in our Seminary. The large room was filled; the audience was made up of the members of the Seminary, the members of our Female Boarding School, and of a small day school taught in the city, the persons employed in the mission families, and the young men of the printing office; a most interesting youthful congregation of nearly a hundred. Mar Yohannan opened the meeting with an extempore prayer; and his fervent, solemn manner was very impressive. He also closed our services with the apostolic benediction in his vernacular tongue—the first time I ever heard it from a Nestorian—and in the brief terms in which it stands in the New Testament, instead of the long gingle of paraphrases, in the ancient language, with which it is encumbered in the Nestorian church service. Mar Yohannan takes a very decided stand among his people, as a Christian and a reformer, far more so than he did before his visit to America."

The wide door opened for the preaching of the gospel, is one of the most encouraging features of this mission. There is preaching, more or less, at a score of places; and the brethren are assisted in maintaining religious services at these places, by five intelligent native preachers. Indeed it is an interesting fact, that the ecclesiastics of this nominally Christian sect have generally given their influence in favor of reform, and that some of them have even taken a leading part in effecting it. "The sower," says the missionary who last entered the field, "may go forth wherever he pleases, and scatter broad cast the seed of the word. Had we a thousand tongues, and did we glow with an angel's zeal, we might find constant employment in proclaiming Christ Jesus and him crucified. Oh that we may bless God, day by day, for the privilege of freely pointing these dying ones to Calvary and heaven. The people are not only entirely accessible, but they appear very friendly to our operations." He adds:—

"One can hardly fail to be gratified here by the close attention which is given to the preaching of the gospel. In America where the people are accustomed to read and think for themselves, I have often seen many asleep under the most fervent appeals to their consciences. Ought not such to blush when they learn that these poor Nestorians listen, with an

almost eager interest, to the words of eternal life; and that too as spoken by those who stammer in a foreign tongue?"

Mr. Stoddard thus speaks of Mar Yohannan:—

"Among these, Mar Yohannan should be prominently mentioned. Since his return from America, he has interested and encouraged us all by the decided stand he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am now writing, he has assembled a number of persons employed in our yard, and held a prayer meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend."

The missionaries have free access to Nestorian churches for the purpose of preaching the gospel, and generally find attentive and orderly congregations. Two or three illustrations will be drawn from Dr. Perkins's Journal.

"*Nov.* 12. Rode seven or eight miles and preached at two villages in the district of Barandooze. Ali-ayar, the first village to which I came, is small, consisting of some twenty families. Nearly all the males, and a considerable number of females, were at the meeting. Except in a single instance, the members of our mission had never held a religious service there before, and I was much interested in observing how forcibly the truth seemed to impress the audience. Every individual appeared to listen as to the words of eternal life.

"After meeting we retired to the house of the priest to take some refreshment. The chief man of the village, and two or three others, followed us and partook with us of our simple meal. They were evidently much impressed with the truths which they had just heard. The chief man occasionally drew a deep sigh, and soliloquized in a strain like the following: 'Our faces are black (we are verily guilty;) we lie, swear, get drunk, and our hearts are full of iniquity;' to all which those present yielded a ready and sober response. He at length looked up to me and said, 'Sir, I wish to go and live with you; here in our village, where I see so much evil going on, I am constantly led astray. I wish to get away from temptation.' I told him that his duty evidently lay at home; and that if his habitual prayer should be, 'Lead me not into temptation, but deliver me from evil,' he had little to apprehend. He and one or two others were so much interested that they accompanied us, in the rain and on foot, to another village, two miles distant, to attend our second meeting."

This service was held in Sahatloo, a much larger village than Ali-ayar, in which, however, there was no church. A large hall, belonging to the principal Nestorian of the place, was occupied for the occasion.

"Owing to the unpleasant state of the weather, and the lateness of the hour, the number present was only about the same as at Ali-ayar, and many of these were members of our school. Several bright boys came and

sat down by me, while the people were assembling, and read in the New Testament in an admirable manner. The chief man, in whose house we were, and in another room of which our school is taught, appeared much gratified with the scene thus presented, and remarked that two years ago there was not a reader in this village; 'but now,' said he, 'through your kindness and the favor of God, a score of readers are coming on.' It is indeed cheering to see the number of readers of the Bible so rapidly increasing among this poor, oppressed people.

"Our audience was quite attentive; but we were unfortunately disturbed once or twice by a person who had come into the meeting in a state of intoxication. The priest at the other village had prepared me to witness something of this kind, when, on my asking him if there was time for a meeting at Sahatloo also, he significantly replied, 'In truth it is rather late; besides, that is *Sahatloo*, and it is the *Sabbath*,' meaning that the common occupation of the Sabbath at that village is wine drinking. However, I saw no indication of dissipation, except in two individuals. But the wine season has again come throughout this province, and it presents a serious obstacle to general attention to the subject of religion.

"*Dec.* 30. Accompanied by priest Abraham, I came to Geog Tapa, just at evening, to attend meeting there to-morrow. I am at the house of the venerable Mar Elias, who always gives us a most cordial welcome. We passed a pleasant evening in religious conversation. When about to retire for the night, the Bishop read a chapter in the New Testament, and offered prayer in the modern language. He invited me to conduct the devotions of the family; but not having united in worship with him since my return, I told him I should esteem it a privilege to listen. And a privilege it truly was to hear this aged, simple-hearted man engage with fervor and solemnity in extempore family worship, while a few years ago, a family altar did not exist among the Nestorians.

"31. The congregation at Ardishai assembled about one o'clock in the afternoon. The church was crowded to overflowing. It would have been difficult for half a dozen more persons to press themselves into it. Priest Abraham read the first chapter of the Epistle of James, which we expounded for more than an hour, to the great satisfaction of the people, who often found it difficult to suppress their audible amen, and ejaculatory comments of approbation. Priest Abraham spoke very appropriately and feelingly, in connection with the language of the Apostle, on the subject of temptations, applying it to his hearers who are now so sorely beset by the Jesuits. That crowded audience of eager listeners presented a thrilling spectacle. I could not help thanking God for the privilege of addressing them on the things that pertain to their everlasting well-being."

Early in January, Doct. Wright visited this same village (Ardishai) on business of the mission, and arrived after dark. Speaking of this visit, and of another a month later, he says:—

"I rode up to the Bishop's house, and, upon entering the yard, heard some one earnestly engaged in preaching in the meâna of the stable. I stopped at the door outside, and listened. Upon entering I found Priest Abraham, who is spending much time in this village this winter, preaching to a company of the villagers. It being a warm place, made so by the breathing of the cattle in the stable, the people had assembled there, and were busy in picking out cotton from the hull. Priest Abraham was improving the opportunity to give them instruction.

"*Feb.* 2. At Ardishai I preached to a goodly number of people after morning prayers. The papists are making strenuous efforts in this village. They have stationed here one of their most able native priests, and are

straining every nerve to make proselytes. Last evening Priest Abraham, whom our mission have kept here most of the winter, met the papal priest, when some words passed of an angry character; the latter went and made such a statement to his friends in the village that this morning they sent a message to me to this effect, 'If you do not remove Priest Abraham from Ardishai, we will complain to the Governor, and raise a great disturbance.' Knowing this to be mere bravado, and that Priest Abraham had been guilty of no offence, I made no reply. The papists have been much annoyed by his preaching. He has put the people on their guard against the wiles of the Man of Sin, and he has been zealous in declaring the truth as it is in Jesus. He is a good man, and, though of less talent than some others, a useful preacher."

Education.—The Seminary for males contained 55 pupils at the close of 1843; that for females, under the efficient superintendence of Miss Fisk, contained 22; and the 44 village free-schools contained 1,065 pupils, of whom 117 were girls. The whole number under instruction is therefore 1,142, or nearly three hundred more than the number reported last year. The number reported last year in the seminary for males was 70. Either that number was an error, or the number of pupils in that institution has for some unexplained reason been reduced. The village schools have been more than doubled in the last two or three years. The members of the seminary are from all parts of the plain and from the mountains, and in a few years will become the ecclesiastics and learned men of the people.

Printing.—The printing, during the year 1843, amounted to 860 volumes, 6,940 tracts, and 611,580 pages; making 1,444,480 pages from the beginning.

Progress has been made by the two older members of the mission in translating the New Testament from the original Greek into the spoken language of the Nestorians, a dialect of the Syriac; and Mr. Stoddard is preparing to render assistance in that work.

The Jesuits.—The efforts of the Jesuits to bring the Nestorians in subjection to the Pope of Rome, have been singularly audacious during the past year. An extended account of their proceedings and influence, from our brethren at Oroomiah, appeared in the religious newspapers early in July. It is not to be supposed that such high-handed and nefarious doings as made the presence of the Jesuits intolerable in Persia, are likely, in this enlightened age of the world, to secure them lasting success any where.

TURKEY BRANCH OF THE MISSION.

It was mentioned in the last Report, that Mr. and Mrs. Laurie arrived at Mosul in November, 1842; that Mr. Hinsdale died on the 26th of the following month; that Messrs. Grant and Laurie made a visit to the mountains in the spring; that Mr. Laurie's impressions of the mountains, as a field for missionary cultivation, were less favorable than those of his predecessors had been; but that he had nevertheless returned to Mosul to take measures for removing his family to Asheta, unless the Committee, to whom he referred the case, should advise to the contrary. Subsequent events will now be briefly related.

The Committee advised against the removal of the female members of the mission into the mountains for the present. Meanwhile a storm had been gathering and at length burst upon the poor mountaineers. Early in June, Doct. Grant wrote from Asheta that the Koords had made a hostile movement against the Nestorians, driving away a large number of their sheep, and killing a few people. During that month he, by special invitation, visited Bader Khan Bey, a powerful chief of the Buhtan Koords. Doct. Grant was five days on the journey, going northwesterly by way of Zakhu and Jezireh, the latter situated on the Tigris. The residence of Bader Khan Bey was on the mountains some sixteen or eighteen miles northeast from Jezireh. There he found Nooroolah Bey, the chief of the Hakary Koords, on the northeast of the Nestorian districts, who had come to engage the assistance of the Buhtan chief in a war upon the Nestorians. Doct. Grant had repeatedly been the guest of Nooroolah Bey, who introduced him to the other chief as his friend, though not till after he had become convinced that the missionary had no political motives in his visit. It was this Hakary chief who murdered the German traveller, and who had some months before laid a plan for the murder of Doct. Grant, while professing to regard him as his friend and physician. With these two men the fearless missionary spent ten days, dividing his time between them, and gradually removing higher up into the mountains, where they were accustomed to spend the summer under tents. The two chieftains made no concealment of their designs upon the Nestorians, but promised safety and protection to the mission-house and property at Asheta.

The successful attack which was soon after made on the hitherto independent districts of the Nestorians, appears to have originated with the Turkish government, with a view to subject them to the laws and policy of the empire. Nothing but the most entire unity of action on the part of the Nestorians

could have repelled their enemies, and that unity was wanting. The Buhtan Koords came upon them from the northwest, and the Hakary Koords from the northeast and east. On the south, was a Turkish army from the Pasha of Mosul, while the Ravandooze Koords are said to have been ready for an onset from the southeast. Dis, the tribe in which the patriarch's family resided, and Tiyary, were soon overrun and laid waste by the combined force of the Buhtan and Hakary Koords under Bader Khan Bey. Many were slain, and among them the patriarch's mother, a brother, and a fine youth who was regarded as the probable successor to the patriarch. The valuable patriarchal library of manuscripts was destroyed. When the first onset was made, Doct. Grant was in the extreme southeast part of Tiyary. From thence, without returning to Asheta, where the patriarch then was, he hastened on by way of Lezan and Amadieh to Mosul, where great fears had been entertained as to his safety. He reached Mosul on the morning of July 14, 1843, much fatigued with his journey, but in tolerably good health.

In the first invasion, Asheta and three other large villages in Tiyary were spared the general destruction that overwhelmed the rest of that populous district, agreeably to a promise made to Doct. Grant by the Buhtan chief.

"He assured me," says Doct. G., "that he would not destroy our mission-house in his contemplated invasion. He also said that for my sake he should spare the village in which it was situated; and also the villages in that valley as far as the Zab, in case the inhabitants would remain quiet, and not oppose him. It had been generally anticipated that those villages would be the first to fall. But contrary to all expectation, Tiyary was invaded at another point; and all the rest of the district overrun and destroyed, while the valley of Asheta, where our mission-house was building, was spared. The inhabitants submitted to pay the required tribute, and received the Koordish governor who was placed over them. He took up his quarters, as I have already informed you, in our house, which he enlarged and fortified with towers, building with lime mortar, (which is necessary for strength and security,) whereas we had used only mud. Thus far the engagement of the Koords with me was observed, if we except this last act of Koordish license, which in no way infringed the letter of their promise. This they kept, even to the preserving and restoring of some articles of personal property which fell in their way. The preservation of Asheta and its valley is attributed, by the Nestorian patriarch, to our mission-house, and the regard of the Koords for ourselves. This much is quite evident, that had our building been an occasion of the invasion, the villages that were spared, would have been the first to fall. But they were spared quite long enough to disprove, if such evidence were wanting, this absurd calumny."

Previous to November, however, the Nestorians of these villages rose upon the Koordish governor that had been placed over them, and wounded him, and this occasioned the destruction of those villages and the massacre of their inhabitants.

Nothing was spared but the house Doct. Grant had erected, and that was doubtless spared for the purpose mentioned in the above extract. Reflecting on these acts of violence, Doct. Grant says—writing near the close of January last,—

"There were twenty-four priests killed in the single tribe of Tiyary, whose names are known, out of seventy in all. How many have fallen in that and other districts we do not know. No other tribe suffered so much as this; no other was so full of people. Of them, perhaps, not more than one half remain. Very many whose faces were familiar to me, are gone! And among them I often call to mind the sweet, intelligent countenance of a fine little boy, who was set apart as a future patriarch. But he is gone! His father,—a priest and a brother of Mar Shimon the patriarch, who to-day sat at our table, together with a Syrian bishop and seven or eight priests,—he too has perished. He was my travelling companion through all the mountain tribes on my return from America; among many with whom I had taken sweet counsel, I miss him much."

The districts east of Dis and Tiyary were not destroyed. The tribes of Tehoma, Bass, and Jelu suffered comparatively little in either of the invasions, except in the loss of their property and their independence. After the disasters of Tiyary and Dis, the remaining tribes, it is said, sent in their submissions. The patriarch fled to Mosul, where he was at the latest dates from thence. Three or four brothers of the patriarch fled to Oroomiah, and there cast themselves on the hospitality of the mission, which, in their destitute circumstances, could not at the time be refused. The question of duty to the Mountain Nestorians is one of some difficulty. It is, whether the Board shall continue its efforts to approach them from the west, or leave them to such influences as divine Providence shall enable the brethren at Oroomiah to send up to them from the east. A little longer time is needed for its settlement.

Mrs. Laurie was called on the 16th of December to rest from her labors. Doct. Grant writing concerning this afflictive event, says,—

"A nobler testimony than death-bed triumphs had been given of Christian devotedness in her consecration to one of the most difficult and trying fields in modern missions; and she needs not our poor eulogy to embalm her memory. In her last hours she was mercifully delivered alike from bodily pain, and from mental anxiety; and death to her was but the Savior's welcome to mansions of peaceful, undisturbed repose."

A letter written by the bereaved husband, but in behalf of himself and his associate, contains the following paragraph.

"It would not prove the unhealthiness of our location, were death again to enter our circle; for we see in ourselves seeds of disease which change of climate have not eradicated. But we are not discouraged. Be our lives longer or shorter, we would still devote them to the cause in which we are

now engaged. We feel our responsibility to be greater than ever; but, thank God, our interest in the work is not diminished. And we hope that the church will not forsake this field, when, after such dangers and such sacrifices, the precious harvest seems to be ripening for the reaper."

It was stated in the last report, that the Turkish government at Constantinople had refused a firman to Doct. Smith, in case he were a missionary going to the Nestorians of Koordistan. Doct. Smith accordingly remained within the bounds of the Armenian mission, where he found useful occupation, till the arrival of the Secretary, when it was arranged that he should proceed to Mosul, by way of Beirût and Aleppo, and either remain permanently connected with the mission, or return and join that to the Armenians as a travelling missionary physician, according to circumstances. A firman was now given him, and he reached Mosul in safety on the 29th of March. Little did any one think that the first result of this measure would be to furnish a medical brother to smooth Doct. Grant's descent to the grave. So, in the mysterious but all-wise providence of God, it was. A disease, which in twenty days proved fatal to that enterprising and devoted missionary, began its agency on the 5th of April, and soon proved to be a typhus fever. He was delirious from the moment it assumed a threatening character, and died on the 24th of April. An extract from Mr. Laurie's letter, written two days after his decease, will be no more than a just tribute to his character.

"Though our brother was not allowed on earth to behold the accomplishment of his plans, and though the silence of his death-bed was painful to us, yet we trust that good has already resulted from this affliction, and that much more will yet be revealed, even before the disclosures of the great day. His life was such as needed no dying testimony to establish his title to be called a child of God. And this event seems to have revived the memory of his past life in the hearts of the people here. People of every rank, men of all sects and religions, watched the progress of his disease with the most earnest anxiety. Our friend, the French Consul visited him almost daily. The Turkish authorities sent to inquire for him. Some came in person; and one who arrived immediately after he had left us, could not restrain his tears when he heard of it. One of the leading Jacobites, who came to console us, remarked that all Mosul was weeping except us; and another said there was not one who was not afflicted with us. I do not speak these things to praise the dead, but to show that just as sure as Christians let their light shine, just so sure, wherever they are, they will glorify their Father who is in heaven. Mar Shimon told us, "My country and my people are gone; now Doct. Grant is also taken, and there remains nothing to me but God." Poor man! May he and his people find in Him that true solid rest and peace which bore their friend through his many and sore tribulations. It is comforting in this connection to recall the faithfulness with which he warned that people from house to house, during his sojourn among them. It was the means of good then; and now as the news of his death spreads from valley to valley among those scenes of his toil, with what power will every word be recalled by those who heard him? Is it too much to hope that the Holy Spirit may make

this the means of the conversion of many, and the beginning of a work of grace that shall never end?"

The surviving brethren wrote fully to the Committee, soon after this painful event, concerning the aspect of the field. Both of them incline to the opinion, that the population of the Nestorians in the mountains did not much exceed 50,000, before their subjugation, and that it may now be 40,000; which is just about the number now on the plain of Oroomiah. Facts are communicated by these brethren, which go to show that the poverty of the Nestorian community in those barren mountains, after ages of wars and robberies, is almost inconceivable. But the relations of this and other kindred circumstances, going to illustrate the comparative value of this field in a practical view, will probably be more apparent when the Committee shall be called to draw up a report for the next year.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries;* Mrs. Hume.

MALCOLM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries and 2 female assistant missionaries, and 1 native helper; total, 5.)

Bombay is supposed to contain at least 300,000 inhabitants. More than 50,000 of these are Mohammedans. The Parsees are estimated at 25,000, and the Roman Catholics at 15,000 or 18,000. The Jews have three synagogues, but their number is not large. The *Hindoos* form the majority of the inhabitants, and have numerous temples, some of which are spacious, costly, and thronged with worshippers. The more wealthy Hindoos are printing, by subscription, a series of their most popular religious books in monthly numbers, each number to cost half a rupee, or about one fourth of a dollar. Twenty-six numbers had been printed, more than a year ago, and it was supposed the series had not been half completed. None of the books had ever been printed before, and the manuscripts were scarce, costly, and often badly written. The printing is in a neat and attractive style, and the native can procure the books at little cost. Subscribers were obtained in all the large places in western India, and it cannot be without considerable effect that so wide a diffusion is given to works containing the doctrines, rites and ceremonies of the Hindoo superstition and idolatry, with the lives and actions of the gods and goddesses. To keep the books out of the hands of Christians, and especially Christian missionaries, it was made a part of the plan, that none but Hindoos should be admitted as subscribers, and that no subscriber should ever dispose of any part of the series to a

person of another religion. Thus the efforts of Christians to overthrow idolatry are very naturally exciting the lovers of the system to measures for its defence. This shows that the influence of Christian missions is felt. A Hindoo at Bombay lately expended nearly eighteen hundred dollars in printing and freely circulating one of the sacred books of his religion.—The *Mohammedans* often inquire for the Christian Scriptures, and are thought seldom to destroy or abuse them. A Mohammedan merchant in Bombay has printed two thousand copies of the entire Koran for gratuitous distribution. The edition will cost him several thousand dollars. The Koran has never before been printed in Bombay.—The *Parsees* occupy the highest place in respect to intelligence, enterprise and wealth. The religious inquiry which has been among them for some years past, leading a few to profess Christianity, has brought out several works in defence of the system of Zoroaster. They publish also a magazine every month, which has for its object the support of their faith and the refutation of the Christian religion; and in order to disabuse the European mind, as they think, of misapprehension concerning their religion, they propose to print the Zendavesta, with a commentary and notes in English. Some leading and wealthy men among them have offered to give very liberally towards the expense, and it was supposed the work would make two volumes quarto of several hundred pages each.—The *Roman Catholics* of Bombay are a part of the native population, and came from Goa and other parts of the Malabar coast, or descended from Hindoos who professed the papal religion when Bombay belonged to the Portuguese.—The *Jews* have a considerable acquaintance with the Old Testament, and have not the strong prejudices against the New Testament that are prevalent among the Jews in Europe and America. Many of them read it, and are well acquainted with its contents. Some have at different times appeared to be much affected with the history of the Savior.

The Committee have to report the decease of Mr. Graves at Malcolm-Peth on the 30th of December, at the age of 51. He embarked on his mission in the year 1817, and for twenty-five years has pursued the work with entire devotedness and singleness of purpose. His end was peace. "I covenanted with God through Christ," he said, just before his departure, "long, long ago, to be his for time and eternity. Now I commit my all into his hands. Christ is all, *all*. The fear of death is all gone." Mrs. Graves remains, for the present, at Malcolm-Peth, where she has a small boarding-school of females.

Mr. Allen was married to Miss A. C. Condit, of the Borneo mission, on the 12th of December. The occasion of Miss Condit's visiting Bombay, will be explained in the report on the

mission to Borneo. The union was permitted by divine Providence to be but short, as she was removed by death on the 11th of June following.

The statistical reports from this mission for the last year are incomplete. The printing in the year 1843 amounted to 6,388,623 pages. The Committee are not able to report the number of the schools; in the middle of the last year they were said to be in a flourishing condition. The girls' boarding school then had fifteen pupils. The printing establishment contains the means of printing, to any extent required, in Mahratta, Goojrattee, Hindoostanee, Sanskrit, Persian, Arabic, Zend and Pelhvi; besides having several small founts of other kinds of type to be used in printing extracts, quotations, criticisms, &c. A lithographic press, a book-bindery and a type-foundery belong to the establishment. The fount for printing in Arabic and Hindoostanee, was generously paid for by the officers and crew of the United States Frigate Brandywine, lately at Bombay. The country in which the Mahratta language is now vernacular is represented by one of the older missionaries as extending on the sea coast from Damaun to Goa; from Goa in an easterly direction to Belghaum or to Dharwar, and thence in a north-easterly direction to Kulburga and to Ellichpoor; and from Ellichpoor in a westerly direction to Damaun. The population using this language is variously estimated at from eight to eleven millions. The Goojrattee language is used in the part of India commonly called Goojerat, by a population estimated at seven or eight millions. People using this language are found in all the cities and villages in the western part of India. It is the commercial language of Bombay, where it is supposed to be spoken by at least 75,000. Hindoostanee is the language generally used by the Mohammedan population throughout India. It is said to be easily acquired, and more used by the Europeans than any other of the languages of the country. A new preaching service was commenced the past year in the afternoon, designed more especially for the native servants of the European residents in Bombay. It was well attended and had excited hope that the preaching of the word would not be vain. A native member of the mission church, an old woman, died in the period under review in the hope and comfort of a cheerful and simple faith. Her name was Gopee. She had for several years been a consistent Christian. "She manifested," says Mr. Hume, "an earnest desire for the salvation of those around her. She generally brought some persons with her to the chapel on the Sabbath. Frequently she would come to see us during the week, bringing with her some of her acquaintances, that they might receive instruction. Soon after her conversion, she paid a visit to her native village, that she might

make known the gospel to her people there. She had the confidence and respect of all who knew her."

In the early part of the present year Mr. Hume sailed from Bombay to Goa, and returned by land through the Southern Concan. The decline of the papal power and influence at Goa since it was visited by Buchanan, thirty-six years ago, is very striking. Mr. Hume found a great demand for the books he brought with him for distribution, both Portuguese and Hindoo. Many of his visitors were Romanists, apparently respectable, and they thanked him politely for the books he gave them. Some papal ecclesiastics received without objection a few Portuguese Testaments. They confessed that they had no Bibles, Latin or Portuguese. On the 3d of January Mr. Hume thus describes a visit he made to one of their churches.

"This morning I visited the parish church, and was struck with the heathenism of its appearance. The little wax doll dressed in silk and tinsel, which was designed to represent the infant Jesus on the night of his birth, was still to be seen, as also a goodly number of little horses and cattle, intended to represent the animals by which the stable was filled on that occasion. The images were ornamented with flowers after the manner of the idols in the Hindoo temples. Lights were burning before several of the images, which, so far as I could see, answered the same purpose as the lights which are burned before the Hindoo idols. Three or four women were kneeling in the body of the church; and soon the priest entered, and began the celebration of the mass. He seemed to me, with his mutterings, and bowings, and kneelings, and turnings, and the waving of his hands, and of the cup, &c., to be on a level with a brahmin muttering his muntras, and going through the superstitious and unmeaning ceremonies which are performed on various occasions among the heathen. The boys who assisted him, kept gazing at me the whole time, showing thus how little interest they felt in their proper business."

The inquisition was abolished in 1812, after having been in operation two centuries and a half, and nothing now remains but the foundations. The convents in Old Goa were broken up in 1835, and soon those once splendid edifices will be masses of ruins.

On the 9th of January Mr. Hume crossed the boundary of the Goa territory, and came into that of the English. The Southern Concan extends from the Portuguese territory to Bombay, some 230 miles, and from the sea to the Ghauts, a distance varying from 30 to 50 miles. Mountain streams cross the country and empty into the numerous bays indenting the coast. Towns of considerable importance are often situated on these bays, at the head of the tide-waters. Mr. Hume thinks that few portions of the heathen world present a population so intelligent as that of the Southern Concan; yet it contains not a single missionary. The Brahmins of this district are a fine-looking, intelligent, and interesting race; and they are so nu-

merous that the pride of caste does not exert upon them the same influence that it does where they are fewer in number and are looked up to by the simple people around them with fear and veneration. True, the Brahmins are more proud than the inferior castes, but they are also less ignorant and stupid, and are better able to understand the force of argument. If converted, they may be expected to be more useful; nor is there so much danger of spurious conversions among them as among others, as they have less to hope for and more to suffer from a profession of Christianity. Thus far, the number of brahmin converts in the Mahratta country has borne a good proportion to that from the other classes. Mr. Hume had many opportunities for addressing people of all ranks on his return through the Concan. His route lay through Malwun, Achera, Kampta, Muntsa, Rajapoor, Anjeerla, and Shreewurdhun. "As a general thing," he says, "those whom I met on my tour listened quietly to the proclamation of the gospel. Oftentimes I was much affected by the deep interest manifested, and the apparently heartfelt assent given by large and intelligent companies of people to the great doctrines of human depravity, the necessity of an atonement, the new birth, and the utter inability of man to secure his own salvation. While they admitted these things, and doubtless often felt them to be true, I trembled lest they should do violence to their consciences by refusing to act in view of them, and thus aggravate their condemnation. I returned home feeling more than ever the responsibility of the work in which we are engaged, and the indispensable necessity of the Holy Spirit's influences in order to success."

AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine and Ebenezer Burgess, *Missionaries;* Amos Abbott, *Teacher;* Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar. Six native helpers.

SEROOR, 28 miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French. Two native helpers.

In this country.—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers. Total, 18.)

The interest that has begun to gather about this mission was fully described in the last Report. Though not altogether sustained by the intelligence of the past year, there is ample reason for following up our work in this mission with zeal, and for regarding it with hope. Twelve native converts were added to the church at Ahmednuggur during the year 1843, making the number of members forty-three. Five more have been

added since the commencement of the present year. There had been also some painful occasions for discipline. The admission of a brahmin of Seroor into the church, mentioned in the last Report, was during the year 1843. Four of the forty-three members of the church above mentioned, reside at Seroor.

At Seroor, Mr. French has about sixty regular hearers on the Sabbath. A small chapel was built in the early part of last year. Mrs. French has found encouraging access to the women. At Ahmednuggur the number varies from about 175 to 250. The monthly concert for prayer is one of the most interesting meetings. The collections at the two stations in these meetings amounted in 1843 to sixty-eight dollars. Considerable time has been spent in tours among the villages around Ahmednuggur and Seroor, but less than would be desirable had the mission a greater number of preachers. The following extract from Mr. Abbott's Journal is applicable to these tours.

"The season in which these tours were made, was a very busy one for the farmers; yet we were generally able to get large and attentive audiences early in the morning, and also in the evening from eight till ten o'clock, and sometimes till near midnight. In several of the villages the people entreated us to stay longer, and invited us to come again, saying they should soon forget all that was told them, unless we came often among them. The last tour I made was among the mountains east of Ahmednuggur. But few of these village had ever been visited before by Europeans, except occasionally by gentlemen on hunting excursions. The people in all these villages gave good attention to what was said, and seemed desirous of learning more concerning the religion of Christ. At the time I was in that region, the people were engaged in gathering and packing *chang*, (native hemp used principally for purposes of intoxication,) and at some places many were intoxicated in consequence of using it. Many seemed to be somewhat aware of the wickedness of the practice; but in most of these villages were found *byragees* (devotees) who were almost always in a state of stupefaction from smoking it, and who teach the people that by freely using it, their minds will become stupid, and their inclination to sin consequently diminished. How great an influence this sort of philosophy has upon the people I could not learn; but when men are in love with sin and sensual gratification, nothing is too absurd for them to believe.

"On these tours one painful thought often suggested itself to my mind, as I left one village and rode to another, 'How long a time will elapse before these villages can be visited again?' It seems important that some one should go to them frequently, that the impressions made upon the minds of the people may not be entirely lost; and yet it is doubtful whether they can be reached again under a year, and perhaps not under two years. Some of those which are near our schools, may be visited sooner; but the greater part must be left till the people entirely forget what they have heard concerning the truth. If we could be reinforced so that the older members of the mission might be at liberty to go out into the villages, while the new comers are engaged in studying the language and taking care of our operations in Ahmednuggur, much more might be done by way of touring, than can now be effected. And should our present number of laborers be diminished by even one, how little could we do to carry on this great work."

The encouragements for preaching the gospel are strikingly set forth by Mr. French in the following extract from a letter written in April last.

"The grounds of encouragement to labor for the evangelization of the Hindoos, as seen in these tours, has already been alluded to. The people have very little confidence in their own religious systems, and manifest not only a willingness, but in many cases a desire to listen to the gospel. The temple worship is greatly neglected by all classes, not excepting the Brahmins, and the few who practice it at all, do it only in form, and that very superficially. Many temples are crumbling to the dust, and very few are built in their places. Their shasters also are much neglected; the great mass of the people know nothing about them, and nine-tenths of the Brahmins never pretend to read them, except it be some small portion. In many villages scarcely a leaf of their sacred books can be found. Most of the few who do undertake to read the shasters to the people, know scarcely any thing of their meaning, and perform their task only for a living, which, in most instances, is by no means liberal. Thus Hindooism is becoming an inefficient, defunct system. There seems to be a general impression that another religion is about to supersede Hindooism, an impression quite favorable to the introduction of Christianity, as the people are very easily led to think that this is the religion to be substituted for the old one. Another encouragement is found in the state of the public mind, which seems ripe for the dissemination of the truth. It is a favorable fact also that we are able to put into the hands of those who can read nearly all of the Bible, and a good number of useful tracts."

Mr. French says it is the *want of laborers*, that forms the great impediment to the progress of truth among the Mahrattas. Truly the harvest is great, and the laborers are few.

The native assistants continue to do well. One was added to the number in May of last year,—a gooroo, of considerable influence in the mahar caste.

The Seminary and English school at Ahmednuggur have been united and placed in charge of Mr. Burgess, that he might be at liberty to engage in other kinds of missionary labor. The institution has fifty-one pupils. The boarding-school for girls has twenty-six pupils. Several of the pupils have been married to Christian husbands. There is a boarding-school at Seroor, but the number of pupils is not reported. Sixteen common schools are supported by the mission containing six hundred and eighty-eight pupils, of whom about one-sixth are females.

The printing for this mission is done at the mission press at Bombay. From the division of the Mahratta mission to the end of the year 1843, the Ahmednuggur branch printed 564,096 pages. The printing in 1843 amounted to 14,234 copies and 489,096 pages, of which 256,000 were Scripture. A small religious newspaper is printed monthly.

MISSION IN MADRAS.

ROYAPOORUM, a northern suburb of Madras.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb.—Miron Winslow, *Missionary*; one native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

Station not known.—Henry Martyn Scudder, *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries, 1 printer, 4 female assistant missionaries; 3 native helpers. Total, 12.)

Mr. Hutchings, whose temporary removal from the Ceylon to the Madras mission has been mentioned in former reports, finding his health seriously impaired, with little prospect of recovering it in that climate, and having nearly finished the work which called him to Madras—completing and carrying through the press the English and Tamil Dictionary, embarked, on his return to the United States, on the 24th of October last, as is mentioned in the report of the mission to Ceylon.

The Rev. Henry Martyn Scudder, (son of the Rev. John Scudder, M. D., connected with the Madras mission, now, for a time, in this country for the recovery of his health,) embarked with his wife, at Boston, on the 6th of May. It is expected that he will remain at Madras, associated in labors with Mr. Winslow, till the return of his parents to that field, which it is hoped may be within a year from the present time. He will then probably remove and join the Madura mission. This is the first instance in which the son of a missionary has been sent forth by the Board as a preacher to the heathen. Mr. Scudder is himself a native of India, having been born in the island of Ceylon; the recollections of whose scenes and language the eleven years spent in his education in this country have not wholly effaced. May many of the generation of missionary children now rising into manhood, imitate the piety and missionary zeal of their parents, and enter into that great work to which their lives were devoted.

Again has Mr. Winslow, the senior missionary at this station, been called to drink deeply of the cup of affliction. On the 20th of June, of last year, Mrs. Winslow was suddenly removed by death. Her life had been exemplary, and her end was peace.

Connected with this mission there is but one church, which, at the close of the year 1843, embraced thirty-two members, seven having been admitted to it during that year. Three others were added in January. The number of preaching places occupied by the mission is five. As a specimen of missionary labor in the department of preaching, Mr. Ward gives

his weekly routine, embracing two Tamil services on the Sabbath, the congregation consisting of church members and their families, school-masters, with monitors and pupils, printing-office laborers, domestics, and strangers, to the number of 250 or 300. On successive mornings of the week he visits the schools, and, after examining the pupils, he preaches to the promiscuous multitude drawn together by the visit. Immediately after this he holds a religious meeting, each morning, with the laborers in the printing-office. On Tuesday morning the more advanced pupils spend an hour and a half at his house for religious instruction. On Friday afternoon he spends an hour or more in reading and expounding the Scriptures and in religious exhortation, with the school-masters and superintendents of the several schools; and on the same evening holds a meeting in the mission chapel. On Thursday evening also a meeting is held in the chapel. On the Sabbath the congregation at both Royapoorum and Chintadrepettah embraces about 300 persons. At the former station, the new chapel erected principally by donations made for the purpose in the city of Madras and its vicinity, was dedicated to the worship of God on the 8th of June of last year.

In the department of education the mission has under its care a boarding-school for girls, embracing six pupils; an English school for boys embracing eighty or ninety; and eleven free schools, embracing together 475 boys and 25 girls—in all 500 pupils in the free schools. Of the pupils in the English school, Mr. Winslow mentions that they have made great proficiency in their studies, and that their progress and influence were highly encouraging.

The printing establishment connected with this mission consists of eight founts of type in the languages of India, eight presses, with a type foundery and a bindery, in good condition. During the year 1843 eighteen volumes were printed, (the number of copies not specified,) besides twenty-seven different tracts. The number of pages of Scripture printed is 3,248,000, and of tracts, 3,914,000. The whole number of pages printed from the beginning is 53,697,766. There is a constantly increasing demand for printing, not only in the Tamil language, but also in the Telugu and Canarese,—languages spoken by large communities in parts of India north and west of Madras. Among the works printed at this establishment is a monthly Tamil newspaper and a monthly Tamil Magazine. The English and Tamil Dictionary, printed at this press for the Ceylon mission, making a volume of about 850 pages, was nearly completed in February, and promised to be a highly useful work.

Scripture and tract distribution has not been prosecuted to so great an extent during the last, as during some former years,

owing mainly to the diminished number of laborers and the constant pressure of other duties.

MADURA MISSION.

DINDIGUL.—John J Lawrence, *Missionary;* Mrs. Lawrence; Alfred North, *Superintendent of Schools;* fifteen native helpers.

MADURA, WEST STATION.—Henry Cherry, *Missionary;* Mrs. Dwight.—Seven native helpers.

MADURA, EAST STATION.—Noah M. Crane, *Missionary;* Mrs. Crane; Francis Asbury, *Native Preacher;* Seven native assistants.

TERUMUNGALUM.—William Tracy, *Missionary;* Mrs. Tracy; seven native helpers.

TERUPUVANUM —Clarendon F. Muzzy, *Missionary;* Mrs. Muzzy; eight native helpers.

SIVAGUNGA —Four native helpers.

Station not known.—Horace S. Taylor, *Missionary;* Mrs. Taylor.

(6 stations; 6 missionaries; 1 male and 6 female assistant missionaries; 1 native preacher; 48 native helpers; total, 62.)

By the removal of Mr. Poor to rejoin the Ceylon mission, and the decease of Doct. Steele in 1842, and the transfer of Mr. Ward to Madras in 1843, the Madura mission was much weakened. During the past year further inroads have been made upon its numbers and strength. In the latter part of the year 1843, the spasmodic cholera, in its most apalling aspect, began to prevail in the vicinity of Madura, mowing down the native inhabitants in great numbers. None of the mission families, however, were invaded by it till the beginning of the new year. So striking, in the gracious providence of God, had been the exemption in relation to them and the native laborers connected with them, and even the teachers and pupils of their village schools, that it was noticed and remarked upon by the heathen themselves. But the missionaries could make no covenant with death. Early in January the disease appeared among the children of Mr. North, then in the family of the Rev. Mr. Dwight at Madura. They were mercifully spared and restored to health. But not so with Mr. Dwight. In the counsels of heaven, the time for removing the husband, the father, and the missionary from his labors to his rest, had come. He was attacked with the disease on the Sabbath, 7th of January; and notwithstanding he was so much beloved by his brethren, and his labors seemed to be more demanded than ever, the Lord saw fit to close his missionary work on the following day. His end was characterized by Christian peace and hope. On the 13th Mrs. North, wife of Mr. Alfred North, who had just been in the mission long enough to secure the esteem of her associates and awaken hopes of much usefulness, was in a most rapid and distressing manner cut down by the same destroyer. Once more on the 19th the mission was called to mourn. Mrs. Cherry, wife of the Rev. Henry Cherry, was called away by her

heavenly Father, expressing, as she departed, her confidence in a Savior's love. Thus in eleven days were three members of this mission carried from one house to the silent tomb; while in the same house lay Mrs. Dwight and Mr. Muzzy and the children of Mrs. D. and of Mr. North, sick with the same fearful disease. A number of the domestic helpers in the mission families were also cut down during this period, by this terrible pestilence; while throughout the city of Madura the native population were falling at an estimated rate of fifty or sixty a day, and the atmosphere was tainted with the odor from the funeral piles. During these heart-rending scenes the support and comforts peculiar to the Christian were not wanting to the surviving brethren. Alluding to the burial of Mrs. Cherry, Mr. Tracy remarks:

"Our services at the grave were sad and brief; but our hearts were comforted with the thought of soon meeting with the dear friends so suddenly snatched from us. How often have we trodden this same path to the grave-yard within the last few days! How rapidly is this mansion of the dead becoming occupied! and who shall be its next occupant? were thoughts which forced themselves upon our minds as we turned from the grave. We have become familiar with death as with the countenance of a friend. The vail which separates us from eternity seems almost lifted up. To-morrow it may be so in reality. But death has lost its sting, and the grave its victory, through our Lord Jesus Christ, to whom be glory forevermore."

As the annual meeting of the mission was appointed to be held on the 8th, the day of Mr. Dwight's death, all the members of the mission were brought together at Madura to be exposed to the common peril, and to pass through these scenes of affliction and mourning together. Their anxiety and danger were not a little enhanced by the want of adequate medical attention. The Company's physican at Madura, though most kindly disposed, was during the prevalence of the epidemic, overburdened with his more appropriate duties, and could not perform those professional services for the mission families which their exigencies required. The entreaties of our brethren for a missionary physician are most urgent and importunate.

But while the ranks of the mission have been thinned by the hand of death, others have entered into their labors. As was mentioned in the last report, the mission at Singapore has been discontinued; and Mr. Alfred North, after disposing of the mission property and closing up its affairs, embarked, with his family, for Madras, and arrived in Madura on the 3d of January. Mrs. North, as has been already mentioned, was called away from her contemplated labors in this new field in a few days after her arrival. On the 19th of January, Mr. North joined Mr. Lawrence in the labors at Dindigul.

The Rev. Horace S. Taylor and Mrs. Taylor embarked at Boston on the 6th of May for Madras, and it is hoped that before this time they have joined this mission.

After the removal of Mr. Ward to Madras, Mr. Crane was transferred from Dindigul to supply his place at Madura East station. Of late the health of Mr. Crane has been much impaired. Since the decease of Mr. Dwight, Mr. Cherry has resided at Madura West station, leaving Sivagunga in charge of native helpers.

Mrs. Steele, widow of the late Doct. Steele, has been united in marriage with the Rev. John C. Smith of the Ceylon mission, and has removed to Jaffna.

Owing to the want of pecuniary resources to meet the expense, and an adequate number of missionary laborers to maintain the requisite supervision, the number of pupils under instruction in this mission is somewhat less than it was last year;—while the number of church members is nearly doubled. The table below gives a view of the schools and churches connected with this mission.

STATIONS.	Seminary Pupils.	Boarding School Pupils.		Preparandi.	Select School.	Free Schools.	Pupils in Free Schools.	Total of Pupils.	Admitted to the Chh. 1843.	Number in the church	Congregation.
		Boys.	Girls.								
Dindigul,		40	23	5	24	33	700	52	17	41	
Madura West,					75	27	1,000	1, 75			
Madura East,			28	9		10	250	87			200
Tekumungalum,	30	33				11	392	455	6	13	300
Terupuvanum,		41		22	50	20	611	724	3	12	350
Sivagunga,		30			24	13	400	454	14	21	300
	30	144	51	36	173	114	3,353	3,787	40	87	

A portion of the pupils in the free schools are females, but as to the exact number, the reports from the stations do not give information. The small expense of the free schools, compared with the beneficial results which accrue, is deserving of notice. The teaching under the supervision of the Dindigul station alone, the last year, was equal to the labors of one man for twenty-five years, and cost less than at the rate of twenty dollars a year; or less than one dollar and a half a year for each pupil. The effect of the instruction communicated on the minds of the children, in disciplining them and qualifying them to distinguish between truth and error, and on their moral feelings, is great and salutary. "We very much doubt," say the missionaries, "whether there can be a child selected from our

schools, after six months' or a year's training, who will admit, for example, the existence of more gods than one, or will reject this first element of all correct knowledge in religion." In this manner, these schools, if they do not fully supply the defect of early religious training in the family, are constantly counteracting the influence of those errors and absurdities with which heathen parents fill the minds of their children—and thus are preparing the way for them to hear intelligently the preaching of the gospel, and to admit the truth of its doctrines. It is an important fact also, that from the pupils in the boarding-schools nearly all the forty converts who have the last year been received to the mission churches, have been gathered. A number more from among these pupils are candidates for church fellowship.

The applications for additional schools have been, during the last year, many and urgent; and had the pecuniary means been furnished, many new schools, and that too in places of much importance, might have been established. Parents are beginning to see that for their children to remain in the ignorance which is fostered by paganism and popery is unfavorable to their temporal welfare; that knowledge secures employment, respectability, and influence; and that, as causes are operating in the country which will raise up an educated class in their community, if their children are not embraced in it, nothing but poverty and dishonor awaits them. It is believed, too, that the leaven of Christianity, which has so long been working in this part of India, is beginning to develope itself in a more elevated moral sentiment among the people. Some shame is felt in view of their ignorance and degradation, of their idol worship and foolish ceremonies; and, without having discernment and moral courage sufficient to abjure and cast off their old religion, they are constrained to make some movement adapted to place themselves and their families in a position more rational and more consistent with self-respect. And, although this desire to have their children educated does not involve a formal substitution of Christianity for paganism, it is yet such a breaking in upon the old order of things, as will render that great moral revolution more easy on the part of the parents, and prepare the minds of the next generation utterly to despise the whole Brahminic system.

One hundred and thirty-eight years have elapsed since Zeigenbalg, under commission from Frederic IX. king of Denmark, landed in India, and began the first Protestant mission. In less than fifty years, this Danish mission, aided by the Society in England for the Promotion of Christian Knowledge, established stations from Tanjore on the south, to Madras on the north, connected with which there were estimated to be about

ten thousand converts from heathenism and popery. In 1750, the venerable Schwartz began his missionary career in India. This mission, it will be remembered, was to the Tamil people, and in the vicinity of our Madura mission. While many genuine converts were, by the blessing of God, the fruit of these labors, as must be supposed in view of the apostolical piety of the missionaries, and the exemplary lives and triumphant deaths of many of their church members, yet the great and ruinous mistakes in this enterprise were the unscriptural compromise which was made with the prejudices of caste, and the lax principles on which professed converts were admitted to baptism and church fellowship. These gave the mission for a generation or two a flattering appearance of growth and prosperity, while the causes of its progress were also the causes by which its corruption and ultimate running out were rendered rtain. During the last generation the Christian name has been continued among the many churches established by this mission, with the Christian ordinances, while few comparatively have been the manifestations of Christian piety and Christian morals.

Still this mission, notwithstanding its mistakes—mistakes springing from the principles on which the churches originating it were organized, rather than from the want of scriptural piety in those who planted it,—existing so long among the Tamil people, has spread far and wide a knowledge of the Christian system. Not that the people understand well what are the characteristic doctrines of Christianity or appreciate its excellence. Still they know of it as a system at war with their own, and one which has made many conquests from their own community. They have even become familiar with the idea, once deemed so preposterous, of multitudes renouncing Brahminism to embrace this new religion. The sanctity of caste has been invaded. The integrity of their system is marred. With these have gone the respect and confidence and the notion of inviolableness, with which it was formerly regarded. To this state of things, in more recent times, the highly prosperous mission in Tinnevelly and Palamcottah, in the extreme south of peninsular India, and the great revolutions which have occurred there, have also contributed. In one of the districts of Tinnevelly, as was stated by the Bishop of Madras in March last, ninety-six villages have come forward unsolicited and utterly abolished their idols, and requested to be placed under Christian instruction. One of the English missionaries, at an earlier date, announced that he had received seven hundred natives under his care within the preceding two months.

With such an influence exerted upon it from the vicinity of Tanjore and Tranquebar on the northeast, and from Tinnevelly

and Palamcottah on the south, it cannot be surprising that the Madura district, the field of our mission, should give indications of ripening for a great spiritual harvest. The communications from the missionaries in this field during former years have told of the desire for schools, the unsettled state of the Tamil mind respecting the comparative claims of Hindooism and Christianity, and the wide and promising openings presented on every hand for a greatly increased number of missionary laborers. But during the last year there has been a decided advance. A correct view of this can best be presented in the language of the missionaries themselves. Says Mr. Crane, writing from Madura west station in October last:—

"Another field of labor, and one of considerable promise, I think, is found in several villages in this region, where there is an urgent, and, apparently, a sincere desire on the part of a portion of the inhabitants to know what Christianity is. Having heard something of 'the new religion,' as they call it, they wish to become more fully acquainted with it, and if it prove to be good, as they think it will, to embrace it. I have on my list six or eight villages of this character, lying within a circuit of from three to ten miles. Their desire to embrace Christianity is not altogether new, they have talked about 'the new religion' for several years past; but never till lately have they brought their inquiries to a definite point. Perhaps they have never felt quite prepared to break through the barriers that opposed their embracing Christianity. But the time of deliverance appears to be at hand. They now plead for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but wish to embrace it. I do not mean to be understood as saying that whole villages, except in one or two instances, wish to become Christian. The inquiries on the subject are as yet confined to a certain class of men occupying, in most cases, a separate portion of the village. They are cultivators, though not owners of the soil, and of course are in rather indigent circumstances.

"Many villages, within the last few months, have besought us to send catechists among them and instruct them in the way of life. We have not the means at our disposal. We have, however, encouraged them to hold on, with the expectation that we would do something for them in future. A list of sixty names was sent to me, a day or two ago, with an urgent appeal for religious instruction. This is only one instance among many which might be mentioned. We feel that we must not suffer such opportunities to pass unheeded."

Mr. Muzzy writes from Terupuvanum, and after mentioning with what interest books and tracts were received in the villages near the station, and that family worship at his house is seldom attended by less than a hundred of the villagers, says:—

"The Papists residing in three distant villages, amounting to twenty-five families, and numbering in all one hundred and six individuals, have recently been received under the spiritual care and instruction of the mission, and the people of two or three others have requested to be placed in the same relation. Two of them have been repeatedly visited, schools established, and teachers put in a course of preparation for laboring among them."

Adverting to the openings of a similar description within reach of the Dindigul station, Mr. Lawrence remarks:—

"The out-stations fixed upon, and to which catechists have been sent, are not wholly new fields; but the promise in their respective neighborhoods has been such that I have felt that it would be next to criminal neglect not to meet the demand. At one out-station more than one hundred and seventy souls in forty families, all but one from heathenism, have pledged themselves to walk according to the Gospel. This station is seventy miles, or thereabouts, from Dindigul."

The foregoing are but specimens of what is occurring among the population brought under the influence of the several stations. In their report for the year ending with December last, the missionaries say:—

"An interesting feature in this year's history of our mission is the application of various communities, villages, and hamlets, to be received or acknowledged as Christians. These requests have occasioned us no small solicitude. The desire of the people to be recognized at once as no longer pagans or Roman Catholics, but as Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction. But their extreme ignorance, taken in connection with our other cares, is truly disheartening; and we see wanderers on the verge of the fold, about to be carried back again into the wilderness of heathenism. What shall we do with such cases? Faith cometh by hearing; '*and how shall they hear without a preacher?*' How can five or six pastors care for the flocks on a thousand hills and bring to the fold even one per cent. of the myriads in this district?

"You have heard and read with deep interest of the Kishnagur movement. We cannot tell you of such a movement here; but we can point you to one village where three families, another where four, another where forty, and still another neighborhood where forty families have entered into an agreement, either by their head men, or over their own signatures, to renounce idolatry and receive the gospel, or else refund the expense we may incur to meet their wishes. We will give you copies of two of these agreements, that you may judge of their character." *

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* *Agreement signed by the Moolapardee people, November* 1, 1843.

"According to the will of God, who created, preserves, and blesses with all grace, the world, we, the son of Chinnamootoo, head man, and others whose signatures are written below, of Tardicomboo Talook, village of Mooloopardee, do enter into the following agreement with Rev. Mr. Lawrence, of the Dindigul American mission.

We, our families, and our kindred, formerly of the Roman Catholic religion, being now, by the will of God, minded to join the true congregation of the Christian religion, and having truly so joined, with our families, do pledge ourselves to walk according to this our new relation, in all the divine commands, attending worship, &c., without declining again to popery; in failure whereof we do promise to refund the expense which the mission shall be at in building a prayer room, school-house, &c., according to our request.

If in any of these respects we fail, we solemnly consent to refund all expense: such is our voluntary stipulation. Witness our signature, &c."

Regulations for the Covillapoorum people, made with Rev. Mr. Lawrence of the Gospel teaching society of the American Mission.

"1. The people must walk, both in prosperity and adversity, according to the word which God has graciously given.

2. After this manner. The husbands, wives, and children must come daily to morning and evening service or worship.

3. They must cease work on the Sabbath and come to church.

"Some of the above mentioned villages are seventy or seventy-five miles apart from each other, though in a single missionary's field, and nearly as far from the station. Now look at the missionary, fixed at home by the demands of the station,—the care of from twelve to twenty schools, a small but ignorant church, cases of discipline as well as of inquiry constantly demanding his attention. .We ask how this *growing, pressing* demand can be met? 'With the heart man believeth.' We find that these individuals, either through our personal visitation, the perusal of our tracts, or the labors of catechists, give such evidence of faith as is seen in the abandonment of idolatry, witchcraft, charms, etc. etc. But 'with the mouth confession is made unto salvation.' And some of these poor creatures die of cholera before the servant of God can visit them. Is it wonderful then that they beg that our catechist, who is teaching them the first elements of Christianity, should be allowed to baptize them? And are you surprised at the ignorance involved in the request? We rather wonder at their bold abandonment of heathenism, and their apparent oneness of purpose in so perseveringly crying out, 'Come over and help us.' Nor would our wonder be diminished to find them remaining for years in much the same state; for, as we have already said, faith (and its increase too) cometh by the word of God.

"But we are wearied with entreating, and we will cease from man. Should you think this the language of complaint or impatience, we pray you to bear with us, at the same time that we point you back to the tombs of our buried hopes. We would not have any mission weakened in order that ours might be strengthened, but we beg you to help us. With all the earnestness of those who believe that God 'will have all men to be saved and to come to a knowledge of the truth,' we would ask for a reinforcement of such as love the truth and love to make it known. We would say, Look at our eighty communicants, our hundred schools, and the unlimited demand for others, our three thousand scholars, the million of inhabitants in this district,—the best of them but one or two removes from heathenism, and the worst of them not a whit better than those described by Paul as filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,—and then tell us what shall be done. Again we throw ourselves and this inviting field upon the generous charity of the churches."

It is not to be wondered at that the missionaries ask importunately for additional laborers. After the removal of his asso-

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4. As in other churches, they must maintain the expenses of their own religious worship.

5. The people must keep their streets, their bodies, and their garments clean. The children must not be left naked, nor permitted to play in the filth, &c. This should all be cast out of the neighborhood in a separate place.

6. Walking thus orderly and according to the word of God, being examined and proved by the catechist for a time, they may be received into the true church, and their names must be entered into the record of the church.

7. From this time forward, those who build houses must build in a line.

8. The congregation must be separated entirely from those who will not learn the truth or true *Vatham*, and from all who oppose it, and do all kinds of wickedness, and who speak bad words. They must give such persons advice two or three times, and then reject them. If they will not hear, they are to be counted as heathen; and such must immediately leave the congregation and the village, but not take down their houses and carry them away. And they must not only refund what they may have received in the way of aid; but will also be under the censure or condemnation of the church.

9. Those who thus constitute this congregation are to inquire after their poor, to seek the good of the community, and to lay by a yearly deposit, according to their ability, for these purposes.

10. These regulations of the American Mission, this congregation are not only to acknowledge and receive, but also to give their signature unto; and the catechists must cause them to walk according to this rule. For this end, seeking the grace of God, they must select seven principal men to aid in conducting religious worship."

ciates to Madura to supply a vacancy there, and in view of the accumulating calls for instruction, Mr. Lawrence writes from Dindigul,—

"There is certainly a gratification in having so much on one's hands as to leave no time for idleness; but surely there can be little satisfaction in seeing the ripened harvest unreaped at our door, and all the fallow land around us left unbroken and unsown. There is ample room for four missionaries in Dindigul; each may have his own system of operations, and keep his native assistants hard at work. We are in the centre of a population numbering, according to official returns, 222,000; and they will probably not be reached from any other point, at least during this generation."

And again, alluding to a group of papal villages, he writes,—

"The whole Roman Catholic population, has been stirred by the quarrels of their priests, like the waters mentioned by Ezekiel, which the young lion of the nations, the whale in the seas, troubled with his feet and fouled with his rivers. Now that this whole population—more than 12,000 souls, if my information is correct—are thus moved, and their priests thus casting up mire and dirt, what voice but His who calms the sea, what gospel but the gospel of Christ can bring order out of chaos, or give peace, intelligence, and happiness, where all is now disquiet, ignorance, and wretchedness? Assuredly, your present strength here is not adequate to the emergency, and if the progress towards Protestantism for two years to come, shall continue as rapid and decided as it now is, we cannot wait for young men from our seminary. We must have more missionaries, men who can go out with the best help we can find at our hands, and take their stand hard by the beaten track of these other shepherds."

Mr. Tracy, looking out on the ignorant and wretched population around Terumungalum, writes,—

"Within the last few months the pestilence has prevailed extensively, and hurried multitudes to the grave and to the retributions of eternity. Those who remain are without God and without hope in the world, and are rapidly hastening to the same awful doom; and there is no one to stand before them in their downward course, none to point out their danger and direct them to the only way of escape. Miserable in this life, they must be miserable forever. Living without hope, they die without any of its cheering influences; for when the cold dews of death descend upon them, and the gloom of despair enshrouds their souls, there is no one to tell of Him who is 'the resurrection and the life.' I have hoped for help—for help from America, from somewhere—but none has come; and hope long deferred has wrought its usual effect, and made the heart sick. When therefore the cry is raised, 'Watchman, what of the night?' the only answer that can be given is, 'Gross darkness covers the people.'"

Here then is a mass of people within the field occupied by this mission, amounting to nearly a million and a half, who are beginning to know their own spiritual wants, to realize the utter falseness and vanity of their old opinions and ceremonies, and to open their eyes on a judgment and a retribution for which they are unprepared. Not a few of them are convinced that in

the gospel is to be found the only bread of life—the only fountain of living waters. In their emptiness, in their gloomy forebodings, they come to the missionary and ask of him instruction respecting that grace of God which bringeth salvation. At least twenty additional missionaries are needed in this field to answer these inquiries.

There is also something beyond a mere spirit of inquiry. The Spirit of the Lord has been operating savingly on the hearts of not a few. New converts have been brought in, and others are bringing forth the fruits of righteousness.

"We find," say the missionaries, "that there has been an addition of forty-three communicants to our churches. The whole number of our members is less than one hundred, and of these many have joined by letter from churches in Jaffna; so that there has been a greater accession from popery and paganism during the past year than during the whole previous history of the mission.

"'An Evangelical Society has been formed among the helpers and teachers at Sivagunga, for the purpose of supporting a catechist in one of the villages where a few families have requested a teacher and catechist. This society was established without the knowledge of the missionary, and he was not apprised of its existence, until he was asked to throw in his mite towards furnishing the sum required.' At Terupuvanum also a similar society has been formed, which embraces sixty-four members. The sum subscribed by them is about thirty dollars."

Not only does the state of the Tamil people urgently call for more missionaries to be sent forth from this country: the mission seminary at Terumungalum, now in its infancy, should be immediately enlarged and furnished with more teachers and with more ample facilities for training native preachers, catechists, and school-masters. Whence are all these villages, just now awakening into life, to be supplied with the means of spiritual growth and improvement? Not all of them, surely, from foreign lands. Preachers must be trained up from among the native converts. Yet in this work the missionaries are most painfully restricted to a seminary of only thirty pupils, with but one teacher, and his hands full of ordinary missionary labors, with no library or apparatus, or buildings suited to such an institution. On this subject Mr. Tracy, who now has charge of the seminary, remarks,—

"The present situation of the seminary is a source of great and constant anxiety. The boys are exposed, by day and night, to evil influences from which it is impossible to guard them. Their accommodations, though the best that the mission can furnish, are altogether unsuitable and insufficient. The best interests of the institution are put in jeopardy, and an amount of watchfulness and anxiety is demanded, sufficient for quadruple the number of boys under more favorable circumstances, without any assurance, moreover, that all may not prove unavailing. On this account we have been earnestly looking for the permission, so long since requested, to erect suit-

able buildings in a proper location; and we cannot but feel that every day's delay is an evil of serious magnitude.

"A still greater trial has been, that I have not been able to pay that attention to the spiritual interests of my charge which I have wished. Our heart's desire and aim—I speak of myself not only, but of the whole mission,—is to raise up young men, filled with the love of God, and qualified by example as well as by precept, to preach the gospel of Christ,—and this from an experimental acquaintance with its preciousness, rather than from a mere intellectual conviction of its superiority over heathenism. It is not so much by great talents or extensive learning, as by deep and sincere piety, that our native assistants will be made useful in building up the kingdom of Christ. They must become eminent in grace before they can be eminent in usefulness; and in order to this, every means must be put in requisition, in season and out of season. Individually and collectively must they be watched over and guided and entreated and instructed, till they grow up to 'the measure of the stature of the fulness of Christ.' But how can one alone do this, pressed down with a multitude of secular cares, and harrassed with innumerable trials, which leave him scarcely time to read his Bible, and tend greatly to unfit him for meditation and prayer? It is quite impossible."

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, and Robert Wyman, *Missionaries*; N. Ward, *Physician*; Mrs. Hoisington, Mrs. Cope, Mrs. Wyman, and Mrs. Ward. Seven native helpers.

ODOOVILLE.—Samuel Goodrich Whittelsey, *Missionary*; Mrs. Whittelsey; Miss Eliza Agnew, *Teacher*; Nathaniel Niles, *Native Preacher*. Five native helpers.

MANEPY.—Eastman Strong Minor, *Printer*; Mrs. Minor; Seth Payson, *Native Preacher*. Five native helpers.

VALVETTY.—George H. Apthorp, *Missionary*; Mrs. Apthorp.

PANDITERIPO.—Three native helpers.

VARANY.—John C. Smith, *Missionary*; and Mrs. Smith. Two native helpers.

CHAVACHERY.—Benjamin C. Meigs, *Missionary*. Four native helpers.

OUT STATIONS.—Laborers not reported.

In this Country.—Levi Spaulding, Samuel Hutchings, and James Read Eckard, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, and Mrs. Eckard; Mrs Meigs.

(8 stations; 5 out stations; 11 missionaries, 1 physician, 1 printer, 14 female assistant missionaries, 2 native preachers, 34 native helpers.—Total, 63.)

Important changes have occurred in this mission, and its strength, though previously altogether inadequate to the constantly increasing work to which it was called, has been much diminished during the past year. The ill health of Mrs. Eckard, continued through a series of years, and with no prospect of restoration in a tropical climate, induced Mr. Eckard and herself to return to their native land. They accordingly left Ceylon about the middle of April of last year and landed at New York on the 6th of November.

Mr. and Mrs. Hutchings, connected with the Ceylon mission, though temporarily residing at Madras, found a chronic disease, with which he was somewhat afflicted before he went to India, so much aggravated by his labors in connection with the press, that a sea-voyage and a residence of a year or two in the United States were deemed by his missionary brethren and medical advisers essential to the further prosecution of his work. They accordingly embarked at Madras, on the 24th of October, and reached New York on the 1st of June.

Mr. and Mrs. Spaulding, also on account of the protracted illness of the latter, have been compelled to suspend their missionary labors, and embarked at Colombo on the 3d of March,* and arrived at New York on the 22d of August. Owing to the infrequency of opportunities to come from that portion of India directly to the United States, these brethren were all obliged to make the voyage by way of England.

To turn their diminished numbers to the best account in meeting the spiritual wants of this inquiring community, and to take the most effectual oversight of the several churches and the free schools, Mr. Meigs has removed from Batticotta to Chavachery, Mr. and Mrs. Whittelsey from Chavachery to Oodooville, Mr. and Mrs. Apthorp from Varany to Valvetty, Mr. and Mrs. Smith from Manepy to Varany, and Seth Payson,

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* The following communication, relative to the character of the missionaries and the usefulness of the mission, was handed to Mr. Spaulding, as he was embarking at Colombo, on his return to the United States.

"*Maramdahn, 29th February*, 1844.

MY DEAR FRIEND,—I am sorry that there should be so few in Colombo,—for whose opinion as to your mission, your Committee would be likely to entertain much value,—just at present, who have ever visited your establishment at Jaffna, but pray lay before them the inclosed letter, which, at this distance, may prove encouraging.

With every kind wish, believe me,

Yours affectionately,

E. MABERLY.

Rev. L. SPAULDING, etc."

LETTER.

"*Colombo, Ceylon, Feb.* 26, 1844.

CHRISTIAN BRETHREN,—Your faithful messenger and minister of Christ is returning to his native land and carries with him our best wishes and prayers for his safe and speedy passage. We, who happen to have been permitted, at different times during our residence on this island, to visit the Northern Province, and to see and to judge for ourselves of the efficiency of the mission and the devoted Christian spirit of your missionaries, think it right, in these times of division and bitter feeling between brethren in the Lord, to assure you of our warm interest in your proceedings, of our sympathy with you in your trials, and our determination, while our Heavenly Father shall give us the will, the means, and the opportunity, of supporting your establishment near Jaffna (Town) to the utmost of our ability: and that these and all your efforts elsewhere through the world may tend to spread far and wide the simple truth as it is in Jesus, is the prayer of

Your affectionate brethren in Christ,

(Signed)

ANTHONY OLIPHANT, *Chief Justice of the island of Ceylon,*
H. C. SELBY, *Acting District Judge of Colombo,*
CHARLES P. LAYARD, *District Judge of Trincomali,*
FRANCIS W. TAYLOR, *Missionary of the C. M. S. (Cotta,)*
E. MABERLY, *Lieut. Royal Artillery,*
WILLIAM N. ROBERTSON, *Private Secretary to the Hon. the Chief Justice,*
J. N. MOOYAART, *Acct s. Auditor General,*
T. SKINNER, *Captain Ceylon Rifles,*
G. M. PARSONS, *Assistant Surveyor General.*"

a native preacher, from Batticotta to Manepy. This arrangement weakens the older and more central stations for the purpose of retaining possession of those more recently taken in remote parts of the district. From the extremities which have led to it, the missionaries hope they may be relieved by a speedy reinforcement. The deficiency of laborers will be but partially met by the return of Mr. and Mrs. Hoisington to resume their labors at the Batticotta seminary. They embarked at Boston for Madras on the 6th of May last.

Mr. Smith of this mission was united in marriage with Mrs. Steele, widow of the late Doct. John Steele, of the Madura mission, on the 13th of October.

The following is a tabular view of the seven churches under the care of this mission during the year 1843.

STATIONS.	Admissions.		Baptisms.		Dismissions.		Suspensions.		Present No. of Members.			Weekly religious services.		Average Sabbath cong. at each Station.	
	Profession.	Certificate.	Children.	Adults.	Excommunicated.	To other churches.	January 1, 1843.	During 1843.	Males.	Females.	Totals.	At the Station.	In the Villages.	Children.	Adults.
Tillipally,		6	10			1		1	33	18	51	3	8	500	50
Batticotta,	1		9	1	2	13	7	47	121	13	134	3	4	380	85
Oodooville,	16	1	9	6	3	6	6		21	65	86	2		373	50
Manepy,			3			1	3		11	7	18	1	1	110	30
Panditeripo,		7	4		2		2	2	47	12	59	3	4	200	100
Chavachery,		6	2		1	1		1	8	3	11	1	1	45	14
Varany,	1	1	2	1				1	6	9	15	1	1	130	30
	18	21	39	8	8	22	18	52	247	127	374				

During the year eight members of the churches have died, and eight have entered the marriage state. The great number of suspensions at Batticotta is owing to the painful developements among the students in the seminary, which will be noticed hereafter. Of the suspended members five have been restored.

Further particulars relative to those received to the churches are embodied below.

Whole number received from the beginning,	586
Number who have died,	63
Number excommunicated,	62
Number of members now living,	460
Number now residing at the several stations,	363
Number residing abroad,	97
Males educated in Batticotta Seminary,	263
Females educated at Oodooville Boarding School,	97
" " Varany " "	5
Number in the service of various missions,	158
Number in the service of Government,	14
Unemployed by missions or by Government,	351

From the mission a very valuable document has recently been received relating to the history of these churches and the character of the converts from heathenism gathered into them. Copious extracts will be made from this, as furnishing a correct picture of the churches themselves, and the trials and discouragements of the missionaries. Respecting the barriers by which every Hindoo is hemmed in to prevent his breaking away from his idolatries, and the extremities to which he exposes himself, if he attempts it, the missionaries write,—

"To give some illustrations of the subject, we will suppose that an individual is savingly converted by the power of the promised Spirit. What is he to do? Where and with whom is he to live, and how is he to procure his subsistence? These questions have comparatively no meaning in America; but here they are unanswerable. Up to the hour of his conversion, the all absorbing inquiry had been, 'What shall I eat, and what shall I drink, and wherewithal shall I be clothed?' Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life. On the other hand, these same interrogatories return with increased emphasis. Dismembered from his caste and kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether the convert be man or woman, old or young, single or married, he is encompassed by a host of difficulties, arising from the circumstances of age, sex, or standing in society,—difficulties touching the mode and means and facts of his subsistence. He is spoiled for all the common purposes of life, polluted in his person, and a renegade in the eyes of his countrymen. What then can the native convert do? Where and with whom can he live, and how can he obtain the necessaries of subsistence? No one is competent to grapple with these questions, unless he has been appropriately initiated into the domestic habits of this people. Let this feature in the state of society be kept distinctly in view, when it is said that the native church in Jaffna has been gathered from among the idolaters of India."

Men who were to have their faith, and Christian principle, and courage to confront opposition tried in this manner, needed to be thoroughly converted and clothed with the whole armor of God. Hence the missionaries say,—

"For many years, we were alive to the danger and to the evil of admitting those to baptism who had not been born again by the Spirit, and thus prepared to stand in that hour of trial which, it was easy to foresee, awaited every young man after leaving the walls of the Seminary. We have not acted in the dark in this matter. Our course of preaching, our instruction to candidates, and our whole procedure in reference to admissions to the church, have been with direct reference to the crisis, when the question as to the genuineness of their Christianity would be put to a severe and, in some cases, to a cruel test. It has for a long time been a deeply interesting question whether these exotics, which we have reared at so much expense and trouble, will endure the deadly blasts which we know await them as soon as they shall have been transferred to the moral deserts around us, where we have hoped they would bud and blossom as the rose. This problem is now in a course of solution; and we would caution ourselves against a too hasty conclusion in particular cases; for in some in-

stances, when we were ready to pronounce the plants withered and dead, we have discovered decisive indications of life and thrift. We think that one generation, at least, should be allowed to pass away, before a final judgment in the case is pronounced."

Of the character, standing, and prospective influence of the church members, the missionaries say,—

"The church members, both male and female, constitute an educated body. Indeed, they comprise a very large portion of the educated classes who are to be found within the limits of our mission field. Nearly all of them are able to search the Scriptures, and to ascertain whether the things which their pastors teach and preach are according to the law and the testimony.

"2. A majority of the church members are from a caste which forms the great body of the community, and which is second in rank only to the Brahmins.

"3. A very large proportion of the male members of the church are in important places of trust and influence, and supported by the several missionary bodies in the Tamil country, or by Government, or by private individuals in different parts of Ceylon or on the continent.

"4. A majority of the males who are married, have married educated females, who are also church members. The children of church members amount to four hundred and fifty-six; of whom sixty-five are members of our church, and seventy-four now are, or have been, members of the three seminaries at Batticotta, Oodooville, and Varany. Nothing short of a classical education will satisfy the young fathers and mothers who have themselves been educated.

"5. On the other hand it must be distinctly stated, and it should be kept in mind by our patrons at home, and more especially by those who are candidates for entering into the labors of the older missionaries, that we are remined, at every turn, of the heathenish stock from which the native church has proceeded. Ever and anon we are pained at witnessing developments which show that heathenism is but partially displaced, even from the minds of those who give the best evidence of having received the truth in the love of it. We see that the 'old man' of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning power and influence. In this first generation of native converts, we shall probably see but a very partial approximation to the 'perfect ones in Christ Jesus.' Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which 'a jealous God' has established, affecting the violators of the second command, 'visiting the iniquities of the fathers upon the children unto the third and fourth generation.'"

No one can read the picture which the missionaries draw of the state of the churches they have planted, and the character of the converts gathered into them, without being forcibly reminded of the extent to which heathen notions and heathen practices must have adhered to those communities to whom the epistles to the Corinthians and the Galatians were addressed by Paul. Still there are some bright spots to cheer the missionary and assure him that something has been achieved. As a result of introducing the Christian religion, on the social condition and

character of those who embrace it, the general letter from which these extracts are made gives the following pleasing sketch:—

"At Batticotta, there are fourteen or fifteen families, the heads of which are members of the church, and were educated in the Batticotta and Oodooville seminaries. These families form a new and interesting community. They are removed from their heathen relatives, and are living in separate families, under circumstances favorable to their regulating their households on Christian principles, and also receiving the advantages of Christian society. The moral and religious state of this little community, though composed of Christians of the first generation, forms a striking contrast with that of their heathen neighbors. But it is from the second and succeeding generations, if kept under Christian culture, that we may expect to witness the fairest fruits of our labor."

THE DEPARTMENT OF EDUCATION in this mission embraces the Mission Seminary at Batticotta, eight boarding schools for boys, two boarding schools for girls, and seventy-five free schools. The tabular view below represents the state of this department at the several stations.

STATIONS.	Seminary.	Pupils.	Boys' Boarding Schools.	Pupils.	Girls' Boarding School.	Pupils.	Free Schools.	Boys.	Girls.	Total.	Pupils in the church.
TILLIPALLY,			2	44			30	709	486	1,195	
BATTICOTTA,	1	116	1	38			11	418	49	467	32
OODOOVILLE,			1	20	1	100	10	153	194	347	30
MANEPY,			1	22			9	174	169	343	
PANDITERIPO,			1	15			4	120	72	192	
CHAVACHERY,			1	9			4	72	18	90	
VARANY,			1	8	1	20	7	96	48	144	3
	1	116	8	156	2	120	75	1,742	1,036	2,778	65

During the year now under review unlooked for and most painful developments have been made relative to the morals of a portion of the pupils of the Batticotta Seminary. Early in the spring of last year the suspicions of the instructors were awakened, and a protracted and thorough investigation was immediately entered upon by them, aided by a committee from the other brethren of the mission. During this investigation evidence was found, that attending on heathen dances, the secret practice of unnatural sins, seducing and corrupting the younger boys, lying and deception, had become fearfully prevalent in the seminary; and what added greatly to the grief and disappointment of the missionaries, was the fact, that not a few of the church members, nearly the whole of the select class, and some

of the native teachers were not only implicated, as conniving at these practices, but had, in some instances, taken a leading part in them. The measures adopted were most prompt and efficient. The whole select class and fifty-seven from the other classes were immediately sent away; to which number four were subsequently added; making in all sixty-one. Of these only one has been restored. The teachers implicated were also dismissed; and from those retained, much of the responsibility before devolved on them, was transferred to the missionaries. This led to their decision to receive no new class last autumn.

Closing their narrative of the unhappy scene through which they had just passed, the missionaries remark,—

"We can only say, we have tried to do our duty. The event we leave with God. The conviction grows upon our mind that we have acted judiciously. Perhaps this is the only way in which this people can be taught what the Bible requires. In the midst of our distress, it is pleasing to see what a hold the Seminary has on the community. Some of the heathen use every plausible means to induce us to take their sons back. One promises to remove and reside near the Seminary where he can watch over his son all the time, offering to pay for his books, &c. Another offers to join the church (poor man!) himself and wife, and give bonds in a large sum of money, that none of his family shall fail of being at meeting every Sabbath. Many make such like offers. It affords us an opportunity to preach to them with more power than we could otherwise do. That we may hereafter have the happiness of telling you how the seed sown in tears has been watered by heavenly dews, is our united prayer."

Five months later, adverting to this subject again, and remarking on the difficulties in the way of raising up a well qualified native ministry, the missionaries say,—

"The great desideratum is a foundation on which to build. That strength of character which is almost a matter of course in America, is rarely or never seen in this country. We see bone come to its bone and flesh and skin cover them; but the spirit is wanting. Here lies the real difficulty. Christianity has, as yet, no foundation of its own, but is suspended between foreign support on the one hand, and heathenism on the other. Our most tried Christians have but imperfectly learned to draw their support from Christ, and not to walk in their own strength; much less has the heathen youth, but yesterday introduced into the first principles of the gospel, exposed to numberless temptations, and breathing a sickly atmosphere. There is no Christian community to receive him into its bosom."

The brethren seem not to be disheartened in their work by these recent developments. On the other hand, they think that by this high stand which has been taken in respect to morals—the uncompromising determination manifested not to countenance sin, both the Seminary and Christianity generally are placed on a vantage ground before the heathen. Their consciences compel them to approve of what the mission has done,

while they obtain new and more practical views of the holiness which the Christian system requires.

At the examination in October, the Seminary appeared to be in a healthful state. Five students left it, having gone honorably through their course.

Owing to the impaired health of Mrs. Spaulding, the Female Boarding School at Oodooville has been more exclusively under the care of the native teachers than heretofore. No important changes have occurred. Mr. and Mrs. Whittelsey have the charge of the station since Mr. and Mrs. Spaulding left it. Nathaniel Niles is still the principal teacher, assisted by William Tennent, R. W. Bailey, and Joshua. In April more than common religious interest was manifested among the pupils, and some, it is hoped, gave their hearts to Christ.

Respecting the Female Boarding School, at Varany, little information has been received further than that the number of pupils is twenty; and that their proficiency in their studies and their deportment have been exemplary.

Of the station boarding schools no notices have been received, which place them in a different light from what they stood last year.

With reference to the boarding school system generally, Mr. Poor, who has observed its operation nearly thirty years, writing in behalf of the mission, remarks,—

"Although some things which were hoped for, have not been realized, there have been favorable changes which require important modifications in our plans. It is difficult to make a proper adjustment of our labors to the altered and continually altering state of things around us; and we may be in danger even of not keeping pace with the progress of change in the country. By concentrating our common boarding schools for boys at Tillipally in 1824; by substituting English day schools for boarding schools in 1833; by requiring the pupils in Batticotta Seminary to furnish their own clothing in 1841; by requiring all who should enter the Seminary from that time forward to give security for the payment of their board; and finally, by requiring, in 1843, boys in the English day schools to pay for tuition and books in part, we have gradually withdrawn from the free boarding system—a system which we could only introduce with great difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step towards placing the subject of education upon its natural basis—the voluntary education of children by parents and guardians at their own expense.

"The object of the remarks which I have hitherto made, is to show that while we are withdrawing from the boarding school system, having witnessed, to an encouraging degree, the accomplishment of the objects for which they were established, it is now time to enlarge our plans for imparting elementary Christian instruction to the masses of society, and also for the direct preaching of the gospel to all classes of both sexes. For this we are comparatively well furnished with Bibles, school books, and tracts; with native assistants of different grades; with some practical knowledge of the country and of the people, with chastened expectations as to obvious and immediate success; and in various respects we are better acquainted,

than in former times, with the nature of the service to which we are devoted."

As that state of things which created a necessity for the boarding schools supported by the mission is now passing away, the missionaries are turning their attention, with increased interest, to that branch of the education department, which is to be permanent, and all-pervading—the system of native free schools, by which the elements of Christian knowledge are to be carried to the entire mass of the youthful population. Say the missionaries,—

"We are now prepared to say, in conclusion, that *in every village throughout our field*, which can be statedly reached by the missionary for the purpose of preaching the gospel—whether it be weekly, monthly, or quarterly—a *Tamil free school for both sexes should be established and efficiently sustained.* It should be established with reference to permanency, and in the hope and belief that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases the Christian teacher required might be the schoolmaster himself, his place being supplied by another.

"It should be kept in mind that preaching in Jaffna is no novelty; that the great body of the people have learned to underrate and to reject the gospel, and wish to be let alone; and that the more influential classes of the community would prefer education without Christianity, if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth; the conscience of the people has, to an encouraging extent, been gained; and, in an important sense, the eyes of many are directed to the missionaries as friends and helpers who have it in their power to bestow upon them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made, and great and well equipped should be the company of those who would go up, every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, must prove disastrous, whether we regard the state of things among the heathen, the Romanists, or Protestant Christians. It is for the Board, and for the Christian public in America, to determine to what extent men and money, faith and prayer, shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system for both sexes, co-extensive with stated village preaching.

"The village school is as necessary, to say the least, to the native assistant as to the missionary. In his visits from house to house, he finds a difference between families which have children in our schools, and those which have none, as great as a Protestant minister would find between his own parish and an adjacent parish of Roman Catholics.

"In a word, the village school is a fulcrum, with the aid of which the combined powers of the missionary, and of his native assistants, may be made to bear advantageously upon the mighty masses to be moved; and, other things being equal, the result will be in proportion to the length and solidity of the lever applied."

In the estimation of the missionaries the free schools are to supply,—imperfectly, indeed,—the want of early Christian

training in families, the want of early pastoral instruction, the want of that early familiarity with intellectual and moral subjects,—those thoughts about them, and those correct apprehensions of them, which well educated children in a Christian land receive almost involuntarily. These schools are not regarded as a substitute for the preaching of the gospel, but as a means of giving preaching more effect, and of assisting the preacher among the heathen to approach towards that favorable position, in regard to his hearers, which the preacher at home occupies in respect to his.

In connection with THE PRINTING ESTABLISHMENT at Manepy, under the care of this mission, are four presses, four founts of type in the native language, and a bindery. The number of native workmen employed is about seventy. The number of pages printed during the year ending on the 31st December last, is 7,824,540; of which 337,500 were in quarto, 3,310,600 in octavo, and the remainder of smaller sizes. The number of volumes is 15,000, and of tracts 139,000. Of the amount printed, 3,345,000 pages were of the Scriptures, and 2,919,600 pages of tracts. In the Tamil language the pages were 7,170, 440; and in the English 220,600; and the remainder were in Tamil and English. From the beginning the whole number of pages has been 114,094,890.

The number of books and tracts distributed the past year is not so great as it was in some years that preceded.

The English and Tamil Dictionary commenced at Manepy and transferred to Madras to be finished, was to have been published in March or April. Some hundreds of copies have already been ordered, and there may probably be a demand for it which may more than defray the cost of its publication.

The state of the Tamil mind in Jaffna is, at the present time peculiar. It has been brought into this state by the influence of Christian preaching and Christian schools. Scriptural truth is strangely co-existing and warring with the errors and darkness of paganism. The waking intellect and conscience of the people are at strife with their love of sin and their fear of ridicule and persecution—their desire of knowledge and improvement, with their bigoted attachment to old opinions and customs. Things cannot remain long as they are. How shall the right issue be most speedily brought about? Not by might, nor by power, but by my Spirit, saith the Lord. One such outpouring of the Holy Spirit, as New England was blessed with a century ago, would probably decide the contest in favor of Christianity.

The Board are referred to two able letters, drawn up, at the request of the mission, by Mr. Poor, the one embracing considerations more immediately relating to the mission churches;

and the other, those relating to the state of education. They were published in the Missionary Herald for March and April last. The picture of the native mind at the present crisis is drawn with great discrimination and force.

MISSION TO SIAM.

BANGKOK—(the seat of government).—SIAMESE DEPARTMENT. Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, and Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell and Mrs. Hemenway; Miss Mary E. Pierce, *Teacher*.—CHINESE DEPARTMENT. Stephen Johnson and Lyman B. Peet, *Missionaries*, Mrs. Peet.—One native helper.

(2 stations; 6 missionaries—one a physician; 6 female assistant missionaries, and 1 native helper; total, 13.)

The members of this mission continue in the cheerful prosecution of their labors, much as in years past. Among these labors is the translation of the Scriptures into the Siamese language, which is steadily advancing. There are peculiar obstacles in the way of securing the attendance of Siamese pupils in the schools of the mission. The numerous wats or temples are all public schools, open to every one without charge, and are held in high estimation by the people, and visited, cherished, and watched over with paternal care by the king and nobility. They are, moreover, in the most beautiful situations, and adorned with fine walks, reservoirs of water, trees, and fragrant flowers and shrubbery. In these things the mission could not compete with them, even were it desirable to make the attempt.

In the early part of last year a panic prevailed among the people in consequence of an apprehended disturbance of amicable relations between their government and the English nation. The Americans having the same dress, manners, customs, language, and religion with the English, those who had received books from the missionaries feared coming under the displeasure of the king, and a very extensive destruction of the books was the consequence of this panic. Reports were indeed circulated that the king was displeased with the missionaries and their books, and that it was unsafe to be connected with them as teachers or scholars; and for a time the great mass of the people, both Siamese and Chinese, refused to receive tracts. Yet during this time it was frequently asserted by the most intelligent and influential of the natives, that there was no foundation for these reports, and it subsequently appeared that there was no good reason for them. Our dates come down to February of the present year. The fear of political difficulty with Great Britain had been renewed, but the people were free in applying for books as in former times, and in personal intercourse with the members of the mission.

Five thousand volumes were printed during the year, and 3,000 tracts; making 945,000 pages. The printing from the beginning amounts to 7,137,268 pages.

The Siamese boarding-school contains six pupils, though these are not all boarding scholars in the strictest sense. The Chinese contains nine pupils. There is preaching as usual in the two languages. In January last two Chinese teachers were received into the church. The only other native member of the church is a Siamese. He was received in the year 1842, and has never been persecuted by the government. Our brethren have as yet found no evidence that Siamese law makes it a penal offence to forsake the religion of the country and embrace another system of belief. In their last report to the Committee the brethren say,—

"We still hope that the Lord has been preparing, both this people and his servants here, for the coming of his kingdom in Siam. That we should be permitted to commence our labors so quietly, to pursue them so long and so extensively and with so little interruption, in the imperial city, and under the daily observation of the king himself, as well as the nobility and the priesthood, are to be referred directly to the goodness of God. Be it that they affect to despise us, that they regard our efforts as impotent, and our gospel as foolishness, still our conclusion must remain the same, since God has permitted such things to take place in this, rather than in some other way. That a numerous priesthood should so generally be willing to receive and examine Christian tracts, and converse on the subject of Christianity, are circumstances which must be referred to the same cause."

The Siamese nation is advancing on the scale of civilization. Their jealousy of foreigners is diminishing. They are becoming familiar with the printing press; indeed a member of the royal family has himself an excellent press. Their commerce is increasing. In the early years of the mission, only three or four square-rigged vessels visited Siam annually, and not a vessel of this description was owned by the Siamese. During the years 1842 and 1843, fifty-one square-rigged vessels were reported to have arrived; and the Siamese have built ten such vessels, some of them of large size, and others are in progress. One of these vessels, commanded and manned by Siamese, had made a successful voyage to Singapore; and another, with only a foreign captain, made a voyage to Bombay and Ceylon, and afterwards proceeded to China. Facts like these are not without importance in relation to our work. The missionaries justly say,—

"This increasing intercourse with Christian nations is interesting from the fact that no heathen nation has ever been able long to sustain idolatry in such circumstances. It may have become infidel, or atheistical; but the grossness of idol worship does not long withstand even the light of science. Those who can, by taking an observation of the sun, determine the latitude

and longitude of the place where they are, and can calculate the convexity of the ocean and earth, will not long believe in a system of religion which teaches that the earth is a plain, and the sun revolves around it daily, and sets behind a mountain higher than the moon. Since our publication of an almanac, to which is appended a brief outline of astronomy in Siamese, many have expressed to us their doubts respecting their own system. One, who has perhaps more influence than any other in the priesthood, who is frequently called upon to examine candidates for the priestly office, particularly the sons of the nobles,—has unreservedly declared to us that the Siamese system of astronomy is utterly untenable."

The brethren have lately come to a knowledge of a new party formed in the Siamese priesthood. It appears to have had its origin soon after the visit of the first missionaries—Messrs. Gutzlaff, Tomlin, and Abeel—to Siam; and its rise and progress are traced directly to Chau Fa, the member of the royal family and head priest of one of the wats, who has taken the lead in commercial improvements. The missionaries call the new party *liberal*, because, in the panic, that class of persons was for some time almost alone in seeking or receiving books.

"A number of the head priests of the wats, belonging to this class, have repeatedly sent and requested of us a full set of all our publications, frequently specifying all the portions of the Bible. A number of the other priests, belonging to these wats, have made similar requests; and some of them have, with apparent sincerity, stated to us that they had doubts respecting their own system, and wished to examine more fully the principles of the Christian religion. Some of the nobles, the founders and patrons of these wats, have also requested books of us, and it was with much pleasure that we were able to supply them with so large a portion of the word of God. The royal priest above mentioned and many others of the greatest power and influence in the kingdom belong to the liberal party; and their number is constantly increasing."

The above extract is from a general letter of the mission. Other interesting facts are communicated by Mr. Caswell, who made inquiries concerning this "new party," of the head priest of one of the wats said to belong to that party. Both letters were written in July, 1843.

"On being requested to explain as clearly as he could the difference between the two parties, he gave the following illustration. 'Here are two piles of books. The first contains the instructions of Budh; the second contains the writings of eminent teachers of the religion of Budh, who lived in ancient times. The first pile our party receive as authority in religion. The second we examine and compare with the first. So far as it agrees with the first we receive it; so far as it disagrees we reject it.' I then inquired whether they actually found much in the second pile to reject. 'Yes,' said he, 'much, very much.' And then mentioned one set of books consisting of more than five hundred volumes, the whole of which they rejected.

"Another fact developed in the course of these inquiries possesses some interest, as marking the origin and progress of these liberal views. One of

the five wats became liberal ten or eleven years since. At that time Chau Fa presided over it. Two others, over one of which Chau Fa now presides, became so six or eight years since. The remaining two, which are only half liberal, became so,—one about three years, and the other about one year since.

"It should be constantly borne in mind that Chau Fa is only the head priest of a wat and not the high priest of the kingdom. He, however, has in reality much more authority than common head priests, on account of his being of the royal family. How far the hand of the king is in these reforms, it is impossible to say. That he knowingly tolerates them is, I think, quite certain. My teacher gives it as his opinion that more of the sons of the princes and nobles pass the term of their priesthood at Chau Fa's wat than elsewhere. If this be true, it may be looked upon as a kind of pledge that these liberal views are destined to spread among the Siamese.

Mr. and Mrs. Caswell and Miss Pierce were dangerously sick in the last autumn, but through a kind Providence have been graciously restored to a good measure of health. Mrs. French and her infant son embarked on the 7th of November in the ship 'W. S. Hamilton,' Capt. Brown, for St. Helena, from whence she took passage for Boston, and arrived in April.

MISSION TO CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., *Missionaries;* Samuel Wells Williams, *Printer;* Mrs. Ball.

CANTON.—Peter Parker, M. D., *Missionary;* and Mrs. Parker.

AMOY.—David Abeel, D. D, *Missionary*

In this country.—Ira Tracy, *Missionary;* and Mrs. Tracy.

(3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries; total, 9.)

A missionary of a kindred society, speaking of the number of souls accessible to the missionary from Amoy, has recently said,—"If the cities of Boston, New York, Philadelphia, and Baltimore were situated in a valley, forty miles long and ten or fifteen broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them, still the population of that valley would not be as great as is the population of this part of China." Yet Amoy is the smallest of the five commercial cities opened by the late treaty. While the population of this city is estimated at 200,000, Ningpo has scarcely less than 300,000, and Canton and Shanghae have nearly 1,000,000 each, and Fuchau is said to be larger than either. With a country around each of these proportionally populous, what a field for missionary effort! How far these millions are actually accessible to the missionary, cannot of course be known until trial is made. The Chinese government has evinced a disposition to meet the engagements of the treaty in good faith; but, up to the latest

dates, there were no certain means of knowing what practical exposition the Emperor would make of his views of its engagements as to the intercourse of Christian missionaries with the people within and around the free ports.

The missionaries of different societies have not waited, however, for the imperial proclamation to open the northern ports. They are found not only at Canton, Macao and Hongkong, but at Amoy, Chusan, Ningpo, and Shanghae; and in the summer of last year Mr. Milne, of the London Missionary Society,—a son of the well known companion of Morrison in the early missionary labors among the Chinese,—performed an overland journey from Ningpo to Canton, a distance of 1,300 miles. He travelled in the native costume, accompanied by two or three natives. His route was through the provinces of Chekiang, Kiangsi, and Kwantung, and led him through numerous cities and some of the most populous parts of the empire. He was nowhere molested on his journey.

Enough is known to make out a providential call for many more missionaries from the American churches, than are now on the ground. It is much to be regretted that more have not been acquiring the language for several years past.

Doct. Parker is the only missionary at Canton, and much of his time and strength are exhausted on anxious crowds eagerly seeking relief for their physical maladies. His intercourse with the Chinese is chiefly in the hospital and in his own house. In the following extract from a semi-annual report of the mission dated Jan. 1st, it will be seen that besides great numbers from the mass of the people, his professional services have been sought by several of the highest dignitaries.

"Two thousand one hundred and nine patients have been received at the hospital since July. Cases of unsurpassed interest have presented themselves, and the same signal blessing has attended their treatment as heretofore. For the particulars reference is made to the reports about to be published. The institution has gone on with increasing confidence among the Chinese of all ranks. Yu, the late Kwang Chowfoo,—who bore a conspicuous part at the capture and ransom of Canton,—has submitted to the surgeon's knife for the removal of a tumor behind his ear, upon the same operating table on which many of his countrymen, in humbler circumstances, have laid before him. Subsequently he came to Doct. Parker's residence to have the wound dressed, and once he accepted an invitation to breakfast. He expressed his opinions with great freedom, discovering by his conversation a mind in advance of his countrymen generally. Alluding to the relative importance of China and the principal nations of the west, he remarked, 'What is the use of calling one high and another low of those that are on the same level?' He justly observed that had the Imperial Commissioner Lin listened to his counsel, he would have saved himself and his country much trouble. This worthy and venerable officer, being about to present himself before the Emperor, was desirous of being rid of the blemish and inconvenience which the above mentioned tumor occasioned. It was successfully removed, and in little more than a

week the wound healed. The Imperial High Commissioner Ke Ying has also availed himself of the benefits of the institution. On the occasion of the American Consul's presenting his credentials at an interview with their Excellencies, the Commissioner and Governor General, Ke Ying consulted Doct. Parker in person, as he had done by proxy before."

This hospital is sustained by the Medical Missionary Society in China, and not by the funds committed to the disposal of the Board.

Doct. Parker has four native pupils, whom he instructs in English and in medicine. The senior of these students already commands much respect among his countrymen as a surgeon, and high hopes are indulged as to his future usefulness. On the Sabbath the missionary preaches to the foreign residents at Canton, and sometimes on board the ships at Whampoa. The Chinese make no objection to Mrs. Parker's continued residence at Canton.

Dr. Bridgman removed to Hongkong in July, 1842, and Doct. Ball in the spring of 1843. Prior to 1841, the inhabitants of the island consisted of only a few families, some living by agriculture, and some by fishing. Its population, in the middle of last year, exceeded 25,000. The principal settlement is on a spacious and admirable harbor upon the north side of the island, and has received the name of Victoria. Much of the town is necessarily built on the sides of hills running up at no great distance from the beach, and a high ridge overtops the town. The Chinese printing is done here, and at a cheaper rate than before.

Mr. Williams being at Macao, Doct. Ball has the temporary charge of the press. A dwelling house was erected last year sufficiently large for the two missionaries and the family of Doct. Ball, and the printing. During the present year, another house has been purchased, and a part of it fitted up for a chapel, a dispensary, and a depository of Chinese books. The first preaching in the chapel was on the last Sabbath in March. The room will contain fifty persons, and more were present than could get into the chapel. Doct. Ball began to receive patients into the dispensary in April, and it was to be a leading object of the institution to impart religious instruction to all who came to be healed of their bodily diseases. No complete report of the operations of the press the past year has been received. The press holds an important, though subordinate, place in the system of labors. The demand for books is constant, and the supply is becoming exhausted. After the preacher has endeavored to make his hearers understand some one of the cardinal doctrines of the Bible and has awakened their attention to the subject, then it is useful to place in their hands a tract embodying the substance of what the Scriptures teach on

that subject. Mr. Williams has completed the Anglo-Chinese Vocabulary, and a copy has been received by the Committee. It will of course facilitate the personal intercourse of missionaries with the Chinese. The author was expected to leave China some time during the last spring on a visit to the United States, agreeably to an understanding with the Committee before he entered on his mission.

Dr. Abeel's sphere of labor has been at Amoy. His residence, however, is on Kulangsu, an island near the city, temporarily held by the English until the Chinese shall have fulfilled the terms of the treaty of Nanking. When that is done, houses may be procured in Amoy. The mission, however, in July 1843, recommended to Dr. Abeel to proceed as soon as possible to Fuchau, one of the five free ports farther north, and commence a new station there. Fuchau was visited by Mr. Stevens in 1835, and, at the time of passing this resolution, it had been visited by no other missionary. The journal of this active missionary, published in the Missionary Herald, will show what free access he finds to the people of Amoy. He made several visits to neighboring villages, and on one occasion, accompanied by Mr. Lowrie of the General Assembly's Board of Foreign Missions, proceeded up to the city of Cheang Chau, about thirty miles from Amoy.

There are not yet facts enough to determine the comparative value and claims of these several posts. A small station must be maintained at Hongkong, and perhaps another missionary should be stationed at Canton. But just now, our highest interest gathers about the ports on the main land further north, at one or more of which the Board ought immediately to have well furnished stations. Why do the earnest and repeated appeals of our brethren in that world of perishing souls, not meet with a more frequent response among our young men who are entering the sacred ministry? The following is one of the appeals to which the Committee refer. It was written in the beginning of the present year.

"In our last semi-annual communication, and in private letters, we have distinctly made known the imperious demand for more laborers to enter into the field now opened, or opening before us. We have specified the number required for different stations; but no cheering intelligence has reached us,—though more than sufficient time has elapsed,—that the appeal has met a favorable response. And if no such tidings are to greet us, we would inquire with affectionate solicitude, why we are left in this broad field to toil alone. Is it because the missionary spirit is no longer cherished by pastors and churches? Has it taken its flight from sabbath schools, colleges, and theological seminaries? Is it because no more young men are willing to offer themselves a living sacrifice upon the missionary altar? Or does a silent response come from the churches, 'We cannot sustain more missionaries; we must even recall some already sent out from us?' Then we would earnestly inquire how long this inability is to remain?

Till the tide in the affairs of this vast country, now favoring the dissemination of the gospel, shall ebb and make against it? But we forbear. We desire to make a true and just report, to call attention to the signs of the times, to make our united and most earnest appeal in behalf of these hundreds of millions, to leave the issue to Christ and his followers, while we strive to do with our might whatsoever our hands find to do, so long as it shall please God to prolong our lives, and to sustain us by his Spirit and grace. We do hope, however, and pray that another year may not pass without a reinforcement of suitable men to establish new missions. A medical missionary of the requisite qualifications is especially needed."

All the members of the mission were assembled in general meeting at Hongkong in July, 1843, and were not a little encouraged and strengthened in their work by a free interchange of opinions.

On learning that Mr. Cushing, the embassador from the United States to the Emperor of China, would need the assistance of some member of our mission as interpreter, the Committee, in view of the pacific nature of the embassy, gave their consent to such services being rendered. No letter has been received from the mission of a date subsequent to Mr. Cushing's arrival in China; but he is understood to have requested Dr. Bridgman to aid him in translations, and Doct. Parker in the medical service. The Committee concur in the opinion expressed by one of their brethren in the field, that the benefits which incidentally grow out of a temporary connection of missionaries with secular embassies, rarely compensate for the serious interruption in their more appropriate labors, and the countenance which is thus given to the suspicions of natives, that after all missionaries are agents of the governments of their own countries. It may be, however, that in the present case, it is a duty they owe to their nation to interpret for its embassador in his temporary mission to create relations of amity with the Chinese emperor.

The death of the Hon. John R. Morrison, a son of the late Dr. Morrison, which occurred the past year, is an irreparable loss to China and to all who are laboring for the introduction of correct ideas into that empire. With a mind cast in the western mould, and a heart sanctified, it is hoped, by grace, the Chinese language was vernacular to him, and he felt and labored for China as his native land. The early removal of such a man, at such a time, is among the deep mysteries of Providence. Another useful laborer, the Rev. Samuel Dyer, of the London Missionary Society, has also been called away. To him, more than to any other, is Chinese printing indebted for the metallic type.

The Committee close the report on this mission with a brief historical view of modern missions to this empire, taken from a communication received during the past year.

"Protestant missions were commenced here in 1807, by the appointment of a single individual. A second was appointed in 1813, and two more were designated in 1817. The whole number who have joined the different missions, to this date, is fifty-nine; of these ten have died, nineteen have retired, and thirty remain in connection with the missions. The amount of labor performed by these,—in preaching the gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and circulating Christian tracts, in healing the sick, in giving aid to the poor, and in various other ways,—has been by no means inconsiderable; and indirectly, great benefits have been secured to science, commerce, and general government, through the agency of these missions. The total amount of Christian knowledge which has been communicated is incalculable; it cannot be fully known by man till the books shall be opened at the judgment of the great day. Many tens of those who have heard the gospel have professed their belief in it. A few, we have good reason to hope, have been born of the Spirit. Thus there is a little of the true leaven of godliness; this we know will spread until this mass is all leavened, and these millions are all numbered among the Lord's people."

INDIAN ARCHIPELAGO.

SINGAPORE.

Mr. North, having completed the settlement of the affairs of the mission at Singapore, embarked for India, with his family, with the consent of the Committee, to join the Madura mission. They arrived at Madras on the 3d of January. The severe bereavement to which the Lord was pleased to subject Mr. North and his children, has been described in the report on the Madura mission.

MISSION TO BORNEO.

KARANGAN.—William Youngblood, Frederick B. Thomson, William H. Steele, *Missionaries;* Mrs. Youngblood, and Mrs Thomson.

PONTIANAK.—Elihu Doty, and William J. Pohlman, *Missionaries;* Mrs. Doty and Mrs. Pohlman.

In this Country.—Elbert Nevius, *Missionary*, and Mrs. Nevius.

(2 stations; 6 missionaries, and 5 female assistant missionaries.—Total, 11.)

The Committee suppose that Messrs. Doty and Pohlman have ere this time removed to China, agreeably to an intimation in the last Report, but as no information of this kind has been received, their names are recorded as heretofore.

On their removal from Borneo, one of the three remaining brethren will find it necessary to reside at Pontianak, where he will look after a Dyak settlement in the neighborhood, and be a medium of intercourse between the civilized world and his brethren in the interior. A printer, could one be found of the proper qualifications and disposition to be sent thither, might very

well answer this purpose. One is much needed, and the Committee would, through the Board, call earnestly upon their brethren of the Reformed Dutch Church to see if one cannot be found to go forth by the earliest opportunity. There ought also to be a missionary physician. It will be well if the physician is an ordained preacher of the gospel; and besides these, there should be two other clerical missionaries sent to this field. Apart from all considerations of success, it is an honor and a blessing to a Christian church, of no ordinary kind, to have a mission among the heathen in which the grace of Christ is so manifested in the patient endurance and heavenly consecration which is seen among our brethren in Borneo.

Mr. Thomson and his family removed to Karangan in January of last year, and entered his house, having then only one room inclosed. Mr. Youngblood and family followed in March, and occupied a part of Mr. Thomson's dwelling, while his own leaf-thatched and bark-covered cottage was preparing for his reception. He removed into his own dwelling in the latter part of the summer. Speaking of his new house, Mr. Thomson says,—"It no longer looks as if we were living in the woods. There is a clear prospect, on the one hand, to the river, and on the other to the rice fields, and even to the nearest village. The scene is thus enlivened, not only with hills and mountains in the distance, but with human habitations, fields overspread with verdure, and people at work among the standing corn."

The brethren devoted to the Dyaks have endeavored, as far as possible, to prosecute the study of the language, in which they have found some difficulty, without professed teachers, or indeed any one whom they could induce to act permanently in that capacity. They have effected a translation of several important passages of Scripture; and their personal intercourse with the people is gradually becoming more unembarrassed; though they are not entirely free from the necessity of using Malay to some extent in preaching the gospel. After their houses at Karangan were substantially completed, a larger time than before was devoted to itinerary labors among the neighboring villages, and some also that were more distant—in some cases spending five or six days away from their families. The brethren say:—

"In this course we shall probably persevere for the present, and perhaps, if we have health and strength, pursue it with increasing vigor. It has served to encourage our hearts very much in various respects. We have found that the savor of our work is spreading—silently indeed, like leaven—but we trust none the less effectually, in all the Dyak communities, far and near. The formidable appearance of their innumerable languages, or rather dialects, is measurably relieved by closer and more intimate acquaint-

ance; and the great moral influence we shall probably have most directly to contend with—Mohammedan sentiments and Malay power—have begun to develope their real form and prevalence, so that we can, in a measure, estimate the force of our enemy, and tell how to meet it."

The efforts to gather schools had not succeeded, and probably would not till a deeper impression had been made on the minds of a part at least of the adult population.

The Governor-General at Batavia gave Mr. Steele permission to proceed from thence to Borneo when he had been there only eight months, instead of the year heretofore exacted. Mr. S. did not reach Pontianak, however, till the 23d of November. On the 18th of December, the mission held its first meeting at Karangan, all the members being present except Mr. Doty. After mature and prayerful deliberation, the following resolutions were unanimously adopted:—

"1. That, in our opinion, the indications of Providence call more loudly now than ever before, for the vigorous prosecution of our labors among the Dyaks.

"2. That this mission should by no means be given up, without a fair and thorough trial of what can, with the blessing of God, be accomplished for the salvation of this interesting people.

"3. That, notwithstanding the trials and adversities we have hitherto experienced, and the toils and difficulties which we have every reason to expect, we are ready to devote mind and heart and hand to carry these views into effect.

"4. That we make a full representation of the case to our patrons and the churches, with an earnest appeal for adequate assistance.

"5. That we fully concur in the views of the Prudential Committee, that the proper field for the Chinese branch of this mission is China, and that it should be located there as soon as practicable."

The mission having been informed, in the correspondence of the Committee, of the difficulty experienced in procuring a reinforcement of their number, and having been advised to appeal directly to the Reformed Dutch Church, to which they belong and whence they derive their support, forthwith sent home an appeal of great power. It has been published entire in the Christian Intelligencer, and thus made accessible to most of those for whom it was more particularly intended, and large extracts from it have appeared in the Missionary Herald for the present month. But there are portions of it, which, in justice to the enterprise, must be introduced into this Report.

In the first place, to meet a feeling unfavorable to the choice of Borneo as a field for the mission, the brethren say:—

"1. There is, if we mistake not, a pretty general feeling that the selection at the outset was unfortunate, and consequently a desponding sense of deficient interest and inadequate stimulus in the object we are pursuing. But are not those who entertain this idea occupying a false position? The

fact is, Borneo and the Dyaks were never, properly speaking, our choice. The event of our location here is eminently providential. This is an important consideration, and deserves to be looked at with reverent attention, and with an unbiassed disposition. Perhaps, indeed, this is the very secret of all our disasters. We were aiming at something more grand and imposing. Nothing less than this whole Archipelago would satisfy our ambition. We did not consider whether we had men or means to carry into effect the magnificent scheme; our only anxiety was whether we should be allowed to occupy so interesting and inviting a field. If there was any misgiving, it was probably not as to whether we possessed the requisite pecuniary, moral, and spiritual resources to subdue so extensive a province of Satan's empire, but whether these little clustered specks, sleeping upon the waste of waters, would present a scene sufficiently extensive and important for the development of our energies and the exhibition of our prowess. Was not this the case? And if it was, what does it prove, but that we were not then in the temper of mind, or in an attitude of spirit, at all adapted even for the humblest participation in the work which we would so proudly have arrogated to ourselves?

"Be this as it may, one thing is certain. The Lord has been pleased, for some wise and holy purpose, no doubt, to lead us through a very intricate maze of providences and counter-providences, and at last to land us on this great, though desolate island. In coming hither we have had to pass through a burning fiery furnace, not so much of the flesh as of the spirit. The discipline has been awfully severe, to the church as well as to ourselves. He may—nay, he unquestionably must—have had our mutual probation and purification in view, in this trying process. Happy we, if it has effectually fitted us for our work, and prepared us henceforward to prosecute it in simplicity and godly sincerity. But we trust, yea, we have a sweet sustaining confidence that he has had a further and yet more glorious object to subserve. We cannot but hope that the salvation of multitudes of miserable and degraded Dyaks is the great final cause of these mysterious movements. Something yet more grand may be behind the curtain. It is easy to imagine consequences more remote and momentous. But we will not attempt to lift the veil, nor presume to gaze beyond the bounds of immediate probability into the long vista of futurity which the Father has put in his own power. It will be enough for us, and infinitely more than we deserve, if our poor services may be suffered to contribute in any, the humblest, measure, to such a divine and blessed consummation. And this pleasing and hallowed anticipation we think we are warranted to cherish, by every consideration drawn from the ordinary method by which God is accustomed to deal with his church and people, and especially from the more recent devolpments of missionary history."

Next they advert to the "smallness and sparseness of the population." They say, however, that at the very lowest calculation for which there is any good basis, the Dyaks must be estimated at several times the population of the Sandwich Islands.

"Even the small section providentially assigned on this western coast, as our present field, cannot with any reason be supposed to contain, in its legitimate extent, a population much less than that of those interesting isles. The force of the objection, then, does not certainly lie against the sum total, for this is evidently sufficient to constitute the scene of a most intense and abiding interest. And in regard to their scattered situation, we who are on the ground are persuaded that it may be easily overrated,

especially if several important compensating circumstances are not taken into the account. It should be remembered, that as much as they are dispersed, they generally live in villages of considerable size, and that these villages for the most part are distant from each other, from a quarter of an hour's to two or three hour's walk. Thus in every hamlet we are usually enabled to find at certain well known seasons or parts of the day, a little congregation already assembled, or within call of the voice; and they, from the easiness of their temper and complaisance of disposition, willing to listen to what we have to say, even if there is no tendency to look farther at the subject. But should the Spirit be poured out, not only should we find in these little collections of people wakeful and eager listeners, but, what is still more to the purpose of these remarks, all the villages of each neighborhood would be capable of meeting without inconvenience, and thus forming a congregation equal to the most enlarged desires. Other considerations, bearing on the same point, might easily be mentioned, but it is deemed unnecessary to add to the above."

In the third place, as to the difficulty in the way of access to the people, the brethren remark as follows:—

"None can feel the force of this observation more sensibly than we who have had, and shall continue to have, to contend with the thing itself; and we are free to acknowledge that the physical obstructions in particular are in some respects exceedingly trying. Yet we know that they are not insurmountable. Indeed we think, and are persuaded, that in the work already accomplished, and in the experience gained, the greatest and most formidable obstacles have been overcome or removed. In this respect our way is now comparatively clear; though there is of course still enough to exercise the faith and patience of every devoted laborer, as must needs be the case in all such new and uncultivated fields as this. But after all, natural impediments are seldom of much weight, when placed by the side of those which are moral and intellectual; and if we have to meet and surmount more of the former, we are disposed to think, nay, we are quite certain, we shall have less of the latter to oppose our progress. Even these, however, will be insuperable without the Spirit's influence. Only give us this for the conversion of souls, and we would soon forget all the bodily toil we have to undergo, and very gladly spend and be spent for their edification and salvation."

Next they speak of the sacrifices made, the toils and trials endured, and the advantages gained.

"It will we remembered that seven long years of spirit-trying effort, of perplexity and anxiety, of hope and disappointment, have been spent by us in gaining a foothold among the Dyaks. Of the propriety of our course and the wisdom of our measures it does not become us to speak, further than to say that we did what we could. None could have been more pained than ourselves with the abortiveness of all our plans, and the long continued inefficiency of our best endeavors. The amount of funds which the enterprise has cost is also considerable. But above all, life and health, with moral and physical energies which can never be recalled, have been freely offered up in its prosecution. Having at length, however, apparently conquered every formidable difficulty, we could soon forget all that is behind, if we may only be permitted to reach forth to that which faith, hope, and experience tell us is before.

"We are now happily settled in the midst of these poor, debased, and

wretched children of nature. The little hills and valleys begin to smile around our humble dwellings. Even here in the wilderness our houses have all the attractions of a Christian home. Our work, with all its hardships, we trust we can sincerely call our delight. The preparation we have been making, by years of observation, study, and labor, is at last bearing directly upon the great object of our hearts in coming to this eastern world. Our acquaintance with the Malay language puts us in a great measure at ease in our intercourse with that people, and will enable us to get along, with tolerable satisfaction, among most of those tribes whose language we do not know, nearly all of whom use Malay to some considerable extent. In the Dyak we have only made a beginning; but all who are aware of the difficulties in the way of such a work, know that a substantial beginning is no insignificant attainment. Of their manners and customs we know a little, and, what perhaps is of more importance, we have got into something of a position to make constant acquisitions. That we have in any case reached the hearts of the people, we cannot pretend to say; but if our judgment is correct—and we think that we have learned to be sober in these matters—we are slowly gaining upon their confidence and good will. We never expected this to come about otherwise than very gradually; unless in infinite mercy the Spirit should at once be poured out in more copious measures than is usual in the ordinary operations of Providence. And though there is much in our own unfaithfulness, and in the depravity, perverseness, and fickleness of the people, to lament, we do not think that there is anything which could with reason justify discouragement. While every development of this kind pains and humbles us, and sometimes, as we confess with shame, makes our hearts hang down and our hands wax feeble, we can truly say we have never felt disheartened with our work itself, or for a moment disposed to give it up; on the contrary, after all our misgivings, and notwithstanding any bright visions of rapid and undisturbed success which we may be supposed to have entertained at the outset, and upon a transient view of facts and circumstances, we must say that upon the whole, things have gone better than we anticipated. If subsequent events have not appeared to others as glowing as our original lucubrations, we venture to say the fault was in the heated fancy of our readers, and not in the hallucinations of our own minds. Such then is the progress we have made in our work, and such are our present feelings in regard to the prospect of ultimate success."

The brethren close their appeal by an affecting call, one which the Committee hope will not be in vain, for an increase of their number of laborers.

"Shall we then retreat at such an interesting crisis? Think for a moment how the wheels of Providence have been whirling us around for years, and now first suffered us to rest in this secluded spot. Here we are promised quiet and permanent repose. Many fancied impediments have vanished, real obstacles have been overcome, the natural and necessary difficulties of the undertaking have been not a little smoothed down and relieved of their forbidding aspect. To us the field appears more inviting the more we are enabled to survey and inspect it. Indeed we greatly question whether a more promising one, all things considered, can at this day be found. We are not only on the ground, but in a very comfortable measure prepared for our work. Our hearts too, we trust, are in it. A sweet anticipation of the divine favor, and all the blessed results consequent upon it, cheers us onward. But we cannot stand alone. We need help, early, adequate and efficient help. The very smallest in amount, in proportion and in kind, is what the Prudential Committee have already

called upon the churches to supply. We therefore wait with deep solicitude for the response. Will the Church come to our succor, or will she leave us to fall alone in the field? Think not that we would depreciate any other hallowed undertaking. No, we love them all, and with all our hearts would cheer their onward progress and rejoice in every triumph they achieve. It is with unalloyed delight we hear of every step taken to promote the cause of God at home and abroad. That cause in all its departments is one and the same. All we claim is, that the work in which we are engaged is an essential, and by no means inconsiderable part. Glad indeed should we be if all were prosecuted with tenfold ardor. But we cannot allow ourselves to be forgotten in the mass. Though defeat and disaster have hitherto attended our course, we must entreat you not to give us up in despair. Our ranks have been thinned, and some of our number have fallen in the conflict. Still our little phalanx remains firm and undaunted. Nay, we have at length burst through all the out-posts and barriers which the enemy had placed in the way to foil our attacks, and are now standing under the very battlements of the citadel. Again we ask, will you leave us to fall alone, or will you not rather come to our relief?"

This appeal was written in January last. The cloud which had hung over the prospects of the mission six months before, had then in great measure passed away. In June 1843 it seemed as if the field must be relinquished, in consequence of the many embarrassments thrown in their way by the Resident at Pontianak. What these embarrassments were will sufficiently appear in a communication made by our brethren at that time to the Governor General of Netherlands India, which will be found in the Appendix.* The missionary office and enterprise appear to good advantage in such respectful but dignified and decisive appeals to the earthly powers, to which the peaceful messengers of heaven are entitled to look for protection and countenance in their work of publishing the gospel to the heathen. The Committee do not yet know the effect of this appeal, though from the character of the Governor General, they anticipate a favorable result. They are prepared, however, to bear out their beloved brethren in this frank and noble statement of the case, and to abide the consequences, be they for good or evil, as what are clearly allotted in divine Providence. Since the appeal was forwarded to the seat of government, the Resident has entirely changed his policy, and now shows himself as friendly and complaisant, as he did at the commencement of his official intercourse with them. It seems in the highest degree improbable, that the Home Government will countenance a policy which will have the effect to drive our mission from a field it entered at the suggestion of the government itself, and which it has cultivated with great self-denial and with the single object of making known the way of salvation through the Lord Jesus to the heathen.

The brethren residing at Pontianak preached in Chinese

* See Appendix VII.

every Sabbath to the pupils of their schools, the teachers, and such others as could be induced to attend. The boarding school for Chinese boys, under the care of Mr. Doty, has eleven pupils. That for girls, under Mr. Pohlman's care, has nine pupils. The health of Mr. Doty has somewhat improved, and he apprehended no danger from continuing at Pontianak till the spring. Mr. and Mrs. Nevius arrived in New York, Aug. 17th. They came from Bombay, and by way of St. Helena. Mrs. Nevius is still a sufferer from the disease that has so long separated them from their mission. Miss Condit, the sister of Mrs. Nevius, was united in marriage to the Rev. D. O. Allen, of the Bombay mission, on the 12th of December.

MISSION TO THE SANDWICH ISLANDS.

Hawaii.

Kailua.—Asa Thurston, *Missionary;* Seth L. Andrews, *Physician;* Mrs. Thurston and Mrs. Andrews.

Kealakekua.—Cochran Forbes and Mark Ives, *Missionaries;* Mrs. Forbes and Mrs. Ives.

Waiohinu in Kau.—John D. Paris, *Missionary;* Mrs. Paris.

Waimea.—Lorenzo Lyons, *Missionary;* Mrs. Lyons.

Hilo.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* Mrs. Lyman, Mrs. Coan and Mrs. Wilcox.

Kohala.—Elias Bond, *Missionary;* Mrs. Bond.

Maui.

Lahaina.—Dwight Baldwin, *Missionary;* Mrs. Baldwin.

Lahainaluna.—John S. Emerson, William P. Alexander, and Sheldon Dibble, *Missionaries;* Mrs. Emerson, Mrs. Alexander, and Mrs. Dibble.

Wailuku.—Ephraim W. Clark, *Missionary;* Edmund Bailey, *Teacher;* Mrs. Clark, Mrs. Bailey, and Miss Maria C. Ogden.

Hana.—Daniel T. Conde, *Missionary;* William H. Rice, *Teacher;* Mrs. Conde, and Mrs. Rice.

Molokai.

Kaluaaha.—Harvey R. Hitchcock, and Peter J. Gulick, *Missionaries;* Mrs. Hitchcock, Mrs. Gulick, and Miss Lydia Brown.

Oahu.

Honolulu.—Richard Armstrong and Lowell Smith, *Missionaries;* Levi Chamberlain and Samuel N. Castle, *Secular Superintendents;* Amos S. Cooke and Horton O. Knapp, *Teachers;* Edmund O. Hall and Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers and Mrs. Dimond.

Punahou.—Daniel Dole, *Missionary;* Mrs. Dole, and Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary;* Mrs. Bishop.

Waialua.—Asa B. Smith, *Missionary;* Mrs. Smith.

Kaneohe.—Benjamin W. Parker, *Missionary;* Mrs. Parker.

KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—James W. Smith, *Physician and Catechist*; Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell and Mrs. Johnson.

Stations not known—recently joined the mission.—Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, and Eliphalet Whittlesey, *Missionaries*; Mrs. Hunt, Mrs. Whittlesey, and Miss Maria K. Whitney.

Native Preacher.—David Malo.

In the United States.—Hiram Bingham, *Missionary*; and Mrs. Bingham.

(23 stations; 29 missionaries, 1 a physician; 2 other physicians; 11 male and 45 female assistant missionaries; 1 native preacher; total, 88.)

In the last report it was mentioned that the only adult member of the mission who had been cut down by death, during the preceding year, was Mrs. Locke; and now it is to be stated that the widowed husband, Mr. Edwin Locke, was not long permitted to survive; and that his death which occurred on the 28th of October last, just one year subsequent to that of his wife, is the only instance of mortality in this large missionary company, which has come to the knowledge of the Committee, during the year now under review. Mr. L. had been for some years engaged in conducting a school of his own planning, at Waialua, designed for giving instruction in the common branches of useful knowledge, combined with such an amount of various kinds of manual labor as would furnish the means of support to the pupils. For such an enterprise he was peculiarly fitted, and he managed it with much good judgment and success. His warm affections, his piety, and his zeal in the missionary work, won for him in a high degree the love and esteem of his associates. Three daughters of a tender age survive.

Two children, one of Rev. Lowell Smith, and one of Rev. D. Baldwin, have also been removed by death.

From the native church at the Islands death has removed one of its earliest, most exemplary and most useful members. Puaaiki,—or, as he was named at his baptism on account of his loss of sight, Bartimeus. From being an outcast, destined to death in infancy by his parents, but providentially rescued, he became one of the earliest Christian converts and the first native preacher to his countrymen. During about twenty years he had led a life remarkably free from reproach, and in which the Christian graces shone with peculiar lustre. For natural good sense, for industry and well-directed efforts at self-improvement, for strength of memory, accurate knowledge of God's word and ability to use it wisely, for a meek and unobtrusive, yet ardent piety, for public spirit and promptness in every good cause, and for effective eloquence, he was a remarkable man. Of hundreds of conversions he is believed to have been blessed

as the instrument, besides having contributed greatly to the promotion of holiness in the native churches. His loss as a preacher and an associate laborer in the mission is deeply felt and lamented.

Owing to his impaired health, Mr. Clark has found it necessary to retire from the place he has occupied in the seminary from its establishment, and now has the care of the church at Wailuku; and Mr. Alexander has been removed from Waioli to fill the vacancy thus occasioned at Lahainaluna. Waioli is supplied by the assignment of Mr. Rowell to that station. Mr. Gulick has been transferred to Kaaluaha, on Molokai, to assist Mr. Hitchcock in the increasing labors of that station, while his place at Koloa is supplied in part by Doct. Smith, who labors there as a physician and catechist.

In view of the excessive labors to which some of the missionaries at the Islands were subjected, with the care of their large churches and congregations, and their repeated and urgent requests for more fellow laborers; considering also how exposed the unenlightened portion of the Islanders are to the errors and wiles of the papists, and how important it is that the missionary work there should be, with the blessing of God, effectually and speedily accomplished, the Committee decided last autumn to send forth another reinforcement. Accordingly the Rev. Messrs. Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, and Eliphalet Whittlesey, with Mrs. Hunt and Mrs. Whittlesey, and Miss Maria K. Whitney, daughter of the Rev. Samuel Whitney of the Sandwich Islands Mission, and who had been educated in this country, embarked at Boston, in the brig Globe, on the 4th of December last. When four days out they encountered a severe storm, which so far damaged the vessel as to compel them to put in to the Azores for repairs, where they were detained about three weeks, favored with the hospitality of Charles Dabney, Esq. United States Consul at Fayal. They sailed again on the 5th of January.

The health of Mrs. Bingham, though gradually improving during the year, has not been such that it was deemed safe for her to resume her missionary labors. It is hoped that she, with her husband may return to the Islands within the ensuing year. Mr. Bingham has been occupied with writing a history of the Sandwich Islands mission, which is now nearly ready for the press. He has also preached and delivered addresses extensively on missionary subjects.

The statistics to be given in this report relate to the year ending with the annual meeting of the mission in May, 1843. Respecting some stations and some departments of labor, communications of a much later date will be noticed.

The year under review has been marked by larger Acces-

SIONS TO THE MISSION CHURCHES than any previous year, except one; the whole number of members admitted on profession of their faith having been 5,296. In review of the year the missionaries remark,—

"The past year has, on the whole, been a year of peace and prosperity to our Zion. No extensive defection has occurred in our churches. Of the many thousands of disciples under our care, few have so far wandered from the path of duty as to destroy our hope of their salvation. Some, indeed, have apostatized; and of others we stand in painful doubt. The mass are still children in understanding, children in consistency, children in stability, children in spirituality, mere babes in Christ. They need the most tender and watchful care, and the wisest and most patient guidance. They oppress us with parental solicitude; they move us to godly jealousy; they excite us to holy fear. And yet they are our joy and our crown. We hope for them, we rejoice over them; and we believe that we shall meet very many of them in glory. Through the merits of our great High Priest, and through the faithfulness of our eternal Shepherd, we expect to see them stand perfect and 'complete in all the will of God,' and reign with Christ forever and ever.

"Every year gives us additional evidence that a great and glorious work of grace has been wrought in this land, and that true converts were greatly multiplied among this people by the outpouring of the Spirit from 1837 to 1840.

"We can also speak of the dew of heaven on the hills of our Zion during the past year; although it has not, like some former years, been so signally marked as '*the year of the right hand of the Most High*.' At every station on Hawaii, and at many of the stations on the other islands, the Spirit has been poured from on high, and many sinners have been, as we trust, converted to God. Many who were formerly careless and hardened in sin have been brought to repentance; many professors have been quickened, and the cause of truth and righteousness has gained strength and made progress."

In the following tabular view will be found the statistics of the *twenty-three* churches under the care of the mission.

The returns from some of the stations, it will be observed, are defective, rendering the aggregate as given at the foot of some of the columns less than full returns would make it. The increase in the number of church members in good standing, as reported this year, over those reported last year, after deducting those deceased and those excluded from fellowship, is 4,594.

	STATIONS.	Whole No. added to the Chh. on examination.	On certificate.	Past year on examination.	Past year on certificate.	Whole number past year.	Whole number dismissed to other churches.	Dismissed the past year.	Whole number deceased.	Deceased the past year.	Suspended the past year.	Remain suspended.	Excom. past year.	Whole No. excom.	Remain excommunicated.	Whole number in regular standing.	Whole number of children baptized.	Baptized the past year.	Whole No. of children deceased.	Deceased past year	Marriages the past year.	Average number of congregation on the Sabbath.
HAWAII.	Hilo,	8,221	170	331	42	373	280	101	1,153	320	138	520	50	93	65	6,373	2,720	120	102	33	123	1,500
	Waimea,	5,867	114	322	15	337	623	115	668	200	45	45	103		925	2,623	904	73			78	
	Kohala,	1,378	412	467	81	548	60	9	118	36	32	168	8	60	20	1,424	418	61			72	1,500
	Kailua,	2,155	169	739	40	779	207	58	131	56	51	59		43	15	1,912	1,360	411	46	15	22	1,500
	Kealakekua,	2,054	70	349	6	355	752	723	83	24		31	5	130	102	1,156	707	93			51	
	Kealia,	570	513	570	513	1,083	9	9	7	7		7	3	3	3	1,057	142	142				
	Kau,	917	180	845	60	905	20	20	16	16	28	23	14	14	14	1,024	130	130			35	1,250
	Hana,	435	65	170	12	182	16	3	17	6	7	5	3	11	10	452		118			89	
MAUI.	Wailuku,	1,080		148	8	156		10		10	3		7			977		28			70	
	Lahaina,	758	157	105	33	138	97	17	112	22	7	19	1	26	25	657	663	138			67	1,600
	Lahainaluna,										1		1			32						
	Kaanapali,	87	24	20	3	23	2	1	5	2						104	93	17			12	
MOLOKAI,		714	24	319	4	323	18	4	44	10	3	21			8	655	368	143			42	900
	Kaneohe,	239	25		8	8	4		27	10	3	8				217	109	10	15	1	47	
OAHU.	Honolulu, 1,	1,613	81	394	39	433	80	8	142	25	24	22		34	30	1,431	628	83			97	2,000
	Honolulu, 2,	1,818	89	360	33	393	91	19	159	47	70	23	16	154	106	1,528	397	70			105	1,500
	Ewa,	1,217	23	8	6	14	205	12	113	32	26	21	28		28	796	381				49	1,000
	Waeenae,	26	160	6		6	1		2	1	1	1				180	25					400
	Waialua,	695	27	20	5	25	56	8	40	12			41	148	117	509	494	22			35	300
	Waioli,	174	41	68	6	74			11	4	7	7	1	7	3	180	58	14				500
	Lihue,	3	65	1		1			2	1	1	1	1	12	12	47	16					200
KAUAI.	Koloa,	224	55		1	1	58	5	20		10	4	2	23	15	170	127	2				300
	Waimea,	342	55	54	39	93	52	2			4	4	2	9	7	300	183	19	5			1,000
		30,605	2,519	5,296	954	6,250	2,613	1,124	2,871	847	461	985	286	775	1,505	23,804	9,923	1,694	168	49	994	15,450

The extracts which follow will give a view of the state of religion at the several stations: Mr. Bond, writing from Kohala, Hawaii, says,—

"Up to the close of the last mission year—April, 1842—one hundred and twenty-four had been received on examination, and fourteen by certificate. During the three past quarters of the current year, three hundred and fifty-nine have been received into Christian fellowship on profession, and two hundred and eighty-five now stand propounded, and will be received, the Lord willing, on the first Sabbath in April. The larger portion of these are the fruits of a general awakening which commenced in some portions of the field last October, and extended rapidly through our whole district. Since that time meetings have been more frequent and much more fully attended."

Writing from Kau, on the same island, Mr. Paris says,—

"The members of our church, as a general thing, have taken higher ground, been more awake to the interests of vital godliness, and more decided and active in seeking the salvation of those around them. Never have we had more abundant and cheering evidence of the presence of the Holy Spirit, than at the present time. The standard of piety, during the last five or six months, has been very much raised, and many of our church members, just emerging from the darkness of heathenism and the bondage of sin and Satan, for simple-hearted piety would be ornaments in any Christian church. The number of hopeful conversions has been multiplied daily. Persons of all descriptions and of all ages, from childhood to decrepit old age, have been the subjects of this glorious work. The eyes of the blind have been opened, the ears of the deaf, unstopped; the lame, forgetting their infirmities, have walked and leaped, praising God; and the tongue of the dumb has been made to sing for joy of heart. Truly, God hath done great things, for which we are glad! To his name be all the glory, forever and ever!

"Once in three months regular tours have been made throughout the whole extent of the field from Kona to Puna, a distance of from sixty to one hundred miles, following the sea shore.

"On these tours I often preach and talk from the dawn of the morning until eleven o'clock at night, for several days in succession, with no intermission, except in passing from one village to another. The people press from every quarter, eager to hear the word of life. They are as sheep without a shepherd, exposed at every moment to the subtleties of the Jesuits."

Mr. Paris had admitted 848 members to his church during the year, and the whole number in regular standing when he wrote was 1,084; and his average congregation consisted of about 1,250. This is in a part of Hawaii embracing about 5,000 inhabitants, which two years ago, was regarded as more strongly entrenched in heathenism, than any other district on the Islands. Here, too, the influence of popery has been all-pervading, and the opposition to the gospel awakened by it most virulent.

Of his church and the district under his instruction Mr. Coan writes,—

"A more than usually interesting state of religious feeling has existed in some places during the past year. The church has been peaceful and harmonious; meetings have been well attended, and many sinners have, as we trust, been turned to the Lord. On my return from the general meeting in June, I did not perceive that the cause of religion had suffered any special declension during my absence; and at the present time considerable numbers, in different parts of my field, are inquiring. The defections in the church during the past year have been comparatively few. In some villages *all* the church members have stood well, and the general interests of religion, intelligence, industry, sobriety, and civilization, are evidently advancing among the people at large."

Respecting the two districts under his pastoral care Mr. Bishop says,—

"The hopeful conversions within the districts of Ewa and Waianae have not been numerous during the past year. Thirteen have been admitted to the church in Ewa, and six at Waianae, on profession. Eight persons under discipline for various offences have been restored on repentance. But the greater part of those who are disciplined do not return to give glory to God; they either pass over to the Romanists, or, more commonly, return to their former state of unbelief, and live in apostasy. Here we find our greatest trials; and the frequent instances of defection tend greatly to weaken our confidence in the general sincerity of converts from heathenism. But we have always counted upon such reverses in prospect, as the probable fruits of their former heathenism, and, therefore, do not feel discouraged, so long as a goodly number walk worthily, and adorn the character which they bear before the world. These are our comfort and crown of rejoicing.

"Our congregation at Ewa, on the Sabbath, numbers about one thousand; and on occasions of special interest it is much greater. That at Waianae is between four and five hundred."

Mr. Hitchcock writes respecting his field of labor on Molokai,—

"The past eighteen months have been full of deep interest, so far as it regards the state of religion. Many have evidently turned unto the Lord; between three and four hundred have been admitted to the church, and thirty more have stood propounded for several months. This precious revival has multiplied work almost indefinitely, while my own strength was by no means adequate to the work necessary to be done before. Very much is necessarily left undone."

In one of the latest communications received from the Islands, Mr. Chamberlain gives the following particulars relative to the stations on Oahu,—

"Protracted meetings were held near the close of last year and the beginning of this, at Kaneohe on this island, also in the two congregations of Honolulu, with evident tokens of good. One hundred and one were received into Mr. Armstrong's church on the first Sabbath in January. Many backsliders of Mr. Smith's church have been reclaimed, and a spirit of grace and supplication seems to have been poured out upon that church. Protracted meetings have also been held on other islands, the results of which have been pleasing.

"We hear of no particular defection to the side of the papists in any part of the field, though many have joined and are joining that party from among the people generally, but more particularly from that class who have heretofore given very little attention to instruction."

Not only is there an obvious advance in religious knowledge and stability of Christian character, but the relative duties of the Christian life are better understood, and performed in a more exemplary manner than heretofore. The disposition to aid in sustaining their schools and the institutions of religion, which has been adverted to in former reports; and that too when to do it requires arduous, protracted, and self-denying labors, is continued, and is becoming more decided and general. During the past year, six meeting houses,—at Hilo and Waimea on Hawaii, at Wailuku and Kaanapali on Maui, and at Honolulu and Kaneohe on Oahu,—have been so far finished as to be suitable places for holding public worship, and have been dedicated to the worship of God. Others are in the process of erection. Say the missionaries,—

"The people have continued their monthly concert contributions in aid of the cause of benevolence. A very small part of the donations has been in money. A considerable portion has been in such articles as the Islands produce, and a still greater portion in labor.

"These contributions and labors have been devoted to various objects, some to the building of meeting-houses and school-houses, some to assist native school-teachers, and some to assist native helpers, who spend most of their time in aiding the pastors in the discharge of their arduous duties among the people. These efforts, though small at present, are yet of some value; and it is hoped that they will be increased, till all their teachers and all their institutions, civil, literary, and religious, shall be entirely supported by themselves and foreign influences and foreign teachers shall no longer be needed. The Lord hasten this period."

Mr. Hitchcock,—whose people on Molokai, 'though most of them poorer than beggars,' have manifested a very exemplary public spirit,—after adverting to the contribution of $230 by the men and $70 by the women, to erect a meeting-house the year before, says,—

"When I consider how willing the poor people are to contribute of what they now have, and how patiently they labor for the cause of God, I cannot but think what they would do, under the influence of the same spirit, were they possessed of the resources of American Christians. I suppose that such a house as we are erecting, could not be built by contract short of $4,000, probably $4,500.

"Beside the new meeting-house at the station, the people at Kalamaula have put up a fine native house of worship, about eighty feet by twenty-five. They have also built us a dwelling house. I spent four days with them, in company with my family, several weeks ago. It is 2,500 feet at least above the level of the ocean."

At outposts under the care of the station at Kealakekua, the church members have erected no less than five meeting-houses, some of them quite substantial structures; and at Waimea and Waialua a number of others have been erected in a similar manner.

The contributions in money reported from twelve stations, amount, in the aggregate, to about $2,100.

In other respects Christian instruction is obviously exerting an *elevating and improving influence upon the character and habits of the people.* Mr. Coan writes,—

"The general interests of education, morals, and industry, are advancing around us. It is my opinion that there are now twenty, perhaps thirty individuals in Hilo and Puna, decently and comfortably dressed in foreign fabrics, where there was one ten years ago. Within about a year past, four comfortable framed houses, covered with thatch, have been built by natives at our station, and timber is now preparing for two more.

"Nearly all the children in the district," writes Doct. Smith from Kolea, "attend school more or less regularly; a large majority of them can read, and a few have made good progress in arithmetic and penmanship—the writing being on slates only. I think you would smile to enter some of these schools. In many cases you would see a house without doors, windows, desks, or seats, the teacher barefooted, the children seated in rows upon a mat—some of them half naked. But you would find the latter cheerful, orderly, attentive, and anxious to learn. Rude as these schools are, they are doubtless an important part of the means to be used in civilizing and enlightening this people.

"The exercises of the sanctuary on the Sabbath have been sustained chiefly by a native—a graduate, I believe, of the high school, and an elder in the church. He conducts the services with propriety, and is a useful man."

As a further illustration of the meliorating process which is going forward among the Islanders, it should be mentioned that the king and chiefs, the church members, and the great mass of those who had come under the influence of Christian instruction, appear to have withstood, in a most exemplary manner, the terribly demoralizing influence exerted by Lord George Paulet and the British commission associated with him, while the government of the Islands was in their hands. Very few are known to have fallen into intemperance or other immoral habits, notwithstanding the repeal of the laws against vice, the corrupting examples set before them, and the severe temptations to which they were subjected. Temperance societies are sustained with spirit. The king takes the lead by example and influence, both in times of the deepest adversity and on the most festive occasions, and before all company, refraining entirely from the use of all intoxicating drinks; and, says Mr. Armstrong, the native population, *en masse*, would stand up for a total abolition of the traffic in such drinks. In their general letter the missionaries write,—

"The temperance cause has been gaining ground during the past year. Most of those who have united with our temperance societies stand firm to their pledge, and a more healthful public sentiment has been formed on this subject. The king still remains true and firm to his principles of total abstinence, and he has recently emptied into the sea about a hundred and twenty gallons of ardent spirits, which had remained untouched in his store-house from the time he first signed the total abstinence pledge.

"The formation of temperance societies on board of very many whale ships, which have touched at these islands during the past year, and the pleasing progress which this cause is making among seafaring men, are facts which will not fail to cheer your hearts. We do not give details on this subject, as you will hear them from individuals."

In this respect as well as in others, the example and influence of Admiral Thomas, of the British, and of Commodore Jones of the United States Navy, strengthened and encouraged both the native population and the missionaries. Following the misrule and licentiousness consequent upon wresting the government out of the hands of the legitimate rulers, their counsels and aid were most opportune for the restoration of things to order and a healthful moral state.

The missionaries introduce their survey of the EDUCATION DEPARTMENT with the following remark,—

"The cause of education is evidently advancing in these islands. An influence is going out from the seminaries to act upon the common schools, and then this influence is reflected back upon the seminaries; and in both cases the standard of education is raised. Candidates for the seminaries have, in every respect, better qualifications than formerly. Being better prepared for admission, their improvement is more rapid, and they leave with superior qualifications for teaching."

The system of education at the Islands has been steadily extending itself and becoming so shaped as to be adapted to the wants of the whole people generally, and to the peculiar circumstances of the several classes of the population. The standard has also been gradually rising, in every department, as the facilities for imparting knowledge have become greater, and higher attainments have been demanded and appreciated. Still, as that generation who saw the first schools and books, has not yet passed away, it cannot be surprising that the standard is yet low; that there is no liberally-educated and well-informed class; that there are none competent to sustain, as teachers, an elevated system of education; and that the people are not fully prepared to bear the burden of such a system. If the second or third generation, counting from the time when the mission found the Hawaiians an utterly unenlightened and barbarous race, shall be competent to do this, it will be as favorable an experiment of the kind, perhaps, as the history of the world presents. The great hindrances to success in this, as well as in the other departments of missionary labor, are from adverse and counteract-

ing influences from without. If the Hawaiians could be let alone, there would seem to be no serious obstacle in the way of their becoming, by the blessing of God on appropriate means employed, an intelligent, civilized, well-governed and religious community. The difficulties already surmounted, and the progress actually made, fully warrant such an anticipation.

In surveying this department of the mission, the seminaries, the other boarding schools, the station schools, and the common schools, will be noticed in their order.

During the early part of the year, and previous to the appointment of Messrs. Emerson and Alexander to that post, the operations of the seminary at Lahainaluna were somewhat embarrassed by the ill health of the teachers. Since then it has gone forward in an efficient and prosperous manner. The number of pupils at the beginning of the year was 105; of whom, 51 were in the first, and 54 in the second class. Twenty-two of the older and more advanced pupils received certificates, and left the school at the close of the year. It was proposed to receive a new class of fifty at the commencement of the current year. A small theological class had been organized, principally under the instruction of Mr. Dibble, and thus the way is preparing for the seminary to act on the spiritual wants of the nation, with more directness and efficiency. The studies pursued are much the same as in former years.

In the female seminary at Wailuku, under the care of Mr. Bailey, the number of pupils is 62. Their health has been better than heretofore. The training resorted to for their moral, intellectual and domestic improvement will be seen in the extract below,—

"At day-light the pupils repair to their gardens, where they exercise till they are called to prayers, at half past six. They breakfast at seven. After breakfast they are employed for an hour in sweeping their rooms and putting them in order. The time from nine to eleven is spent in study and recitation. The next half hour they spend as they please. From half past eleven to twelve they bathe and prepare their dinners. The time from dinner (which they take at twelve) until two is at their own disposal, and much of it is spent in study. From two till four they give their attention to spinning, weaving, sewing, knitting, making mats, etc., under the instruction of Miss Ogden. The time from four to five they devote to exercise with the hoe. They sup at five, and the remainder of the day is at their own disposal. At the evening devotions they recite the 'Daily Food,' and receive such religious instruction as may seem appropriate."

At Hilo the boarding school for boys embraces 66 pupils, of whom 27 are members of the church, and twelve or fourteen others give evidence of piety. Three of those educated at the Lahainaluna Seminary have been employed as assistant teachers, with advantage both to themselves and the school.

The boarding school for girls at the same station, under the care of Mrs. Coan, continues to prosper in all respects. Of the twenty-two pupils composing it, eighteen are church members. Health has been enjoyed in both these schools, and most of their expenses have been defrayed by contributions from natives and donations from other friends.

The school at Honolulu for the education of young chiefs, under the care of Mr. Cooke, now embraces fourteen pupils, who all reside in the family of the teacher and are placed entirely under his control. The parents manifest the most implicit confidence in the teacher and his management, find no fault, and do not seek to alter his plans. During the last year, in addition to allowing the teacher a salary of $540, the chiefs appropriated $800 for the incidental expenses of the school. The aim is, so far as circumstances will permit, to adapt the course of instruction to the stations which the pupils may be expected to occupy. Their health has been uninterrupted. Most of their conversation is in the English language, in which they often meet to harangue each other. Their proficiency in study is good and their moral training highly favorable. Two of the oldest girls are instructed on the piano, and generally they learn music with much ease.

The manual labor school at Waialua, formerly under the care of Mr. Locke has been discontinued since his decease, for the want of a teacher; but not till the experiment had proved highly satisfactory, the school having defrayed its own expenses, and a surplus being on hand at its discontinuance sufficient for a year's support. The number of pupils was twenty-two.

The Select or Island school of Mr. Johnson at Waioli on Kauai, designed to prepare youths for the mission seminary, or to be teachers, has been highly prosperous, and afforded him much encouragement. From thirty-five pupils, of whom the school consisted during the former part of the year, the number has increased to seventy, who are boarded principally by the church members and others in the vicinity. Attention is given systematically to manual labor, in which most of the afternoons are spent. In the moral instruction of the school the pupils are much interested, and some, it is hoped, have been savingly converted by them.

The following is a schedule of the boarding schools, under the care of the mission :—

	Number of Pupils.	
Lahainaluna Seminary,	105	
Wailuku Female Seminary,	62	
Hilo Boy's Boarding School,	66	
Hilo Girl's " "	22	
School for Young Chiefs,	14	
Waialua Manual Labor School,	22	
Waioli Select School,	70	361

Besides these Mr. Knapp has taught a select school of forty boys at Honolulu; and there has been one at Kohala of fourteen pupils. Mrs. Knapp has a select school for girls. There is also a school for teachers at Hilo, embracing forty-five the first term and eighty the second. It is not stated whether any of these are boarding schools.

Of the station and common schools, on which, as an instrument, the main dependence must be placed for enlightening and elevating the people, and from their bearing on the improvement of which the seminaries and boarding schools derive the highest importance, the missionaries remark:—

"The station and common schools were never in so flourishing a condition as at the present time. During the past year, many school-houses have been erected; parents have manifested an increased interest in the cause of education; and the progress of the children in their studies has been more marked than heretofore. At some of the stations quite a number of the children have gone to the Catholics; how many is not known. Having declared themselves Catholics, they attend a Catholic school, or stay at home, just as they please.

"The teachers, besides superintending the common schools, have taught select schools, the design of which is to furnish instructors for the common schools and pupils for the seminaries. In some instances the teachers, in addition to their other labors, have performed the duties of pastors. On the other hand, many of the pastors have superintended the common schools in their respective fields, and a few of them have taught select schools for the purpose of training teachers.

The returns respecting the schools in the vicinity of the several stations are very imperfect, or given in so general a form, as to render it quite impossible to state numbers definitely. The following extracts from the minutes of the annual meeting of the mission, will fairly set forth the variegated aspect of the schools:—

"*Station Schools at Hilo.*—The usual branches have been taught, and by native teachers. Number of scholars 130. Their progress is encouraging.

"*Hana, Maui.*—This station school has been interrupted by the ill health of Mr. Rice. First term of two months 55 scholars; second, teachers and assistant teachers; third term, a smaller class of select scholars designed for Mission Seminary.

"*Wailuku.*—A station school has been taught here by a graduate from Lahainaluna.

"*Common Schools of Hilo and Puna.*—Number of examinations three. The schools are considered as in a flourishing condition, and their examinations now far surpass what they were in former years. Each school has a black board, and in the process of adding, subtracting, multiplying, and dividing, many of the children perform with great rapidity and correctness.

"During the year, 42 school-houses have been built, and most them are large and pleasantly situated, with verandas and play grounds around them. 123 children have gone off to the Papists.

"*Kau.*—The schools are in a low condition, some of the children have left to go to the Papists.

"A school for teachers has been kept up about eight or nine months, four days in a week, and three hours a day.

"During the year seven school-houses have been built by government, and more are needed. The Sabbath school has been large and interesting at Waiohinu. Mrs. Paris also has taught a small school of church members.

"*Kealakekua.*—There has been a gradual improvement in the schools during the past year; 30 scholars have gone off to the Papists.

"*Kailua.*—The schools have been much as usual. No statistics. Sabbath school, sustained as usual. Several school-houses have been built, also one stone school-house.

"*Waimea, Hawaii.*—The external appearance of the pupils exhibits more of a civilized aspect than formerly. Their manners are also pleasing, as well as their readiness to answer the questions put to them. Mr. Lyons speaks in very commendable terms of their last examination, of the numerous verses of Scripture committed, the stand the children had taken in reference to tobacco and temperance, and finally, of the increase in numbers and in knowledge.

"*Kohala.*—24 permanent stone school-houses have been commenced, and most of them finished and occupied. Teachers rather inefficient. Parents enlisted in the rising generation. Papists doing what they can to oppose education. Schools most of the year kept in a very good state. The Sabbath school at the station is also interesting.

"*Hana, Maui.*—Teachers complain of being poorly paid. This is also the case at many of the stations. Parents are unwilling to do their part in the education of their children.

"*Wailuku.*—Much as usual, though no particulars or statistics. The Sabbath school appears very well, both children and adults.

"*Kaanapali.*—Schools very much as usual, with a little increase of scholars.

"*Lahaina.*—No statistics; schools much as usual and prosperous. Government prompt in paying teachers, and parents more interested in the instruction of their children.

"*Molokai.*—No statistics. Schools as prosperous as during any previous year. Station school of 200 taught by graduates from Lahainaluna. The Sabbath school numbers 350 or 400, and is conducted as in former years.

"*Kaneohe, Oahu.*—No account of schools.

"*Waialua.*—No statistics. Three schools destitute of teachers. New teachers are very much needed.

"*Ewa and Waianae.*—These schools are more flourishing than formerly. Parents backward about contributing to the support of teachers. Schools 17, scholars 688.

"*Honolulu 1st.*—The out schools are in different degrees of prosperity in different parts of the field. Teachers have suffered some from an incompetent support. An English school of twenty-five scholars is taught by William Kanui, and excites considerable interest. The station schools, for the past few months not so full and flourishing as formerly, owing to the peculiar temptations growing out of the transactions of the Carysfort, &c. Whole number of children in the field about 900 that attend schools.

"In October there was a Juvenile Temperance celebration. The children all assembled at the second church, there were some addresses and singing, then, marching to the old grass church, they partook of a feast provided for the occasion. Sabbath schools much as usual.

"*Honolulu 2d.*—The former part of the year the schools appeared remarkably well. The latter part quite the contrary. Number of scholars 607. Teachers not well paid, some left teaching to engage in the service of the chiefs.

"*Waimea, Kauai.*—Here, schools are in a prosperous state. Lahainaluna teachers are rendering more efficient aid in the schools than formerly.
"*Koloa.*—No report."

Thus it is seen that four stations report about eighty schoolhouses as having been erected during the year, either by the government or the people, and many of them substantial stone edifices. From the best estimate which can be made from these imperfect returns, compared with those of last year, the whole number of schools is probably about 310, and the number of pupils between 18,000 and 20,000.

The embarrassment occasioned to the operation of the school system by the papal missionaries is described below:—

"When the government took up the business and established schools in every neighborhood, requiring the parents to send their children to school, and to defray a part of the support of the teacher, the Romish priests immediately erected free schools and appointed teachers of their own, to draw away the pupils from the government schools, offering to indemnify parents and children against their liability to pay for the support of the government teachers.

"This bait took with the ignorant portion of the populace; and great numbers of parents and children went over to the papists, with no other pretext than the promised exemption from liability to pay for the support of schools. This brought the Romanists into collision with the government, and led to a remodeling of the school-laws, and to the government's assuming the entire payment of the teachers. But as the compensation was inadequate, the Superintendent of Schools undertook to supply the deficiency by obtaining contributions from the parents. This measure continued the dissatisfaction of parents, and also gave occasion to some of the teachers to make high demands upon them. It has failed, therefore, to bring back the recusant scholars, who, under the wing of Romish protection, are growing up in ignorance, and only occasionally attend the schools to which they nominally belong. This opposition has also nearly destroyed all discipline in the government schools; for the intractable youths threathen, when put under discipline for disorder, to go over to the Romanists; and, strange as it may appear to a civilized community, the threat has often been put into practice with the sanction of parents."

In the PRINTING DEPARTMENT the following is a tabular view of the amount of work exccuted from April 1st, 1842, to April 1st, 1843.

At the Honolulu Press.	*no.*	*pp.*	*copies.*	*total pp.*
Kauoha Kahiko, (Old Test.)	8	603	10,000	6,030,000
" " "	4	608	500	304,000
Kauoha Hou, (New Test.)	8	72	10,000	720,000
" " "	4	72	500	36,000
Buniana, (Pilgrim's Progress) completed,	18	324	10,000	3,240,000
Hailoaa, (Key to Colburn,) 2d ed.	24	76	2,000	152,000
Ai o ka La, (Daily Food, for 1843,)	24	52	12,000	624,000
Himeni Kamalii, (Children's Hymns,) 2d ed.	18	108	10,000	1,080,000
Kumu Mua, (First Book for Children,)	16	16	12,000	192,000
Berita, (Church Covenant,) 3d ed.	16	16	10,000	160,000
Ka Nonanona, (The Ant, a Newspaper,)	8	128	3,000	384,000
Tunes, Notes,	8	8	6,000	48,000
Jobs, English and Hawaiian,	12	8	4,125	33,000
		2,096	90,125	13,053,000

English.	no.	pp.	copies.	total pp.
Easy Primer,	16	24	300	7,200
Minutes of General Meeting, 1842,	12	36	120	4,320
Temperance Advocate,	4	14	800	11,200
General Letters,	12	28	60	1,680
		102	1,280	24,400

At the Lahainaluna Press.	pp.	copies.
Laws of the Government,	52	350
Quarantine Laws,	8	400
Questions for the Children's Atlas,	32	2,000
History of the Hawaiian Islands, un.	240	600
Scripture Geography,	8	1,000
Natural Theology, (2d ed.)	174	2,000
Tract on Punctuation,	24	200
Questions on the Bible,	36	200
Assistant in reading English, un.	16	400
Algebra,	48	1,000
Geographical Questions,	14	1,000
Job work, to the amount of 40 pages,	40	
	672	9,150

Thus it is seen that the whole number of copies of works printed in the Hawaiian language, at the mission presses, during the year is 98,275; to which add 2,280 copies of works in English, and we have a total of 100,555 copies of works printed. These contain 174,400 pages in the English language, and 18,585,400 in Hawaiian; in all 18,759,800 pages. This is an increase of more than 5,000,000 of pages on the printing reported last year. The number of pages of reading matter contained in all these works is 2,830, greater by more than 200 pages than what was reported last year. The whole number of pages printed since the mission was commenced, is 141,584,273. In the bindery the number of volumes bound is 50,600; and the number of volumes distributed is 49,292. The cost of the printing including the expenses of the bindery, is $9,328 39.

Among the works printed during the year, is an octavo edition of the entire Bible in the Hawaiian language, of 10,000 copies. The previous edition, duodecimo, contained the same number of copies.

Relative to the present State and Prospects of Romanism at the Islands, the missionaries remark:—

"In some places this fatal error has made advances; in others it seems to be at a stand; and in others still its movements are retrograde. On the whole, the cause of the Romanists is vacillating. While some join, others leave them; so that nothing decisive can be predicted as to their prospects. One fact, however, remains unchangeably true, that they lay their plans and prosecute them in the true spirit of Jesuitism. And another remark is equally true, that those who cleave to them belong to a class who will not submit to the claims of a true and spiritual religion.

"But the priests are subtle and dangerous foes, and we are unable to measure the disastrous consequences which have resulted and which will continue to flow from their introduction and their efforts among this people. We mourn that any of our flocks 'are so soon turned aside unto

another gospel;' but this has been permitted by the great Head of the Church for wise and holy purposes—purposes, the accomplishment of which will issue in the good of Zion and the glory of her Redeemer. Our duty is to go forward in our work, relying solely on Him whom we serve in the gospel, and in faith invoking the Spirit, whose uplifted standard will form an impregnable rampart against this desolating enemy."

The SEIZURE OF THE HAWAIIAN GOVERNMENT by Lord George Paulet, commander of the British ship of war Carysfort, and also the disavowal of that procedure by the British government, were noticed in the last report. Of the sad effects of those five months of misrule, and of the restoration to the king of his rightful authority, information had not then been received. In the proclamation which was issued immediately upon receiving the cession of the Islands, Lord George Paulet formally and solemnly pledged himself "that the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the Commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the Commission in matters between foreigners resident on these islands." In direct disregard, however, of this promise, the Commission appointed for the provisional administration of the government, consisting originally of Lord George Paulet, Duncan F. Mackay, Esq., Lieutenant Frere, R. N., and the representative of Kamehameha III., proceeded to abrograte important statutes; among them was the law prohibiting violations of the seventh commandment. "In consequence of which," writes an eye witness, "and in view of the former habits and present feeble moral sense of this people, a flood of pollution threatens to inundate the land;" "the way seems to be rapidly preparing for intemperance, gambling, horse-racing, and other demoralizing vices." Two months later, and indeed after the restoration of the Islands by Admiral Thomas, Mr. Chamberlain writes as follows:—

"The evils feared from the abrogation of the laws are most lamentably rife at the present time at this port, where there are now no less than four ships of war—two of them frigates—in all of which there are more than twelve hundred men,—all of them enjoying their stated periods of liberty on shore, allowed, as they are, without restraint to revel in the grog shops and brothels, of which the number is ample to the full content of every sailor. Scenes have been witnessed for a month or two that well correspond with the early period of the mission. The actors, however, are a different class. In those days the moral taste of the community was pretty much of one character; now it is not so. Our good people lament this state of things and stand firm to their principles. There has been, indeed, a falling off from our congregations; but still our houses of worship are not deserted. It could not be otherwise than that the presence of so many strangers, taken in connection with the distractions of government, would cause interruption, engross attention, and draw off many from the place of worship. But we hope when the abrogated laws are restored to their action again, that there will be a different state of things. It will take a long

time, however, to repair the mischief which a few months of unrestrained indulgence have brought upon portions of the community."

Such were the proceedings of lord Paulet and his associates in the provisional government, that the king, who by his representative was a member of it, felt constrained to withdraw from it, issued his public protest, disavowing all participation in its measures, and retired to another island. He remained absent about two months, till the arrival of the United States Ship Constellation, Commodore Kearney, when he returned to Honolulu. Five days after this, on the 16th of July, Rear Admiral Thomas, commander-in-chief of the British naval forces in the Pacific, entered the harbor of Honolulu. Immediately upon hearing of the usurpation of his inferior officer, without waiting for instructions from his government, he hastened to the Islands, resolved to atone for the indignity done to the king and his people as effectually and speedily as possible. The king was at once, in the most formal and honorable manner, reinstated in his authority; upon which a public meeting was held as described below,—

"The king and chiefs repaired to the stone meeting-house to offer public thanks for the singular interposition of Providence in favor of the nation. The king made a short address, stating that according to the hope expressed by him when he ceded the Islands, 'the life of the land' had been restored to him; that now they—the people of his Islands—should look to him, and his rule over them should be exercised according to the constitution and laws. This address was followed by the interpretation of Admiral Thomas's declaration;—after which John Ii delivered an animated address suited to the joyful occasion. He referred to the gloom which had shrouded the nation, and the despondency which had brooded over many minds; these were now dispelled; joyful hope had sprung up, making every thing around bright and smiling. He referred to the auspicious event of the restoration as of the Lord, who had been mindful of the nation in its low estate, and as demanding from all grateful thanks and praise. The sentiments of the 126th Psalm seemed to be uppermost in his heart: 'When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.'"

The whole deportment of Admiral Thomas while at the Islands, towards the king and his people, and the mission, was of the most courteous and honorable character; and his example, counsels, and influence will long be gratefully remembered. Law and order were restored, the nation has been inspired with new courage, and all measures for its improvement have received a fresh impulse.

Public documents relating to the proceedings of the provisional government may be seen in the current volume of the Missionary Herald, pp. 20—22.

The INDEPENDENCE OF THE HAWAIIAN GOVERNMENT, which had previously been recognized by the government of the United States and that of Great Britain, has, during the past year, been recognized by the governments of France and Belgium. It may be hoped, therefore, that such arrogant and unrighteous demands, as have within the last five years been repeatedly made upon the Hawaiian rulers, and that influences from abroad so subversive of law and good morals among the people, as have been exerted at the principal ports of the Islands, will not again occur.

In January of last year commenced another of those terribly magnificent VOLCANIC ERUPTIONS, which have made the peaks of Hawaii the wonder of the world. Two new craters were formed near the summit of Mauna Loa, and though elevated 13,000 feet above the sea, and thirty miles distant, the point from which these vast torrents of fire were disgorged, was in full view from the mission-house at Hilo. During the six or eight weeks that the eruption continued, three rivers of lava were formed, which, together, were in width five or six miles, and in length twenty or thirty. Early in March Messrs. Coan and Paris ascending to the elevated plain between Mauna Kea and Mauna Loa, surveyed this igneous flood, and followed up these streams of lava, still flowing, till they reached the craters whence they issued. The incidents which combined to give sublimity to the night scene on this elevated plain are noticed in the account of Mr. Coan below. "It is good," as he remarks, "to contemplate these awful illustrations of God's power, and to meditate on the works of Him who 'looketh on the earth and it trembleth, who toucheth the hills and they smoke.'"

"Here we had a splendid view of the great terminal crater on the summit of the mountain, about twenty-five miles distant, and also of the vast flood of lava which had flowed down the northern side of the mountain to the plains below, some part of which lay burning at our feet, at the distance of four or five miles. We were now seven or eight thousand feet above the level of the sea; and we could see the dark clouds gather, and the lightnings blaze below us, while the deep toned thunder rolled at our feet. At the same time a storm of hail spread along the shore and fell upon the station at Hilo. This was the first hail seen at our station since our arrival at the Islands. At twilight a smart shock of an earthquake, which lasted thirty seconds, added to the sublimity of the scene; while a blazing comet hung over us in the vaulted sky. As darkness gathered around us, the lurid fires of the volcano began to glow with fervid heat, and to gleam upon us from the foot of Mauna Kea, over all the plain between the two mountains, and up the side of Mauna Loa to its snow-crowned summit, exhibiting the appearance of vast and innumerable furnaces, burning with intense vehemence, and throwing out a terrible radiance in all directions. During the night we had thunder and lightning; and in the morning both mountains were beautifully mantled in snow."

During the past year a History of the Sandwich Islands, written by the Rev. Sheldon Dibble, has issued from the Seminary press at Lahainaluna. It is designed to present all the valuable information which can be obtained from books or tradition, relating to the Islands, previous to the establishment of the mission, with a view of the religious, social and political changes which have occurred since, and the causes which have been instrumental in effecting them.

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist;* Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary;* Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

No communications have been received from the Clear Water station during the past year. Mr. and Mrs. Spalding and their children have suffered much from sickness, and probably less labor has been performed for the benefit of the Indians than during former years. At Waiilatpu and Tshimakain, the number of Indians attending on religious instruction has been about the same as heretofore. At the former place the congregation during the latter part of winter and spring amounted to 200 or 300 regular hearers, besides many others who occasionally visited the settlement. During other portions of the year, while most of the Indians were absent from their village, the congregation was much less. But at all the stations, however small the number of Indian hearers may be, regular religious services on the Sabbath are maintained. So far as information has been received, there have been no additions to the church, and no indications of special interest in the things of religion. A gradual advance in Christian knowledge is, however, perceptible; while those Indians who have been brought under papal influences, manifest less confidence in the ceremonies of that delusive system.

The schools at Waiilatpu and Tshimakain have been small, and at the former place taught but a small portion of the year; owing to the absence of the Indians, and the want of teachers and books of a suitable kind to awaken interest in the pupils and carry them forward in knowledge. At Clear Water a teacher has been employed and the school has probably been larger and better sustained. The number of pupils at the three stations has probably been about 130.

The mission families and the Indians who planted fields near

the stations were blessed the last year with an abundant harvest, furnishing not only a supply for themselves, but also for the great number of immigrants who entered the country last autumn. The efforts of the Indians, however, to supply their own wants seem to have been hardly so great as in some former years; and many of them, therefore, suffered much during the winter for want of food. The novelty of working for themselves and supplying their own wants seems to have passed away; while the papal teachers and other opposers of the mission appear to have succeeded in making them believe that the missionaries ought to furnish them with food and clothing and supply all their wants. This they are not backward to claim, and on this ground excuse themselves from labor. So that, while in no former year has so much been done to assist the Indians, they have never before appeared so much inclined to jealousy and fault finding. The increasing number of immigrants to their country, together with reports carried by wandering Indians from this side of the mountains, respecting the encroachment of the white population on the Indian lands, seems to have awakened apprehensions as to what may be their destiny. And much reason, probably, have they to fear that their history is to be brief and calamitous. Even now are there presages of hostile collisions between them and those who have gone in to share with them their soil. Some murders have already been committed. The form of government and the few laws introduced by the Agent of the United States were probably never heartily assented to by any large number of the Indians; and the attempt thus to introduce order and regard for right is not likely to be sustained without difficulty.

Among the white settlers who have crossed the mountains are persons highly reputable in point of intelligence and moral character, some of whom have labored temporarily at the missionary stations, and seem disposed to favor measures adopted for the improvement of the Indians. Schools have been opened among them, churches have been organized, and the influences of the Holy Spirit have been bestowed. The large company who crossed the mountains last year, succeeded, under the guidance of Doct. Whitman, who accompanied them, on his return from the visit he made to the Eastern States in the spring of last year, in finding a route by which they were able to proceed the whole distance with their wagons, thus greatly diminishing the hardships and inconveniences of the journey.

MISSION TO THE PAWNEES.

John Dunbar and Timothy E. Ranney, *Missionaries*; Mrs. Dunbar and Mrs. Ranney.
(2 missionaries and 2 female assistants;—total, 4.)

After suffering much for years for want of additional laborers, this mission has been reinforced by the Rev. Timothy E. Ranney and wife, who commenced their journey from Boston on the 17th of May last, and arrived in the Pawnee country on the 12th of August, having been subjected to long detentions on the way.

Subsequent to the assault made upon the new Pawnee village by the Sioux, in June of last year, as mentioned in the last report, the Pawnees, kept in fear by the threats of the Sioux and some of the other tribes westward of them, to come again and plunder and destroy them, resorted to other villages or wandered over their remote hunting grounds during most of the summer and autumn. When they returned from their usual winter hunt, still apprehensive of another attack from the Sioux, they assembled at a place about four miles from the mission station, more secure than that from which they were driven last year, where they fortified themselves by making a ditch and a turf wall around their encampment, and decided to wait and see if the threats of their enemies would be executed. Somewhat more than one half of the tribe were gathered into this encampment, and were ready to rebuild their village as soon as safety would permit. Large numbers from the remainder of the tribe were ready to join them. As the murderous incursion of the Sioux caused them to abandon their fields and lose their crops last year, and destroyed their horses and other property, they have been more destitute of food the past summer than the missionary has before known them, and some are reduced to great suffering.

During the spring and summer just past, more religious instruction has been imparted to the Pawnees than at any previous time. They have listened attentively, and sometimes with interest. They seem desirous of knowing what the Christian religion is, and are expecting to receive more instruction in it than heretofore. Still the distance at which they have been from the missionary, and the unprotected state of his family, have prevented his being with them so much as he desired. Many of them daily resort to his house, furnishing him with his best opportunities for instilling truth into their minds. During the latter part of the winter much religious interest was apparent among some of the Pawnees, and also among the white men introduced as teachers, farmers and mechanics by the United States Government.

Mr. Dunbar was employed much of the winter in translating portions of the Scriptures into the Pawnee language.

The principle obstacle now in the way of the improvement of the Pawnees seems to be their exposedness to the hostile incursions of their Indian enemies on the northwest. What can or will be done to prevent these remains yet to be seen.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* Henry K. Copeland, *Farmer and Mechanic;* Mrs. Wright, Mrs. Copeland, Mrs. Olmstead, and Misses Sarah Ker and Susan Tracy. Pliny Fisk and Israel Folsom, *Native Helpers.*

STOCKBRIDGE.—Cyrus Byington, *Missionary;* Mrs. Byington.

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Mrs. Kingsbury, Misses Harriet Arms and Mary Dickinson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist;* Mrs. Copeland, and Miss Anna Burnham.

GOOD WATER.—Ebenezer Hotchkin, *Missionary;* Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist;* and Mrs. Potter.

(6 stations; 4 missionaries, 3 male assistant missionaries, 13 females, 2 native helpers;—total, 22.)

On the 19th of September of last year Mr. Jared Olmstead, a licensed preacher, occupying the station at Norwalk, was suddenly removed by death, after having labored nearly seven years in the missionary work. He sustained the character of a humble, zealous missionary, secured the confidence and love of the Indians, and when called away was calm and happy in the change which awaited him. Mr. C. C. Copeland soon after removed from Stockbridge and took charge of the school at Norwalk. He has since been united in marriage with Miss Cornelia Ladd. Miss Burnham also removed to this station from Wheelock. Mrs. Olmstead has spent most of the year at the station last mentioned.

About the middle of November last Mrs. Kingsbury, who had spent the summer in New England, returned to the Choctaw country, accompanied by Misses Susan Tracy, Mary J. Dickinson, Cornelia Ladd, and Harriet E. Crosby, who had previously been appointed by the Committee as teachers and assistants in the new female boarding schools about to be opened at the expense of the Choctaw government; and of which they had requested the mission to take the oversight and furnish the teachers. Towards the latter part of the journey symptoms of disease manifested themselves in Miss Crosby, which soon became alarming; but though she was able to reach the Choctaw country, the disease triumphed, terminating her life on the

day after arriving at Mr. Byington's station, on the 26th of December.

To meet fully the wants of the Choctaw schools just adverted to, giving instruction, taking charge of the girls out of school, and providing for the boarding department, it will be necessary to add three or four male and six or eight female assistant missionaries to this mission. Most of these have already been appointed and are expected soon to proceed to the Choctaw country. Two of the four schools are now in operation, and for the other two, one at the Stockbridge and the other at the Good Water Station, the buildings have been erected, and the pupils will be received as soon as the teachers shall arrive. The erection of the buildings and the annual support of the schools will probably add little, if anything, to the expenses of the mission.

The table below presents the state of the schools, so far as particulars are reported.

STATIONS.	No. of Pupils. in day schools.	Boarded.	Read well.	Write.	Sabb. schools.	Pupils.
Stockbridge,					3	
Wheelock,	53	46	42	34	7	350
Norwalk,	45		30	13	1	50
Pine Ridge,	35	33	15	15	1	35
Good Water,	18	16	12	12	1	18
Mount Pleasant,	35	6			1	40

The whole number of pupils has been 186; and the average attendance about 160. Of these 101 have been boarded in the mission families. In the fourteen Sabbath schools, most of which are conducted and taught by Choctaws, are nearly 500 learners. Many of these schools are taught on Saturday as well as on the Sabbath, the scholars attending to writing and arithmetic on the former day, and to their religious lessons on the latter. Some of the schools connected with Wheelock have been established and conducted by native church members residing thirty or thirty-five miles distant from the station. The desire to secure education for their children is becoming stronger and extending to all classes. Even some of the most unenlightened portions of the community have made great advances in this respect. Many adults are earnest and persevering in their efforts to learn to read and write themselves; and the number of intelligent readers of Choctaw books is rapidly increasing; and if no unfavorable event shall happen to retard

the progress of improvement, the Choctaws will, at no distant day, become a reading people. In almost every village, there are already calls for books and schools.

Relative to their churches, one of the missionaries writes:—

"The past has been a year of spiritual blessings. In no year since the Choctaws came to this country have we been permitted to witness greater displays of the power and grace of God in the salvation of sinners. Upon the church, or rather upon some portions of it, the spirit of grace and supplication has been poured out; a prayer-hearing God has heard; and many have been turned from darkness to light."

Another says:—

"The past year has been one of distinguished mercy to the mission among the Choctaws. God has been pleased to pour out his Holy Spirit. We can truly say the streams of mercy have not ceased to flow for more than a year. We call the last the year of jubilee. Additions have been made to our churches at almost all our quarterly communion seasons. The change in some neighborhoods has been most happy. Among the converts are found some of the best educated men in the nation, and some who we hope will be pillars in the church and examples of every good word and work."

The number of members embraced in the several churches is as follows:—

Stockbridge,	66
Wheelock,	148
Pine Ridge,	168
Mayhew,	37
Chickasaw,	127
	546

Sixty adults and sixty-nine children have been baptized. The increase of church members over the number reported last year, is 87. Some have been removed by death. The number admitted on profession has been nearly 100; while many others are giving serious attention to spiritual things, a portion of whom give evidence of saving conversion. A number of these converts are in neighborhoods remote from the stations, where the principal instruction has been given by the native catechists Messrs. Fisk and Folsom, whose labors have been much blessed.

Mr. Wright has six preaching places which he visits statedly. Messrs. Kingsbury and Hotchkin itinerate extensively in the western district, extending 100 miles along and back from the Red River, where the members of the Mayhew and Chickasaw churches reside, and have sixteen places for stated preaching. Mr. Byington preaches at three or four places, besides Stockbridge.

The only additions made to the books in the Choctaw language during the year are, the Epistle of James, the first three chapters of the Revelation, and an Almanac, embracing useful knowledge on various subjects; which have been printed at the Cherokee mission press, and a new and enlarged edition of the Choctaw Hymn Book just issued from the press in Boston. The whole New Testament is much needed, and Mark, Luke, and John are ready for the press.

Temperance, good order, regard for law, enlightened views respecting their own interests and a readiness to adopt judicious measures to promote them, are manifestly advancing rapidly among the Choctaws. There seems to be a resolute effort on their part for self-improvement, and a disposition to rely upon their own resources and endeavors. There seems also to be a confidence in the missionaries, and a just appreciation of their labors, highly encouraging and gratifying to them. An advance in industry and thrift and in social improvement generally is manifest. To further this the Boarding schools recently established by their government will, it is hoped, greatly contribute. In the schools for girls under the care of the mission, sewing, knitting, spinning, and all the common arts of domestic life are to be systematically taught.

Pliny Fisk and Israel Folsom remain in connection with the mission, prosecuting studies preparatory to being licensed as preachers to their own people. In the meantime they are highly useful as catechists and teachers. J. E. Dwight, who was numbered among the native helpers last year, has been appointed an assistant teacher at Spencer Academy, one of the Choctaw boarding schools for boys, located about nine miles from Fort Towson.

MISSION TO THE CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Secular Superintendent;* Kellogg Day, *Teacher;* Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician;* Mrs. Butler, and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary;* Mrs. Worcester; Stephen Foreman, *Native Preacher and assistant Translator;* Mary Avery, *Teacher;* Nancy Thompson; John Candy, *Native Printer.*

HONEY CREEK.—John Huss, *Native Preacher.*

MOUNT ZION.—Daniel S. Butrick, *Missionary;* Mrs. Butrick.

Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries, one a physician; 2 male and 10 female assistant missionaries; 2 native preachers; 1 other native helper;—total, 18.)

Owing to the Committee not being able to obtain a missionary for Dwight, that important station has remained destitute

of a stated preacher during the last four years. The missionaries at the other stations have preached there and administered the ordinances from time to time, as the claims of their own stations would permit. During the last winter and spring the spiritual wants of the station were in part supplied by Mr. Butrick, who, in consequence of his impaired health, resided there with his family. A missionary has recently been appointed and is expected soon to proceed to Dwight.

During the residence of Mr. and Mrs. Butrick at Dwight, their station was left in care of two native brethren, one of whom taught the school. Mr. B. returned to Mount Zion about the first of June, and is still able, though in a precarious state of health, to perform a portion of his missionary duties.

Respecting the five churches under their care, the missionaries made the following statement in May last.

"During the year past there have been added to our churches eight members on profession of their faith and eight by recommendation from other churches; and one backslider has been restored to fellowship. The whole number of members is about 240.

"Something has been done the past year to promote the distribution of the sacred Scriptures among the people. The Cherokee Bible Society and its auxiliaries have collected, we believe, a little more than $150; of which our congregations have contributed more than their full share.

In relation to the cause of temperance also, it may be proper to remark that we scarcely know a member of any of our churches in good standing, who does not belong to the Temperance Society. We believe the same is true of professors of religion of other denominations; and that it is now generally considered among the Cherokee people, that the use of intoxicating drinks or the traffic in them, is inconsistent with the Christian profession.

"Yet we are constrained to say that the members of our churches do not manifest that desire for personal improvement in religion, that zeal for the glory of God, and that anxiety for the conversion of sinners, which we wish. Though but little gross immorality is manifest, calling for the discipline of the church, yet great stupidity and indifference prevail. We are loudly called upon to wrestle with God for the outpouring of his Holy Spirit and also for more laborers in this part of his harvest. The continued political troubles of the year past have tended to divert the minds of the people and retard the progress of religion."

Of the church members fifty belong to the church at Honey Creek, under the care of Mr. Huss, than whom no preacher, probably, in the Cherokee nation has a fairer promise of usefulness among that people.

In addition to what is said above relative to temperance, Mr. Worcester mentions in a letter more recently received, that, during the past year, as near as can be ascertained, about 700 persons have joined the Cherokee Temperance Society, pledging themselves to entire abstinence from all intoxicating drinks. The society now embraces about 2,300 persons; 300 or 400 of whom are white and black people, and the remainder Chero-

kees. Temperance is believed to be decidedly advancing in the Cherokee community.

Besides the schools sustained by the funds of the Cherokees, of which provision is made for the support of eighteen, though not all of them have as yet been established, there are sustained by the Board under the care and instruction of the mission, the boarding school at Dwight, embracing fifty-two pupils in all, with a regular average attendance of forty; and a day school at each of the stations, Fairfield, Park Hill, and Mount Zion. The whole number of pupils at Park Hill was sixty-one, though the average attendance has been but about twenty. Of the number of pupils at the other stations information has not been received. The whole number brought under instruction in the mission schools during some part of the year has probably been about 170. Sabbath schools have also been taught at the several stations. In one neighborhood ten or twelve miles from Dwight, a Cherokee member of the church has, for more than a year, collected the children and youth on the Sabbath, prayed and sung with them, and given them such other religious instruction as he was able, being acquainted with only his native language. Of the boarding pupils at Dwight, all, except four or five, can read in the New Testament, and a number of them are considerably advanced in the higher branches of a common school education. Their proficiency has been decidedly good.

At the mission press at Park Hill the printing executed from July 1843 to July 1844, has been as follows:

		Pages.	*Copies.*	*Total Pages.*
Acts of the Apostles,	2d edit.	124	5,000	620,000
Gospel of Matthew,	4th "	120	5,000	600,000
Select Passages of Scripture,	4th "	24	5,000	120,000
Evils of Intoxicating Drinks,	2d "	24	5,000	120,000
Poor Sarah,	2d "	18	5,000	90,000
Cherokee Almanac, 1844,		36	1,000	36,000
Total in the Cherokee language,			26,000	1,586,000

In the Choctaw language,—

Epistle of James,	23	1,000	23,000
Three Chapters of the Revelation,	20	1,000	20,000
Choctaw Almanac, 1844,	24	300	7,200
Total in Choctaw,		2,300	50,200
Total in both languages,		28,300	1,636,200

Owing to various causes of delay the national press purchased by the Cherokees has not yet been put in operation. Arrange-

ments are, however, in progress, a prospectus for a newspaper in the Cherokee language has been issued, and the publication is expected to commence immediately, under the editorship of Mr. William P. Ross, a nephew of the principal chief.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician;* Alexander G. Huggins, *Farmer and Teacher;* Mrs. Williamson, Mrs Huggins, and Miss Fanny Huggins.

ST. PETER'S.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer;* and their wives.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary;* Robert Hopkins, *Farmer and Teacher;* Mrs. Riggs and Mrs. Hopkins

(3 stations; 3 missionaries, one of them a physician; 3 farmers and teachers; 7 female assistants;—total, 13.)

The year previous to the one now to be reported was to the church at Lac qui Parle, a year of great and sore temptation. The members were, for some months, entirely destitute of the regular means of grace. Many of them, in consequence of the failure of their crops, were destitute also of food and clothing, and compelled to wander among heathen relations, with none to encourage or instruct them. That in such circumstances the love of many should grow cold, and some fall into gross sin, causes regret but not surprise. During the last winter similar suffering for want of food was anticipated; but owing to the mildness of the winter, those who were willing to endure the labor of taking buffalo or fish, were amply supplied. Some however, gave themselves up to begging, while others committed serious depredations on the cattle belonging to the mission.

At Lac qui Parle two adults have been received to the church, and two infants have been baptized; while two church members have died, testifying to those about them in their last hours their confidence in Christ as their Savior. The average attendance at public worship on the Sabbath has exceeded thirty.

No church has been organized at Traverse des Sioux. The number attending public worship there varies from two or three to a much larger number, filling the room occupied for religious meetings. Among these some of the chiefs are found. At the station near Fort Snelling, Mr. Pond has public worship every Sabbath in the Dakota language, at which about ten Indians are usually present, most of them women. The religious instruction which he gives is mostly at the Indian lodges. Public sentiment among the Sioux is against attending religious meetings, and many are deterred from it by fear of ridicule and opposition.

At Lac qui Parle three schools have been taught, and one at each of the other stations; in all of which about 160 different pupils, adults and children, have been taught during the year; though the average daily attendance has been but about 65. Of these 75 or 80 read, and somewhat more than half as many write; and a smaller number have attended to the elements of arithmetic. In the schools at Lac qui Parle the females have been instructed as heretofore in spinning, knitting, sewing, &c.

The opposition manifested a year ago to the settlement of Mr. Riggs at Traverse des Sioux, the new station on the St. Peter's river, has been gradually subsiding. From some of the chiefs who took the most decided stand against him, he has received many tokens of friendly and generous feeling. The amount of mission property which the Indians have destroyed at Traverse des Sioux and Lac qui Parle, during the past year, principally by killing cattle and other domestic animals, amounts to about $300. This seems not, however, to have been owing to their enmity to the missionaries, so much as to the fact that they could obtain food more easily in this than any other manner, and their want of correct notions relative to the right of property. Some of the Indians, are, however, opposed to the residence of the missionaries in their country, and threaten to expel them.. They are strongly attached to their own religious notions, dislike Christianity, and endeavor by scoffing and injurious treatment to deter any of their people from embracing it.

Intoxicating drinks, introduced on the St. Peter's river, in increasing quantities, are exerting their destructive influence upon the moral and social character of the Sioux, and threaten to oppose a most formidable barrier to the success of missionary labors among them.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall and Leonard H. Wheeler, *Missionaries;* Granville T. Sproat, *Teacher;* Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

Pokeguma.—William T. Boutwell, *Missionary;* Edmund F. Ely, *Teacher and Catechist;* Mrs. Boutwell, Mrs. Ely, Miss Sabrina Stevens.

Red Lake.—Frederic Ayer, *Missionary;* Mrs. Ayer.

(3 stations; 4 missionaries; 2 teachers and catechists; 3 females; —total, 14.)

The Indians formerly settled at Pokeguma, who had remained dispersed nearly two years, in consequence of the hostile incursions of the Sioux, reassembled at that place in April of last year, their number considerably increased by the accession of families from other bands. Here they fortified themselves, and then commenced their agricultural labors with more diligence and energy than they had ever before manifested. From the

government farmer and Mr. Boutwell they received such aid as was necessary. Their fields have been enlarged, their crops have been good, the settlers have been cheerful and happy, and there have been seen among them indications of aiming higher and attempting to secure for themselves an independent and comfortable livelihood. Public worship on the Sabbath has been fully attended, and the Indians have manifested much interest in the instructions given, and the members of the church have been steadily advancing in the divine life, though some instances of alienation and misconduct have occurred. Mr. Ely returned from Red Lake early last fall, and has since taught a school at Pokeguma, no report of which has been received.

At La Pointe the schools for the year ending in September of last year were more numerously attended than during any previous year, that for boys embracing forty-three pupils, and that for girls thirty-six; of the former six, and of the latter nine were full Indians, and the remainder were of mixed blood. The number in the schools during the last winter and spring has been about the same. Most of the pupils read, and some of them in both the Ojibwa and English languages, nearly half write, and about one-third study the elements of arithmetic, and some geography and history. The Sabbath school has embraced from forty to fifty pupils.

Early last autumn the Spirit of the Lord descended upon the mission families and the church at La Pointe, developing their Christian graces, leading them to more fervent prayer, and greater fidelity in their efforts to bring others to Christ. Religious meetings became more full; more anxious attention was given to the truth preached; and soon the missionaries were filled with joy in view of some of the Indians who gave evidence of having been born of God. This state of things continued through the winter, during which twelve or fourteen professed to have repented and believed on Christ. Four have been received to the church, and others are under a course of instruction preparatory to admission. The Indian congregation during the winter varied from 50 to 70. "The effect of this time of spiritual refreshing has been," Mr. Wheeler remarks, "most happy on the church. The standard of piety among its members has been raised; brotherly love abounds; more just and enlightened views of truth and duty are entertained; more of the fruits of piety are seen in the life; and prayer has been commenced in some families where it was not offered before."

In April of last year, as mentioned in the last report, Mr. Ayer commenced his labors among a band of Ojibwas on Red Lake, about 500 miles northwest from La Pointe, visiting them at first in their lodges, and combining the religious instruction of the adults and children, with teaching the latter to read their own

language. He was kindly received and listened to. The Indians appear disposed to improve their condition and manner of life. Nearly all the chiefs in the band have set a commendable example by engaging themselves in useful labor. Mr. Ayer has opened a small school, and this remote station has a fair prospect of becoming a means of social and spiritual good to the Indians. During the last winter he visited the English and Scotch settlement established by Lord Selkirk on Red River, some 300 or 400 miles northwest of Red Lake. Two-thirds of this distance was one vast, beautiful prairie. Here he found a settlement embracing about 4,000 persons, constituting an intelligent and religious community, with a high school, and a presbyterian and episcopal church. Here also is a mission of the English Church Missionary Society, designed principally for the Indians and those of mixed blood.

During the past year the amount of reading matter in the Ojibwa language has been much increased by the printing of the whole New Testament—The Peep of Day—and an enlarged collection of Hymns. Of the first, 1,000 copies have been printed at the expense of the American Bible Society; of the second, 750 copies, at the expense of the American Tract Society; and of the latter, 750 copies at the expense of the Board; making in all 2,500 copies, and 910,000 pages.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary;* and Mrs. Marsh.

(1 station; 1 missionary; 1 assistant missionary;—total, 2.)

Death and emigration have been for some years diminishing the number of these Indians, till at this time those residing on Lake Winnebago do not much exceed two hundred. Even this remnant is torn by divisions. Bitter enmity still prevails between those who favor and those who oppose the arrangement by which they have become citizens of the Wisconsin Territory. The disastrous effects of it are seen in their municipal affairs, in the church, and in private life, exasperating feeling, checking improvement, and counteracting the effect of the means of grace. Such has been the state of the church that the missionary has not felt at liberty to administer the Lord's supper during the year. There seems little prospect that unanimity and peace will soon be restored. It may be deemed inexpedient to continue the mission long under so discouraging circumstances

Since Mr. Marsh began his labors among these Indians, in May 1830, sixty-eight have been added to the church, which then embraced about forty-five members. Twenty-five have

died, twelve have been excommunicated, of whom two have been restored, some have removed to distant parts, and fifty now remain in regular standing. Eighty-two children have been dedicated to God in baptism.

A temperance society was organized in 1830, and perhaps in few communities have the effects of such an association on the social character and condition of the people, been more manifest and salutary. Some have violated their pledge; but temperance, it is believed, has become the permanent habit of most of those who have joined this society; and on nearly the whole population good influences have been exerted.

With some interruptions Christian instruction has been enjoyed by the Stockbridge Indians, though generally to only a limited extent, and much of the time in connection with various unfavorable influences, about a hundred and ten years. A large portion of the population, for a generation or two, have been able to read and speak the English language; and about one quarter of them have, for the last ten years, till their recent agitations, been reputable members of the Christian church; and though some of the characteristics of the Indian still cleave to them, they may be regarded as substantially a transformed people. Most deeply are the disastrous consequences of their existing alienations and contentions to be lamented.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Hanover Bradley, *Teacher and Catechist*; Mrs. Bradley.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Hall; Sophia Mudgett and Margaret N. Hall, *Teachers*.

(4 stations; 4 missionaries, 1 male and 8 female assistant missionaries;—total, 13.)

The labors of Misses Mudgett and Hall, have been much interrupted by their impaired health.

On the four reservations the number of schools taught,—and all but two or three of them, through the year,—is ten,—four at Cattaraugus, three at Seneca, two at Alleghany, and one at Tuscarora. The whole number of pupils on the teachers' lists is about 270, though the average attendance has fallen short of 200. Six of these schools have been taught by hired teachers. Most of the pupils have been giving attention to the elementary branches, and their progress and the character of the schools generally have been much as heretofore. None of the pupils have been boarded at the expense of the mission.

The religious aspect of the Seneca and Cattaraugus stations has been more favorable, during the last year, than during the four or five which preceded it. Without any marked outpouring of God's Spirit, there has, during a portion of the year, been an interesting state of religious feeling among the Indians at Tuscarora, Seneca, and Cattaraugus. Fewer cases of defection have occurred, and there has been less occasion for exercising church discipline than usual. To the four churches twenty-five persons, including six who had been excommunicated, have been added on profession, and four from other churches, making the whole number added twenty-nine. The present number of members at Tuscarora is 60, at Seneca 27, at Cattaraugus 64, and at Alleghany 114; in all 265, in regular standing. Besides the usual Sabbath meetings at the Cattaraugus station, at which from 60 to 100 attend, Mr. Bradley has held meetings at the eastern and western end of the reservation, where from 20 to 40 persons are usually present. Many of the heathen portion of the Indians attend meeting, embracing some of the principal heathen chiefs. On two occasions they have given Mr. Bliss opportunity to preach the gospel to some hundreds of them.

Sabbath schools have been taught on the several reservations, embracing about fifty pupils in each. On the Tuscarora reservation there has been a marked advance in the temperance reform. A public celebration was held on New Year's Day, conducted wholly by the Indians, embracing a public meeting with addresses, a procession of 150 or 200 Indians, led by an aged warrior, and the usual new year's feast. After which was another public meeting with addresses. All was conducted with order and excellent spirit, and has exerted a great and decidedly salutary influence.

At the small printing establishment in operation at Seneca, 500 copies of a new hymn book, embracing 136 pages, and 400 copies of a religious tract of four pages, have been printed; and progress has been made in printing a definition spelling book or dictionary of the Seneca language.

Some progress has been made by the Indians in removing from the Seneca to the Cattaraugus reservation, by which the congregation on the Sabbath and the schools on the former have been considerably diminished. Obstacles have been met in carrying the treaty into full effect, and the removal is not likely to be completed for some time to come.

Mr. Graves, a licensed preacher, has been employed to labor on the Seneca reservation four or five months, preaching, superintending the week day and Sabbath schools, teaching music, and visiting among the people. Good results have followed his efforts. Peter Wilson, a Seneca Indian who has been well educated in the medical profession, and sustains an exemplary

moral character, has returned to his kindred and seems likely to be highly useful among them in the line of his profession, if there shall be such promise of the means of support as shall induce him to remain.

MISSION TO THE ABENAQUIS.

Peter P. Osunkhirhine, *Native Preacher.*

The school has been suspended nearly two years; but early the last summer Mr. Osunkhirhine was authorized to procure a teacher and have it reopened. The number of regular pupils would, it was supposed, be about fifteen.

The health of Mr. Osunkhirhine has been poor during the past year, though, with a few exceptions, he has been able to preach to his people on the Sabbath, and perform various other services for them. He seems of late to have enjoyed the confidence and respect of even the papal portion of his people in an unusual degree, notwithstanding the opposing efforts of the priest. Three or four Indians, just delivered from papal superstition and bondage, have been added to his church. One has died in the confidence and triumph of the Christian faith. The angry denunciations of the papal priest against him, during his sickness and after his decease, seemed to have been the means of leading two or three other Indians to renounce popery. The church now embraces forty-five members.

SUMMARY.

On reverting to the several particulars noticed in the foregoing Annual Report, for the purpose of giving a summary view of the proceedings of the Board and the missions under its care, it is seen that the receipts into the Treasury from donations, legacies, income of funds, &c., amount to $236,394 37; which is $7,830 06 less than were received from the same sources during the preceding year. The expenditures during the year have been $244,371; or $12,876 25 less than the expenditures of last year; and yet exceeding the receipts by $7,976 63; and increasing the indebtedness of the Board to $20,999 45.

In disseminating missionary intelligence and collecting donations five agents have been employed by the Board during the year, aided by occasional assistants, extending their labors to eighteen States, the expense of whom to the Board, including all travelling expenses of agents and deputations to auxiliary meetings, &c., has been $6,241 69; or less than three per cent on the amount of donations received.

The number of missions under the care of the Board is 26, connected with which are 95 stations, nine more than were reported last year; at which are laboring 135 ordained missionaries, eight of whom are physicians; seven physicians not preachers; sixteen teachers; nine printers and book binders; five other lay helpers; and 183 married and unmarried females; in all 355 missionary laborers sent forth from this country—seven more than were reported last year; adding to these seventeen native preachers and 122 other native helpers, and it raises the whole number of persons laboring in connection with the missions of the Board and sustained from its Treasury to 494; which is sixteen more than was reported last year. Of this whole number 22, including nine preachers and thirteen female assistant missionaries have entered on their labors within the year, being seven more than were sent forth the year preceding.

Gathered by these missionaries, and under their immediate pastoral care, are 62 churches, embracing an aggregate of 25,612 members now living and in regular standing; of whom about 5,600 have been received during the year now reported, exceeding the number added during any former year, except one. The whole number gathered into the mission churches since the missions were commenced, must exceed 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type founderies, 30 presses, 32 founts of type, with preparations for printing in 31 different languages, exclusive of the English. At these and other presses the printing executed for the missions has amounted during the year to 46,796,016 pages. The whole number of pages printed for the missions of the Board, since their commencement, has been about 488,000,000, in 35 different languages besides the English.

In the department of education there are, in connection with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also 38 other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions, to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.

CONCLUDING REMARKS.

The system of missions under the care of this Board has made its greatest progress during the past eight years. The church members in the first of these years were 2,100, speaking in round numbers, and were nearly that number during the five previous years. In the second of these years, it was 2,500; in the third, 7,300; in the fourth, 17,200; in the fifth, 19,800; in the sixth, 18,200, (there being a decrease this year in consequence of the many excommunications in one or two of the Sandwich Islands churches;) in the seventh year, 20,800; and in the present year, 25,600. No account is here made of the spiritual progress among the Armenians, because the native brethren in that community have not as yet been organized into churches. Not including these, therefore, the increase in the number of church-members in these eight years, has been *more than ten fold.* Within this space of time, moreover, the Sandwich Islands people, on being raised out of the depths of pagan barbarism by God's blessing on missionary labors, have been formally admitted, by the great powers of the world, into the family of Christian nations, and as such assured of the independent enjoyment of their rights. God has also in his providence opened another and better field for our West African mission to which it has been removed, a thousand miles nearer to the centre of that great continent. In the South African mission, after long trial of our faith and patience, and when these, in its supporters, were on the point of failing, our mission has suddenly been brought into a large place, and now cries to us that the harvest around it is great, while the laborers are few. On the mountains of Lebanon, God has seen fit to employ fire and the sword to break down the institutions of feudalism and the powers of superstition; and though these convulsions have been greatly to our discomfort and the interruption of our labors, they have been the means of opening to us the most important strong hold that exists within the broad compass of the Arabic language. And who among us, eight years since, anticipated such an opening for the truth, as we now behold in the Armenian mind and heart? Who at that time ventured to predict, with any confidence, that the word would so long have uninterrupted course among the Nestorians on the plain of Oroomiah? Who then expected to see, upon the field of our Madura mission, the development of such a tendency to forsake idolatry, and come in neighborhoods and villages under Christian instruction? Or in China, to which the Board sent a mission fifteen years ago, who then entertained the thought, that the grand idea of *Christian* supremacy among the powers

that rule the world, was so soon to be impressed upon the Chinese mind through all its hundreds of millions, and thus a way be opened for the peaceful introduction of the gospel into the grand centres of Chinese population and commerce.

Fathers and Brethren, how much more auspicious are the conditions and prospects of our missions now, than they were at the commencement of the late commercial distress, and when the Board began its struggle—now ended, it may be hoped—to procure the means for sustaining them. How, within these few years, has the field expanded, and become accessible both to sower and reaper, and white unto the harvest. On a hasty survey, it seems as if the *expenditures* must actually have been enlarged, and the missionaries and other means of exerting influence greatly multiplied. ***But it is God's providence and grace that have advanced, and not we.*** The contributions and remittances by the associated churches are no greater now, than they were seven years ago, and are even less than they were eight years ago, and less, by some thousands, than the annual average for this period of time. The number of preachers of the gospel is only seven more than it was then; and though they have become more conversant with the languages and character of the people among whom they reside, and have more experience, and doubtless an increase of piety, the period is of course nearer when many of them must sink under the overpowering influence of advancing years and excessive labor and care.

Far be it from the Committee to intimate, that the churches acting through this Board have not increased in love for the cause during the period under consideration, and also in their exertions to sustain the cause. The poverty and distress growing more intense with each succeeding year, are too recent to be forgotten. It is a great fact that, after the first shock was over, the expenditures of the missions were met without any considerable curtailment; which could not have been without an increase of interest and zeal in the community. Still it is a solemn truth, that, for more than a fourth part of the years allotted to a generation of mankind, some two thousand of the most favored and prospered churches in these United States and in the Christian world, have added almost nothing to the extent and power of their instrumentalities for publishing the gospel among the heathen.

Within this period of commercial distress, two special efforts were made by the community to relieve the embarrassed treasury. One was in the year 1837, and resulted in an increase of $75,000; the other, which was in the year 1842, occasioned an increase of $83,000. In one other year, there was an increase of $8,000. The sum of these is $166,000. But in

the other five years, there were diminutions in the receipts amounting to $106,000. Consequently the value of the increased effort in these eight years, on the whole, was $60,000, or less than $8,000 a year. And we find this to have been the rate of progress and increase in the annual receipts of the Board for twenty-two years past, beyond which the investigation has not been carried. The annual progress, taking one year with another, has been about eight thousand dollars. The special efforts, therefore, in these years, did but supply the deficiencies of other years, and sustain a growth in the missions at the very moderate rate, which began in the infancy of our operations, and is probably the least that comports with a healthful development of the system and a vigorous manhood. Indeed, there is reason for some apprehension on this score. To carry out the figure just employed, there is danger of an exhausted constitution. While nothing can be effected without divine influence, it is still a fundamental truth, that the vigor and life of missions lie in the preaching of the gospel. Now the growth of our missions, for the last seven or eight years, has been chiefly from *within*—the result of a divine blessing on means and agencies that were already in the field. This blessing has been special and extraordinary, and the growth has been substantial and most important; and, in ways there is not time now to explain, it has consumed the clear gain of the $60,000 in the receipts during the period selected for this discussion. There has been no growth from *without;* and the vital power of our spiritual body of laborers is, therefore, tending towards exhaustion. And when, as we see in respected brethren who are with us to-day, it is necessary for some to retire for a time from the field for the revival of that power in themselves, or, what is more to be lamented, when the exhausted servant of Christ finds rest in the grave; what will become of our cultivated lands and our harvest, if we send out no more preachers annually, than we have done of late? There is danger of weakness and exhaustion in our agency, and every instance of success increases the danger. And this brings the Committee to the three great practical points now claiming the attention of the Christian community.

1. *The need of an immediate increase in the funds.*

A considerable increase in the number of missionaries during the year before us is not to be expected. Only a very few of those who enter the ministry this year are supposed to have devoted themselves to a foreign mission as a personal duty. The rest, whose qualifications are adequate, may be supposed to have made their arrangement for service here at home. It may be that some of these will give the subject of their personal duty to the heathen a prayerful reconsideration; but the

analogy of the past does not warrant the supposition or the hope that many young pastors will leave their flocks to others, and go after the lost sheep in the wilderness;—though some of the best and most useful missionaries were once pastors at home in eligible situations. But, with a system of missions that is growing on the right hand and left, that is constantly embracing new converts, and enlarging the number of native helpers, and the extent and variety of its labors and cares,—in such a system, if our brethren cannot have accessions of living strength in the persons of missionaries, they will the more need other means. If but few new missionaries are now to be sent, then let our brethren be enabled to employ such expedients as they can, to sustain and carry on this work. Such means are needed at most of the missions. The appropriations for the year 1845, including the present debt of $21,000, amount to $264,000. Though this is $30,000 more than the receipts of the past year, let us not call the exertion necessary to raise it a *special effort*. Nor let us fail to make the effort necessary. There is, however, a question in our finances far more important, than whether the cost of the next year will be met. It is, whether the *rate* of our *progress* can be much accelerated for years to come. The annual rate of $8,000 is behind the providence and grace of God. It does not provide for the radiant, expansive, growing power inherent in Christian missions. Divide it among the missions, and how small it is. It would have plunged us in deep insolvency, had the missions grown from *without*, as, through the grace of God, they have done from *within*. We cannot go on successfully at this rate. We shall find there are inherent and insuperable difficulties in the very nature and constitution of missions. As soon as the Spirit is poured out, these difficulties begin to appear. And never were there such indications of divine agency in the missions, or such glorious indications for the future, as now; never was there such an evident impossibility of going on to the results at which we aim, without much larger funds. Nearly a thousand dollars have been called for and granted to meet the new movement of God's providence at Hasbeiya in Syria; a like sum to sustain the native evangelists among the Armenians; and four thousand dollars to sustain the religious movement in villages of Southern India where not a missionary resides. These are mentioned merely as illustrations. What shall be done if the providence and grace of God continue to move so much faster than the churches do? Will the churches stop praying, 'Thy kingdom come?' Will they pray that he will check the progress of his grace? Verily the past rate of increase in the contributions does not accord with the clear indications of the divine will. The field it is incumbent on the associated

churches to cultivate, embraces at least 60,000,000 of the 800,000,000 of souls to whom the word of life is yet to be sent. As God is opening this field with accelerated rapidity, shall we not accelerate our movement, and do so steadily from year to year?

Fathers and Brethren, are we sincere in our professions of desire, that the world may be brought as soon as possible to a knowledge of Christ? It may be that God is trying us on this very point—trying us with a *little*, to see if we will be faithful in *much*—trying us with a "few things," before he entrusts us with "many." If we are not faithful in the little, he may take from us all that we have. He has been trying us at the Sandwich Islands. He there caused a small nation to be "born in a day." He there performed an experiment (so to speak) in missions, showing the power of the principles that are placed at our disposal. What he has done there, ought to settle the question, in every mind, of the practicability of the world's speedy conversion. It ought to have sent a thrill and shout of joy throughout all the churches, and added ten-fold to the faith, prayer, and enterprise enlisted in the work. And God is still continuing the trial. How are we bearing it? Are we doing all we ought to do for those islands? God is also trying us elsewhere. He is doing so in South Africa—in a different way from what he has done there—by placing tens of thousands of heathen around our brethren, and making them all perfectly accessible to the preached gospel, needing nothing but an outpouring of the Spirit. This fact is known to us, and does it rouse us to fervent and united supplications for such an outpouring? Moreover, God is trying us among the Arabs of Mount Hermon; among the Armenians of Turkey; among the Nestorians of Persia. What he is doing in each of these missions is just fitted to awaken expectation and belief, that he is ready to do the same thing on a much larger scale. And he is trying us in Southern India—here moving whole villages, and there parts of villages—showing us what he will do, if we will but take hold of the work in earnest. And has he not lately, in the view of a wondering world, prostrated the walls of Chinese exclusiveness, thus trying us, whether we have the courage and spirit to march in and subdue the land? Oh that we were wise; that we understood these things. The rate of increase in the amount of the contributions of our churches ought immediately to be much greater than it is. The increase now averages scarcely three cents a year on each member of the church. Shall we not rise at once to an annual income of three hundred thousand dollars; and make that the starting point in the future progress and increase of our pecuniary means for the spiritual subjugation of the earth to Christ?

2. *The need of an immediate increase of missionaries.*

A strange panic has seized upon our young men preparing for the ministry. They fear there will not be the means of sending them to the heathen should they offer to go, or of sustaining them in the field. It is a *strange* panic, because it is without any good reason. On one occasion, indeed, at the commencement of the late extraordinary derangement in the finances of the country, the departure of a considerable number of missionaries was delayed for some months. But all those who were in a condition to hold to their purpose, went at length into the field; and no one who has been regarded as qualified for a foreign mission has ever yet been prevented from entering the field by a want of funds; nor has any one been, on that account, recalled. And it would now be good economy immediately to send out twenty or thirty missionaries of high character and qualifications, if they could be obtained. How urgently they are needed you have seen, Fathers and Brethren, as you have examined the various portions of this Report. You will not be able to look at the present weakness of the South India mission in respect to numbers, and at the need there is of greatly increased missionary labor, without painful apprehensions as to the consequences. At least ten new missionaries ought to be sent there without delay. The mission in Ceylon, too, needs a reinforcement. So do the South African, West African, and the Syrian missions. So do the missions among the Mahrattas, the Dyaks, and the Chinese, and several of the missions among our Indian tribes. They need those reinforcements now, and the more urgently because so few missionaries have gone forth since the year 1836. And this demand may be expected to increase from year to year. The harvest never was so great; never so promising for the time to come; and long has it been since the laborers were so few, and so hard to be obtained.

This brings up the third and last topic, to which the Committee would respectfully call the attention of their brethren;—

3. *The need of prayer for an immediate and general revival of religion.*—Experience has shown, that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches. Neither the funds nor the men come freely when there are few revivals of religion. What is needed to sustain the great cause of benevolence, especially in its more distant and expensive movements, is a spirit that sympathizes with the Lord Jesus in his love for a perishing world. It was in this spirit it had its rise, and it must be in this it will be sustained and carried forward. Let every disciple of the Lord Jesus pray earnestly that he may

himself receive a new baptism from above, leading to a new and entire consecration of every power to the service and glory of Christ. Let every disciple pray for every other disciple associated with him in this work, that every one—in every sphere of labor, in every condition of life, in every post of duty —may have a heavenly baptism, and grace to merge all minor points, which at present tend to alienation and weakness, in the grand object of *the world's spiritual renovation.* Let each church pray for every other associated church; and not for those alone, but for every church of every name throughout the land and the Christian world; that the spirit of truth and grace may descend upon them—a spirit seeking not her own, but the glory of Christ the Head, and the building up of his everlasting kingdom. Oh, were there but this spirit of prayer in every individual engaged in this work, or in every church; were the attention directed to the soul and its relations as beyond comparison the most important thing; and to its salvation as the thing, the only thing, for which the Savior shed his blood, and for which he commands missions to be sent into all the world; how delightfully, how gloriously would the work advance. Our hope, our strength is in prayer. Let this great assembly feel the importance, the necessity, the value of prayer. The building up of all our waste places, and the deep-rooting of gospel institutions over all our western soil, is a thing of vast importance as a means of furnishing munitions for our spiritual warfare upon the world lying in wickedness. And who can be indifferent to the evils growing out of Sabbath-breaking, intemperance, slavery, and the many other things of baleful influence that afflict our land? But whatever the object that interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ and filling it with the glory of his salvation, let us, when acting as his disciples, regard and pursue it as a means to that great end. As he labored and died for that object, and commanded his disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement, is not yet attained by the churches. Let us unite in prayer for an outpouring of the Spirit, that will bless those churches which have so long acted through this Board, and all of every name in our land, with such a unity of feeling, purpose, and action, as is contemplated in the memorable prayer of our Lord:—"*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the* WORLD *may believe that thou hast sent me.*"

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1844.

Mission to South Africa.

Remittances and purchases,		1,682 82

Mission to West Africa.

Drafts, purchases, &c.	5,443 37	
Outfit and expenses of Mr. Campbell,	462 16	
Do. do. Mr. Bushnell,	454 27	
Passage of Mr. Campbell and Mr. Bushnell from Boston to Cape Palmas,	250 00	6,609 80

Mission to Greece.

Remittances, purchases, &c.		3,489 81

Mission to Turkey.

Remittances, drafts and purchases,	32,479 30	
Expenses of Mr. and Mrs. Van Lennep,	507 64	
Passage of Mr. and Mrs. Van Lennep from Boston to Smyrna,	200 00	
Passage from Smyrna to Boston of Mr. and Mrs. Temple, and Misses E. and A. Goodell,	400 00	33,586 94

Mission to Syria.

Remittances, drafts, purchases, &c.	16,897 52	
Passage of Mr. and Mrs. Keyes from Smyrna to Boston,	200 00	17,097 52

Mission to the Nestorians of Persia.

Remittances, purchases, &c.		11,600 55

Mission to the Mountain Nestorians.

Remittances and purchases,		2,069 01
Carried forward,		$76,136 45

		Brought forward,	$76,136 45
Bombay Mission.			
Remittances, drafts and purchases,	2,889 72		
Expenses of Mrs. Garrett,	185 00		3,074 72
Ahmednuggur Mission.			
Remittances, purchases, &c.			11,849 73
Madras Mission.			
Remittances, drafts and purchases,	3,077 78		
Outfit and expenses of Mr. and Mrs. Scudder,	483 13		
Passage of do. from Boston to Madras,	545 46		
Expenses of Doct. Scudder and family,	1,330 00		5,436 37
Madura Mission.			
Remittances and purchases,	22,277 94		
Outfit and expenses of Mr. and Mrs. Taylor,	524 99		
Do. do. Mr. Stratton,	376 50		
Passage of Mr. and Mrs. Taylor from Boston to Madras,	545 46		23,724 89
Ceylon Mission.			
Remittances, drafts and purchases,	25,147 69		
Outfit and expenses of Mr. and Mrs. Hoisington,	610 18		
Passage from Boston to Madras of do. and child,	609 08		
Expenses of return of Mr. Hutchings and family, in part, and expenses in this country,	449 58		26,816 53
Siam Mission.			
Remittances, purchases, &c.	7,817 79		
Grant to Mr. Robbins, in 1842,	50 00		7,867 79
Mission to China.			
Remittances, &c.	5,667 85		
Expenses of Mr. Tracy,	100 60		5,768 45
Mission to Borneo.			
Remittances, purchases, &c.	1,669 65		
Expenses of Mr. Nevius and family,	2,393 00		4,062 65
Mission to the Sandwich Islands.			
Remittances, drafts, purchases, &c.	33,005 49		
Outfit and expenses of Mr. and Mrs. Hunt,	587 94		
" " Mr. and Mrs. Whittelsey,	604 11		
" " Mr. Andrews,	163 18		
" " Mr. Pogue,	265 32		
" " Miss Whitney,	135 45		
Passage of the above-named individuals from Boston to Honolulu,	1,400 00		
Grant to Mr. Ruggles,	100 00		
" Mrs. Shepard,	100 00		
" Mrs. Spaulding,	80 00		
" Mrs. Loomis,	50 00		36,491 49
		Carried forward,	$201,229 07

	Brought forward,	$201,229 07

Mission to the Cherokees.

Drafts, purchases, &c.		3,653 09

Mission to the Choctaws.

Drafts, purchases, &c.		4,035 14

Mission to the Pawnees.

Drafts, purchases, &c.		556 78

Oregon Mission.

Drafts, purchases, &c.		3,568 38

Mission to the Sioux.

Drafts, purchases, &c.		1,108 47

Mission to the Ojibwas.

Drafts, purchases, &c.		2,057 33

Stockbridge Mission.

The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting Christian Knowledge.

Mission among the Indians in New York.

Tuscarora Station,	421 75		
Seneca "	1,103 49		
Cattaraugus "	882 84		
Alleghany "	811 23		3,219 31

Mission to the Abenaquis.

Expenses of the Station at St. Francis,		302 00

Indian Missions generally.

Services of J. Slingerland among Penobscot Indians,	59 58		
Transportation, cartage, labor, &c. for various stations,	305 45		365 03

Agencies.

Services and travelling expenses of Rev. H. S. Taylor,	31 97		
" " " Rev. Dr. Williston,	50 00		
" " " Rev. S. B. Munger,	160 00		
Salary of Rev. H. Coe, one year,	600 00		
Travelling expenses, &c. of do.	49 02		
" Rev. O. Cowles, one year,	750 00		
Travelling expenses, &c. of do.	363 64		
" Rev. W. Clark, one year,	800 00		
Travelling expenses, &c. of do.	282 01		
" Rev. F. E. Cannon, one year,	1,000 00		
Travelling expenses, &c. of do.	242 74		
" Rev. D. Malin,*	1,200 00		
Travelling expenses, &c. of do.	189 50		
Travelling expenses of Dr. Armstrong,	318 62		
Deputations to attend anniversaries, &c.	234 19		6,241 69
		Carried forward,	$226,336 29

* The sum paid last year was for services 13 months, $1,066 67, and travelling expenses, &c., $180.

		Brought forward,	$226,336 29

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1844,		1,250 00	
Office rent,		370 50	
Fuel, stationery, &c.		79 45	1,699 95

Publications.

Cost of the Missionary Herald, including the salaries of the editor and agent, from Jan. 1843, to Aug. 1844, inclusive, 16,925 copies,	14,993 06		
Deduct amount received of subscribers,	9,160 45	5,832 61	
(There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 7,869 copies, which cost $6,963 87.)			
Cost of Dayspring from Jan. 1843, to Aug. 1844, inclusive, 50,800 copies,	7,853 68		
Deduct amount received of subscribers,	6,382 59	1,471 09	
Thirty-fourth Annual Report, 5,000 copies,		901 49	
Abstract of do. 250 do.		28 21	
Maps, &c. of Missionary stations, 1,250 copies,		38 23	
'Republications,' 1,000 copies,		44 25	
Refutation of charges against Sandw. Islands missionaries, 1,000 copies,		44 58	
Dr. Skinner's Sermon,		146 60	8,507 06

Secretaries' Department.

Salary of Dr. Anderson, for the year ending July 31, 1844, $1,700; less $600 received from the fund created for this purpose,		1,100 00	
Salary of Mr. Greene, do. do.		1,100 00	
Do. Dr. Armstrong, do. do.		1,100 00	3,300 00

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1844, $1,700; less $600 received from the fund created for this purpose,		1,100 00	
Clerk hire,		1,074 23	2,174 23

Miscellaneous Charges.

Postage of letters and pamphlets,		784 50	
Fuel and oil,		109 78	
Blank books and stationery, and missionary maps,		86 75	
Wrapping paper, twine, nails, boxes, &c.		17 09	
Freight, cartage, wharfage, &c.		19 10	
Periodicals and binding of books,		136 28	
Books for the Library,		264 24	
Care of the Missionary House, making fires, lighting, attendance and labor,		300 00	
Whitewashing, mason work, carpenter work, &c. at the Missionary House,		101 18	
Insurance on property in the Missionary House,		31 25	
Copying of letters and documents,		166 74	
Expenses of meetings in behalf of the Board in Boston, New York, and Philadelphia, held in May and June,		124 00	
Expenses for sextoh and for printing at the annual meeting in Rochester,		15 00	
Discount on bank notes and drafts, counterfeit notes, and interest on money borrowed,		197 56	2,353 47
Total expenditures of the Board,			244,371 00
Balance for which the Board was in debt, Aug. 1, 1843,			13,022 82
			$257,393 82

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1844.

Donations, as acknowledged in the Missionary Herald,		217,902 66
Legacies, do. do.		16,446 85
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House,)		1,227 27
Interest on the Ashley Fund,		152 28
Avails of property at Mackinaw and Maumee,		330 05
Refunded by E. A. Sophocles, expenses of his education in 1828—1831,		335 26
		236,394 37
Balance for which the Board is in debt, carried to new account, Aug. 1, 1844,		20,999 45
		$257,393 82

GENERAL PERMANENT FUND.

This fund amounted last year to	47,440 06
Received since, legacies, as acknowledged in Missionary Herald,	2,746 99
	$50,187 05

PERMANENT FUND FOR OFFICERS.

This fund amounted last year to	44,505 47
Deduct loss on stock in the Oriental Bank,	4,669 60
	$39,835 87

FUND FOR OFFICERS.

Balance on hand last year,	253 65
Received within the year for interest on the Permanent Fund for Officers,	2,333 65
	2,587 25
Paid balance of salaries of the Secretaries and Treasurer, $600 to each,	2,400 00
Balance on hand,	$187 25

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,
William R. Thompson, Treasurer, New York City, ... $6,304 23
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,
Rev. Elias Heiner, Treasurer, Baltimore, ... 1,037 56

MAINE.

Cumberland County,	Daniel Evans, Tr.	Portland,	2,129	01	
Kennebec Conf. of chs.	B. Nason, Tr.	Hallowell,	444	00	
Lincoln County,	Rev. E. Seabury, Tr.	New Castle,	1,289	07	
Penobscot County,	E. F. Duren, Tr.	Bangor,	1,299	47	
Somerset County,	Calvin Selden, Tr.	Norridgewock,	15	98	
Union Conf. of chs.	S. Andrews, Tr.		84	17	
York Conf. of chs.	Rev. G. W. Cressey, Tr.	Kennebunk,	715	53	—5,977 23

NEW HAMPSHIRE.

Belknap County,			22	00	
Cheshire County,	S. A. Gerould, Tr.	Keene,	1,029	69	
Grafton County,	William Green, Tr.	Plymouth,	1,132	39	
Hillsboro' County,	J. A. Wheat, Tr.	Nashua,	2,971	91	
Merrimack County,	G. Hutchins, Tr.	Concord,	1,047	96	
Rockingham Co. Conf. of chs.	S. H. Piper, Tr.	Exeter,	1,720	62	
Strafford County,	E. J. Lane, Tr.	Dover,	680	54	
Sullivan County,			631	14	—9,236 25

VERMONT.

Addison County,	Amon Wilcox, Tr.	Middlebury,	591	09	
Caledonia County,	E. Jewett, Tr.	St. Johnsbury,	1,356	85	
Chittenden County,	W. I. Seymour, Tr.	Burlington,	539	35	
Franklin County,	C. F. Safford, Tr.	St. Albans,	965	70	
Lamoille County,	S. Merriam, Tr.		10	69	
Orange County,	Harry Hale, Tr.	Chelsea,	563	81	
Orleans County,	T. Jameson, Tr.	Irasburgh,	69	92	
Rutland County,	William Page, Tr.	Rutland,	1,607	27	
Washington County,	J. W. Howes, Tr.	Montpelier,	387	88	
Windham County,	A. E. Dwinell, Tr.	Brattleboro',	1,182	11	
Windsor County,	E. C. Tracy, Tr.	Windsor,	1,580	51	—8,148 11

MASSACHUSETTS.

Barnstable County,	Walter Crocker, Tr.	W. Barnstable,	715	13	
Berkshire County,	Thomas Green, Tr.	Lee,	3,191	40	
Boston,	S. A. Danforth, Agent,	Boston,	15,630	33	
Brookfield Association,	Allen Newell, Tr.	West Brookfield,	2,298	55	
Essex County, North,	James Caldwell, Tr.	Newburyport,	2,517	87	
Essex County, South,	C. M. Richardson, Tr.	Salem,	4,029	96	
Franklin County,	Lewis Stone, Tr.	Greenfield,	1,986	73	
Hampden County,	Charles Merriam, Tr.	Springfield,	3,340	51	
Hampshire County,	Josiah D. Whitney, Tr.	Northampton,	7,233	56	
Harmony Conf. of chs.	W. C. Capron, Tr.	Uxbridge,	1,566	08	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	1,540	50	
Middlesex North and vicinity,	J. S. Adams, Tr.	Groton,	401	90	
Middlesex South Conf. of chs.	Rev. G. E. Day, Tr.	Marlboro',	1,661	30	
Norfolk County,	Rev. S. Harding, Tr.	East Medway,	3,840	78	
Old Colony,	H. Coggeshall, Tr.	New Bedford,	1,011	14	
Palestine Missionary Society,	Ebenezer Alden, Tr.	Randolph,	1,841	14	
Pilgrim Association,			488	66	
Taunton and vicinity,			666	46	
Worcester County, North,	Benjamin Hawkes, Tr.	Templeton,	795	10	
Worcester County, Central,	A. D. Foster, Tr.	Worcester,	4,148	16	—50,854 55
		Carried forward,			$92,557 92

		Brought forward,			$92,557 93
		CONNECTICUT.			
Fairfield County, East,	Silvanus Sterling, Tr.	Bridgeport,	1,192	14	
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,374	62	
Hartford County,	H. A. Perkins, Tr.	Hartford,	5,934	07	
Hartford County, South,	H. S. Ward, Tr.	Middletown,	2,912	29	
Litchfield County,	C. L. Webb, Tr.	Litchfield,	3,881	57	
Middlesex Association,	H. C. Sanford, Tr.	Essex,	785	49	
New Haven County, East,	A. H. Maltby, Agent,	New Haven,	1,072	89	
New Haven County, W. Conso.	A. Townsend, Jr., Tr.	do.	1,451	62	
New Haven City,	A. H. Maltby, Agent,	do.	4,980	94	
New London and vicinity,	C. Chew, Tr.	New London,	1,934	01	
Norwich and vicinity,	Joseph Otis, Tr.	Norwich,	1,655	69	
Tolland County,	Jonathan R. Flynt, Tr.	Tolland,	1,964	04	
Windham County, North,	G. Danielson, Tr.	West Killingly,	1,633	71	
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	831	64	—30,504 72
		NEW YORK.			
Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,155	34	
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	1,306	21	
Chautauque County,	J. H. Taylor, Tr.	Jamestown,	211	38	
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	6,498	41	
Greene County,	Rev. Dr. Porter, Tr.	Catskill,	898	56	
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	3,606	34	
New York City and Brooklyn,	J. W. Tracy, Tr.	New York City,	10,923	95	
Oneida County,	Abijah Thomas, Tr.	Utica,	1,778	38	
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	472	61	
Plattsburgh and vicinity,			472	69	
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	270	98	
Washington County,	M. Freeman, Tr.	Salem,	483	83	
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	353	73	—28,264 35
		VIRGINIA.			
Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,			2,094 76
		SOUTH CAROLINA.			
Charleston and vicinity,	Robert L. Stewart, Tr.	Charleston,			1,130 10
		VALLEY OF THE MISSISSIPPI.			
Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	8,195	85	
Michigan Auxiliary Society,	Edward Bingham, Tr.	Detroit, Mich.	1,061	85	
Western Reserve,	Rev. Harvey Coe, Agent,	Hudson, O.	3,775	91	—13,033 61
					$167,615 49

APPENDIX.

No. I.

Editions of the Scriptures in Languages spoken by the Armenians and by the Constantinople Jews.

(See Report, page 109)

1. *The New Testament in Turkish.* Known at Constantinople as Ali Effendi's. Published at Paris, 8vo, in 1819, by the British and Foreign Bible Society.

2. *The Old and New Testament in Turkish.* Known at Constantinople as Prof. Keiffer's, on which he spent ten years of his life. Published at Paris, 4to, in 1826, by the British and Foreign Bible Society.

3. *The New Testament in Turkish.* Published at Astrachan, in 1818, by the Ruthinian Bible Society.

4. *The Græco-Turkish New Testament.* Prepared by Theokletos, Bishop of Aleppo, for the Greeks in Asia Minor, with the sanction of the Greek Synod. Copied, with slight alterations, from Ali Effendi's New Testament.

5. *The Græco-Turkish Old and New Testament.* Translated by Nikolaides under the direction of Rev. Mr. Leeves. Published at Athens by the British and Foreign Bible Society, in 1838. The translation is good, but the printing was carelessly done; parts of verses and even whole verses being in some cases omitted.

6. *The Armeno-Turkish New Testament.* Translated from the Armenian by Markar, and published at St. Petersburg in 1819, by the Russian Bible Society. The language is not intelligible to the Armenians generally.

7. *Armeno-Turkish Old Testament.* Translated at Constantinople from the Hebrew by Mr. Panayotes under the direction of Mr. Goodell, and published at Smyrna in 1841, by the American Bible Society.

8. *Armeno-Turkish New Testament.* Translated by Bishop Dionysius, under the direction of Mr. Goodell. Published at Malta in 1829, by the British and Foreign Bible Society.—*A second edition of the same,* carefully revised by Mr. Panayotes, under the direction of Mr. Goodell, was printed at Smyrna in 1843, at the joint expense of the American and British and Foreign Bible Societies.

9. *Armeno-Turkish Psalms.* A second edition; revised by Mr. Panayotes under the direction of Mr. Goodell. Printed at Smyrna in 1843, by the American Bible Society.

10. *The Old and New Testament in Ancient Armenian.* Translation made by Mesrob and his companions in the fifth century. Editions of this translation, or parts of it, have been printed in Venice, Amsterdam, St.

Petersburg, Constantinople, Smyrna, and probably in some other places. The Old Testament of this translation is from the Septuagint, and not good; the New is one of the best translations ever made, though unhappily in a few instances it is wide from the Greek.

An edition of the Ancient Armenian New Testament was printed at Smyrna in 1838, with Greek readings prepared under Mr. Adger's direction. The Ancient version was twice carefully compared word by word with the Greek, and a note taken of every difference discovered. Afterwards the most important of these were selected and put in Ancient Armenian in the margin. It is expected soon to reprint the Modern Armenian New Testament with these marginal readings (which were not inserted in the first edition,) and also with marginal references.

The edition of the Ancient New Testament named above being exhausted, a second edition was printed in 1843 of the Acts and Epistles, for which the Greek readings were again carefully revised by Mr. Adger and Baron Sarkis, and their number somewhat increased.

Both these editions were at the expense of the American Bible Society.

11. *Modern Armenian New Testament.* Translated by a papal Armenian Vartabed, named Zorab, under the direction of the B. and F. B. S., and two or more editions published at Paris. Badly done.

A thorough revision or translation of the above, made under the superintendence of Mr. Adger, was published at Smyrna by the B. and F. B. S. It is said to be a good translation. Arisdages (a superior Armenian scholar, subsequently teacher of the Armenian school at Trebizond,) was the first translator of the Acts and Epistles, and he revised a translation made by one Hohannes, a teacher in Smyrna, of the four Gospels. Baron Sarkis then revised the whole New Testament thus translated, with Arisdages. Subsequently Mugurdich Thomasean (or Mugurdich the elder) revised the whole of it with Mr. Adger, and it was by them carefully compared both with the Ancient Armenian, from which it was made, and with the Greek. After this Mr. Dwight and Mr. Adger with Boghos Physika and Baron Hohannes revised together at Constantinople a portion of the Epistles, viz. Romans and a few chapters of Corinthians. This revision, which was to have extended to all the Epistles and the book of Revelation, being interrupted by Mr. Adger's illness with small pox at Constantinople, he completed it subsequently at Smyrna with Mugurdich Thomasean.

The work is really and truly a new translation, though at the time of its being submitted to the patronage of the British and Foreign Bible Society, it received the name of a *revised and improved version.*

12. *Armenian New Testament*, or a portion of it; translated by the German missionaries at Shoosha into the modern Ararat dialect, and printed, it is supposed, at Moscow.

13. *The Psalms in Modern Armenian.* Translated under the direction of Mr. Dwight, and printed at Smyrna. This and Mr. Goodell's second edition of the Psalms have been carefully compared together and made to harmonize. A second edition of the Modern Armenian Psalms was printed in 1843, revised by Baron Sarkis and Mr. Adger. The translation, it should be understood, is from the Hebrew.

14. *The Psalms in the Modern Ararat dialect.* Translated at Shoosha and printed at Smyrna.

15. *The New Testament.* Ancient translation, with references, printed at Moscow.

16. *The same*, altered by the Baptists of America, and adapted to their peculiar notions of baptism; published at Calcutta.

17. *Hebrew-Turkish Pentateuch.* Printed at Constantinople about the year 1833, by the Caraite Jews. It can hardly be called a translation.

18. Several old editions of the *Old Testament in Hebrew-Spanish*, published at Constantinople and Salonica, of which isolated and defective

copies are to be found. They contain also the Commentaries of Rabbi Sol. Jarchi.

19. Two Editions of the *Old Testament in Hebrew and Hebrew-Spanish* and in *Hebrew and Chaldee*, (Onkelos Targum.) Published by Holryinger, Vienna, 4to, 1816. They contain the Commentaries of Rabbi Sol. Jarchi, the Haphtaroth, the critical commentary called Minhath Shaj, Synagogal Prayers, &c. &c. Quarto, 6 vols. each edition.

20. *The Psalms in Hebrew and Hebrew-Spanish.* Revised by Mr. Schauffler, and printed at Constantinople at the expense of the American Bible Society, in 1836. The edition of 3,000 copies is almost exhausted, and though imperfect in the Hebrew-Spanish, it is esteemed among the Jews, and sought after.

21. *The Old Testament in Hebrew and Hebrew-Spanish.* Revised by Mr. Schauffler, and printed at Vienna in a quarto edition of 3,000 copies, 2 vols. in 1840-42, under Mr. Schauffler's direction, at the expense of the American Bible Society. It has the *imprimatur* and recommendations of the former and present chief Rabbis.

22. *The Pentateuch in Hebrew and Hebrew-Spanish*, for the use of the Jewish schools, printed at Vienna in 1840-41, by Mr. Schauffler, at the expense of the American Bible Society. This edition is in 12mo, 500 copies. It was well received by the Jews, and by the Rabbis themselves put into their respective schools as a reading book.

No. II.

Printing Establishments in Constantinople, January, 1844.

(See Report, p. 111.)

The Printing establishments of Constantinople may be divided into four classes;—Turkish, Greek, Armenian, and European.

I. Turkish.

Of these there are three. 1. The imperial book printing establishment. This press, originally established at Scutari and now in Constantinople, has been in existence about 110 years. There have been printed as near as we can learn, about a hundred and fifty different works, of the theology of the Mohammedans, histories, poetry, and translations of scientific works from European languages. Here also is carried on the printing of registers, journals, &c. for the public departments. The office contains five or six presses, and also founts of Armenian and Greek type. With the former a newspaper, in the Armeno-Turkish and Armenian languages, was printed a few years since, at the expense of the government, to which the Armenian grandees were forced to subscribe. A Greek paper is now issued from the same office, which is a private enterprise. The paper is poorly supported, but is issued at but little expense to the proprietor.

2. An office, under the direction of the principal of the office above named, for the issue of the Turkish Official Gazette, a small paper appearing perhaps twice a month, and containing chiefly government orders. The Turkish grandees are obliged to subscribe for this paper.

3. The third Turkish office is that for the issue of the News Courier. Although the government has withheld its annual allowance for the last

three years, of 2,500 dollars, yet the Pashas are required to be subscribers. No article is published in it without having been previously read at the Porte. It is the only imitation of the European newspaper among the Turks. It has about 300 subscribers at six dollars per year for 51 numbers.

II. Greek.

1. The press connected with the Greek Patriarchate, which prints little more than official documents.

2. The establishment of Koroumela, having three presses. He lately removed from Athens, to engage in the work of printing the complete series of Church books heretofore printed at Venice by Catholic printers.

3. Press of Leonidi, is engaged in job printing, and publishes an insignificant mercantile paper, and a weekly Price Current and Ship List.

4. A press not in operation at present, having been attached for debt.

The activity of the Greek press has much diminished since there has been liberty to publish in Smyrna and Athens. Authors and all lovers of learning desert Constantinople for a more congenial air than that which they here find.

III. Armenian.

1. The Press of Arab Oghlu, established more than one hundred years since. They have founts of type in Armenian, Greek, Hebrew and Turkish; but their only regular printing is in Armenian. They print portions of Scripture in lessons, and prayer-books, etc. They formerly cast type for the Turkish government.

2. The Press of Hohannes, just established. It has printed as its first book in Armenian an American one, "Poor Richard," by Benj. Franklin. Lately he has published an improved catechism by an Armenian, which has been contaminated by the leaven of Papal corruptions in regard to the commandments, etc.

3. The Press of Tahos, having foreign protection, just commenced. The supply of books for any of these presses must necessarily be very small.

IV. European.

1. The Press of Castro, a Jew, with English protection; the oldest of all. He has several presses and founts of type in Roman characters, and Greek and Hebrew. He performs considerable job printing in mercantile documents, theatre bills, and pamphlets. He will not publish any thing decidedly evangelical.

2. The Press of the "Journal de Constantinople," a French paper, lately removed from Smyrna, and edited by M. Deschamps, with an allowance of 60,000 piastres a year from the Porte. He defends all the policy of the Porte, and also of the French and Catholics as far as possible.

3. The Press of Saint Bernoit, or the press connected with the Lazarist convent in Galata. The direction of the press is in the hands of an ecclesiastic, but the printing is miscellaneous, such as catechisms, almanacs, and spelling-books. Efforts have been made to increase its efficiency, and an old American press has been lately added, making two presses. For a long time they had the plan of publishing a Magazine in Armenian, which was finally carried into execution at Venice. They have published, in 1844, a translation from a French tract, an attack on Protestantism, and have another similar one in press.

4. Lithographic press of M. de Cayol, a Frenchman, who has published books in Turkish by Lithography, but is chiefly occupied with small jobs.

He was willing to lithograph the Persian Scriptures for Rev. Mr. Glen, and offers to perform almost any work for us. He will extend soon his establishment by introducing other presses.

5. Another lithographic establishment has just been opened, about which we have no information.

It appears, therefore, that there are at least fifteen places in Constantinople, where printing is conducted. The whole number of presses is probably more than thirty.

How far the Press is free in Constantinople.

The position of the Press as it regards the Turkish government, is one very difficult to describe, both because there has been so little actual legislation on the subject, and because, depending on the caprice or the imagined necessities of the ministry of the day, there is nothing stable in its situation.

The Turkish press was established in the midst of a strong opposition from the Mohammedan doctors, and especially from the copyists. It has never yet, from religious scruples, printed either the Koran, or Commentaries on the same. It is an institution of the government, under the management of a director appointed by the government, who receives a salary. Books are printed at the expense of government, or of the Turkish booksellers, and then are sold at fixed prices. Nothing appears in the Turkish newspapers without having been submitted to the proper authority for approbation.

The same is the case with the "Moniteur Ottoman," published irregularly in French at the government press; and with the *Journal de Constantinople*, published by private enterprise. The *Moniteur Ottoman*, when first established, was allowed to publish with great freedom documents that the government itself furnished about its internal affairs, and all manner of occurrences throughout the Empire. This system having been thought to be injurious, the present government French paper merely extracts from the official Gazette in Turkish.

The French lithographer has published a grammar in Turkish of the French language, by order of the ministry, but cannot print in Turkish without express permission. He has published clandestinely a licentious book in Turkish, which had been prohibited by the Porte. He has printed a spelling-book in Turkish, of which the government bought up the whole edition on the plausible pretext that it was taking bread out of the hands of the copyists; but doubtless from the religious bigotry, which leads them to regard every thing in the Arab character as a monopoly of the Mussulmans.

Turkish books printed by Europeans abroad are of late regarded with disapprobation. This is owing to two facts: one, that a political pamphlet was published in France in Turkish addressed to Mussulmen; and second, that some of these books seemed designed to make a religious impression on the Mussulman mind. The works formerly printed by the Europeans in the oriental languages, were classic or literary editions for circulation among themselves, and rarely came under the notice of the Turkish authorities. Some of those latterly printed, as in Persian, at Shusha, by the German missionaries, have been direct attacks on the Mohammedan religion; and others at Malta, though containing nothing against the Mohammedan religion directly, yet speak on morals and the sciences, things which Mohammedans do not wish to hear from Christians.

And they do not wish such books to be the entering wedge to others of a more marked character. It is next to impossible to pass these latter books through the Custom House. The last that came were allowed to

pass, but with the threat that if any more came the government would retain them.

Within a few weeks a box of Arabic and Turkish Scriptures arrived, which were immediately confiscated. The agent of the British and Foreign Bible Society petitioned the British Ambassador to apply for them, on the ground that they were old editions, and that this box, by having paid duties at Smyrna, had already passed *into the country*. In answer to the request of the Ambassador, the government replied, that the books might be given up to the agent, but on condition that he was to send them back to the place from whence they came. This was a diplomatic stratagem of the government to yield to the demand of the Ambassador, while at the same time it kept its own law inviolate. For the books were taken out to go into the depot of the Bible Society.

The above facts indicate, that the attention of the government has been awakened to the printing of books and their admission into the kingdom, when in the Mussulman character, as they regard the Arabic alphabet to be. All books in that character, as we understand, are to undergo a censorship when they arrive from abroad. If they are in Arabic, and evidently intended for Christians, they are permitted to pass. If they are in Turkish, they are to remain.

The printing of books in the language of their Christian and Jewish subjects, has never been an object of solicitude for the government, for they have never supposed that it would greatly concern them what people of other sects were reading; but in consequence of incendiary documents of a political character coming from abroad, which interested themselves, and secondly, in consequence of the complaints of the Patriarchs in regard to religious publications likely to injure their flocks, there has latterly been established, at least on paper, a sort of censorship on works in Greek and Armenian. The arrangement required, that every book, before being printed, should go to the director of the Turkish government press, after having the *imprimatur* of the Patriarch, in the language of whose nation it was written, and that then it must receive the seal of the director. The Patriarchs themselves having made some objections to the provisions of the law, it has never yet been brought into execution.

None of the printers in the Capital, who are subjects of the Porte, dare to publish any thing that would be obnoxious, not merely to the Porte, but to their own Patriarchs; for fear of the persecutions to which they would be subjected; and consequently it would be but rarely that we could depend upon their executing jobs for the missionaries.

Whenever any foreign printer publishes any thing not agreeable to the government, it has been the custom of the Porte to complain to the Ambassador, under whose protection the individual publisher may be, and to request that the publication may cease. It has, we believe, invariably happened, that the Ambassador has so far attended to the complaints as to cause the cessation of the obnoxious publication. Thus the brother of Dr. Stamatiades for some months published a Greek newspaper here, and incurring the hatred of a distinguished Christian subject of the Porte, he complained to the Porte of the nuisance, as he regarded it, and the Porte complaining to his Ambassador, the parties were obliged to suspend the publication. It is well understood, that the government has put all the obstacles possible in the way of the publication of newspapers in the capital, and all which have been established have been short-lived. Consequently newspaper printing has been chiefly carried on in Smyrna.

The exceptions which now exist at the Capital, are owing to the fact that those newspapers are in the pay of the government.

No. III.

Letter from the Armenian Brethren at Constantinople.

(See Report, p. 117.)

To the Members, Patrons, and Friends of the A. B. C. F. M.

CONSTANTINOPLE, JAN. 1, 1844.

Beloved Brethren in Christ and honored Friends:—We render daily thanksgivings and praise to God, our merciful Father in Heaven, whose favors and mercies appear indeed very numerous in this sinful world, in these our days. It is He who has moved your pious hearts to care for these nations which are deprived of the knowledge of the truth, by making liberal donations; and to labor for their salvation with all earnestness. And our unhappy nation, being one of this number, we have shared, most freely, up to the present day, your kind, spiritual labors.

By your Christian aid and direction, Mr. Goodell, with great labor, has brought to the light a translation of the whole Bible, in a language understood by all; by means of which the ignorant are instructed in the knowledge of God's word, and the wonderful works of God are declared by the lips of the people at large. And now, by giving wise explanatory lessons on the Holy Scriptures, he opens our minds and helps to confirm our faith.

Mr. Dwight, without tiring, teaches and preaches, always with forcible and sweet words combined; in love he invites sinners to Christ—fearlessly reproving sin; he comforts despairing souls by pointing them to the cross of Christ; he replies to opposers with wise and convincing arguments, and silences them by his short and learned writings.

Mr. Adger, overcoming the weakness of his body, labors with unwearied efforts to bring out continually useful books and tracts adapted to promote the salvation of men. And especially, at the present time, by abridging and translating the History of the Reformation, he confirms us in the truth of the Gospel, and he encourages us to strive to obtain a true Christian spirit, and to go forward with courage in the Christian warfare.

Mr. Hamlin, the beloved teacher, by his active habits, laboring unwearyedly, night and day, instructs his pupils in various branches of erudition, from his well stored mind; and he trains them in the way of piety, inculcating the doctrines of the Gospel.

Mr. Wood, as a special helper, labors in love, and with earnestness, together with Mr. Hamlin, for the advancement and good order of the school.

Mr. Homes, with an ardent zeal, labors in various departments of the work of Christ; preparing religious books for the press, and finding the best methods of distributing them abroad through many countries; and sometimes also laboring by his exhortations, and sometimes by instructing young men, which is very acceptable.

These all (except Mr. Adger) are in Constantinople; and in different parts of Asia Minor are Mr. Schneider, Mr. Powers, Mr. Johnston, Mr. Jackson and Mr. Peabody, all laboring for the enlightening of our miserable nation, the result of your warm Christian love. What philanthropy! What noble beneficence does our nation enjoy from your benevolent Society,—though a large portion of our community are not yet sensible of it. We, however, in our unworthiness, having become enlightened by the grace of God, have seen and heard; and we cannot in writing express to you in a worthy manner the thankfulness we feel in our hearts, and which we wish to make known to you our worthy friends, as gratitude demands. And especially now that you have sent out Dr. Anderson, your wise and

discreet Secretary, and an active and faithful servant of Christ, (as we had before heard, though now, having had a sufficient opportunity of becoming acquainted with him, we see the same and still greater excellencies in him,) and receiving his testimony as of an eye witness who has critically examined every thing, you will learn the prosperity of the Lord's work here, which, without doubt, you greatly desire.

We regard his coming as a distinguished mark of favor from the Lord, and especially, since we have found him so ready to receive with favor our proposition to him, as though he had left America with precisely the same plans. We therefore with full confidence, laid before him several important requests, which you will learn from him, and which relate to things highly useful and indeed necessary to our nation.

Beloved brethren, as we have up to the present time, enjoyed abundantly the fruits of your Christian love, without having made any requests to you, can we doubt whether you will now receive these our propositions, and endeavor to carry them into effect, all of which, after a long conversation with Dr. Anderson, and Dr. Hawes, and Mr. Goodell and Mr. Dwight, appeared worthy of acceptance. We have indeed strong hopes that by your piety,—imitating the grace of God bestowed upon the churches in Macedonia as mentioned by Paul,—you will have compassion on us in our poverty, and help our pressing necessities, even "above your ability." We ask for your constant prayers for us, that our faith may increase and strengthen every day, and that we may be excited to imitate your piety, and being deeply imbued with a sense of Christian duty, may in a brotherly manner, become partakers with you in laboring for the enlightening of our own and foreign nations.

We believe that our kind heavenly Father, who has so far enlightened our nation, will, in a short space of time, greatly extend the work, and that many of the wealthy from among our people without hesitation will devote their wealth to spreading the kingdom of Christ. When that time comes, our letters will only be for the purpose of making you partakers of the full joy of our hearts, and for securing of your tried counsels, for aiding, in all ways, in advancing the work of the Lord.

May the Lord of all mercy himself fulfil the desires of our hearts, and cause his marvellous light to shine in all hearts, through Jesus Christ our Lord. Farewell.

ALL THE EVANGELICAL BRETHREN
OF THE ARMENIAN NATION.

No. IV.

Arabic Books printed by the Mission to Syria. The Lists prepared at Beirût, March, 1844.

(See Report, p. 134.)

Spelling Cards. 1836, pp. 8. Edit. 500. Issued 500.
1843, pp. 2. Edit. 1,000. Issued 146.

Watts's Catechism. Translated here. Printed 1836, 16mo. pp. 16. Edit. 1,000. Issued 923. Has been used to some extent in our schools.

Copy Book. Lithography. Printed 1836. Edit. 200. Issued 118. Has been much called for, but not being able to print any more, we have disposed of it sparingly.

Elements of Arabic Grammar. Composed for us by Nàsif el Yazijy, the corrector of the press. Printed 1836, 12mo. pp. 168. Edit. 1,000. Issued 637. Was a text book in the Seminary.

Hymn Book. Composed for us by the same. Adapted to our metres. Printed 1836, 24mo. pp. 24. Edit. 200. Issued 200.

Alphabet. Lithography. Printed 1836. Edit. 200. Issued 200.

Dairyman's Daughter. Corrected from the Malta edition. Printed 1836, 12mo. pp. 96. Edit. 2,000. Issued 1,984. Not esteemed very useful.

Extracts from Chrysostom. Compiled, it is supposed, by Mr. Fisk, and translated by Papas Isa. Printed 1837, 12mo. pp. 166. Edit. 2,000. Issued 1,577. A heavy book.

Smith's Arithmetic. Containing only the four ground rules. Printed 1837, 12mo. pp. 84. Edit. 1,200. Issued 965. Was used in the Seminary. Too simple.

Extracts from Thomas à Kempis. Selected from a translation printed at Rome in 1734. Printed 1837, 12mo. pp. 60. Edit. 2,000. Issued 1,715.

Proverbs of Solomon. Without alteration from the Romish versions of the Bible, and some of it unintelligible. Printed 1837, 12mo. pp. 72. Edit. 2,000. Issued 2,000.

Idem. New edition, corrected in part according to the Hebrew. Printed 1842, 16mo. pp. 89. Edit. 2,000. Issued 794.

On Self-Examination. Composed by Mr. Whiting. Printed 1837, 12mo. pp. 40. Edit. 2,000. Issued 2,000.

Idem. New edition, enlarged and re-written in Arabic. Printed 1843, 16mo. pp. 88. Edit. 2,000. Issued 144. A useful tract.

Sermon on the Mount. Printed 1837, 12mo. pp. 12. Edit. 2,000. Issued 2,000.

Idem. Second edition, printed 1839, 16mo. pp. 16. Edit. 4,000. Issued 4,000.

On the Cholera. Composed by Mr. Homes. Printed 1837, 12mo. pp. 12. Edit. 4,000. Issued 2,460.

Child's Book on the Soul, 1st part. Printed 1838, 16mo. pp. 104. Edit. 2,000. Issued 950.

Epistle to the Ephesians. Printed 1838, 16mo. pp. 24. Edit. 3,000. Issued 3,000.

The Psalms of David. Printed 1838, 12mo. pp. 276. Edit. 2,000. Issued 2,000.

Idem. New edition. Printed 1842, 16mo. pp. 246. Edit. 3,000. Issued 938. Much demanded as a school book.

Confession of Faith. Composed by Mr. Thompson. Printed 1838, 12mo. pp. 60. Edit. 400. Issued 385. Too brief, but useful.

On Temperance. Composed by Mr. Whiting. Printed 1838, 12mo. pp. 96. Edit. 2,000. Issued 1,877. A useful tract, and in demand.

Child's Book on the Soul, 2nd part. Printed 1839, 16mo. pp. 116. Edit. 2,000. Issued 837. This and the first part are read with interest by children.

Acts of the Apostles. Printed 1841, 16mo. pp. 150. Edit. 2,000. Issued 792.

Arabic Syntax. A native elementary work. Printed 1841, 16mo. pp. 74. Edit. 2,000. Issued 386. A text book for beginners.

Passion of Christ. The 27th chapter of Matthew, with parts of the 26th and 28th. Expense borne by a special donation to the Tract Society. Corrected from the Romish version. Printed 1841, 16mo. pp. 16. Edit. 6,000. Issued 1,488.

Little Henry and his Bearer. Commenced and nearly finished in 1839. Completed in 1842, 16mo. pp. 84. Edit. 2,000. Issued 359. Not thought to be very useful.

Thomas à Kempis. From the same translation as the tract previously published, but embracing nearly all that is in Malcom's edition. Printed 1842, 16mo. pp. 343. Edit. 2,000. Issued 233. A heavy book here.

The first 16 Psalms. Printed 1842, 16mo. pp. 23. Edit. 1,000. Issued 535. Intended for first lessons in schools.

The Office and Work of the Holy Spirit. Composed by Mr. Smith. Printed 1843, 12mo. pp. 256. Edit. 2,000. Issued 206.

Spelling Book. Compiled from the Scriptures, with spelling lessons prefixed. Printed 1843, 12mo. pp. 63. Edit. 2,000. Issued 429.

The Shorter Catechism. Printed 1843, 16mo. pp. 43. Edit. 2,000. Issued 258. Intended for the mission schools.

On Good Works. Composed by Mr. Johnston. Printed 1843, 16mo. pp. 87. Edit. 2,000. Issued 173. Well received.

Nevins's Thoughts on Popery. Translated by Mr. Whiting. Printed 1843, 16mo. pp. 156. Edit. 2,000.

N. B. The following books were printed for us at the Church Missionary Society's press in Malta before ours was established.

King's Farewell Letter. Composed by Rev. Jonas King.

Asaad's Statement. Composed by Asaad esh Shidiak. 16mo. Issued the whole.

Bird's Letters. Composed by Mr. Bird. Printed 1834, 12mo. pp. 535.

No. V.

Character of the Existing Arabic Versions of the Scriptures.

(See Report, p. 135.)

The Arabic version of the Scriptures which we circulate, is re-printed from the edition of the Romish Propaganda which appeared in 1671. That edition was corrected from an ancient translation, the origin of which we do not know. But the version was made under the direction of Serkis er Ruz, a Maronite bishop of Damascus, who received orders to that effect from the Propaganda during the pontificate of Urban VIII. The revision was commenced in 1625. Reference was professedly had to the Hebrew and Greek originals, as well as to the Latin vulgate, but it is in fact a very servile imitation of the latter.

The historical part of the Old and New Testaments are intelligible, and as correct as the vulgate. But in the Epistles, though isolated texts generally convey nearly the sentiment of the original, the meaning is often not clear, and the argument of continuous passages is not unfrequently entirely lost. In fact the more abstruse and doctrinal parts of Paul's Epistles lose in it almost all their force. Of the prophetical and practical portions of the Old Testament, much is either without force, in bad taste, or absolutely unintelligible. The whole version is not in classical style. The structure of the sentences is awkward, the choice of words is not select, and the rules of grammar are often transgressed. We have been ashamed to put the sacred books of our religion, in such a dress, into the hands of respectable Mohammedans and Druzes, and have felt it our duty to accompany them with an apology. And some of us never think of reading a chapter in public without previously revising it. We have a growing conviction that we cannot expect a strong thirst for the Scriptures to be created in

the public mind, nor that much effect will be produced by them, until we present them in a purer form.

Another version of the New Testament was published by the London Society for Promoting Christian Knowledge in 1727, of which a few copies are found among us. It was corrected from the Paris and London Polyglotts by Solomon Negri, and conformed with great strictness to the Greek original. But in this very strictness the corrector erred, for there is always a stiffness about it, and not unfrequently the idiom is quite foreign. The words used, also, are many of them not selected from that part of the Arabic vocabulary, which is now in common use in these parts. On the whole, it is not an acceptable version. We may add, that it seems to have formed the basis of the Gospels and Epistles published at Shuwair, especially the latter. In these, the defects of style above alluded to have been corrected; but the corrections have been made apparently merely according to taste, and without any regard to the original.

There is also an edition of the New Testament published by Erpenius in 1616. It is the same or nearly the same with the Karshûng formerly used in the Maronite churches, and which was translated from the old Peshito Syriac. The Karshûng, however, was not long ago revised by Bishop Germanus; and his revised edition is the one now authorised by the Maronite church. Both this, and the edition of Erpenius, were lately examined in searching for a translation to be made the basis of a commentary on the Epistle to the Romans, and it was found that neither were faithful enough to the original to answer the purpose.

The character of all the existing versions, to which we have access, indeed, is such that we have no doubt that a new translation is exceedingly desirable. Our only difficulties relate to the practicability of making a good one, and of getting it into circulation. In reference to the first point, the difficulty does not arise from the want of men competent to execute the work, for these we think we have; but from the fact that our own number and that of our native helpers, is so small, that none can be spared from more direct missionary labor. This difficulty we hope that the providence of God will in due time remedy. In reference to the circulation of a new translation, we have no doubt that its appearance would raise a great clamor against us from our enemies, which might go far towards arresting it at the outset. But not all the Christians, even, are by any means our enemies. Our wide personal acquaintance has secured some friends, who have confidence in us, and would receive it at the beginning. This number is constantly increasing, and should God pour out his Spirit, which we ought to have faith to expect, the increase would be rapid. Moreover the Druzes and Mohammedans would have no more prejudices against a new translation, than an old one. And for them, especially the Druzes, it is highly desirable that there should be a version of the Scriptures, which shall not be absolutely offensive by reason of its imperfections.

Indeed if our labors are to be extended much among the Druzes, a new translation cannot be dispensed with. On the whole, could we spare the men for the work, we should not hesitate to commence at once; confidently hoping that, before it were completed, there would be abundant openings for its circulation. We may add that we see no prospect that our wishes will be met in this respect, unless we undertake the work ourselves. An attempt was made two or three years ago, at Malta; but the specimens which were sent to this country, showed clearly that the result would not be at all satisfactory.

No. VI.

The Political Institutions of Lebanon, and their probable Influence on the Prosperity of the Mission.

(See Report, p. 139.)

An extended report upon this subject would be found of but little practical use, since the political institutions of the Mountains are ever varying; and it is not very probable that the present organization of things will be more permanent, than those which have preceded it. Moreover, our hopes of security and liberty of action are based neither upon the character nor the stability of their political institutions. It is highly important to remark, however, that the various changes which have taken place since the first establishment of the mission, have since successively been more and more favorable in their influence upon our labors and prospects. When Messrs. Bird and Goodell settled in Beirût, the whole of Lebanon was under the government of the Emeer Besheer, who was compelled to gratify the Maronite Patriarch in his violent measures in opposition to the gospel. The mountains were consequently inaccessible to the missionary, and even natives possessing Evangelical views could not reside in any part of Lebanon. And in Beirût, this predominant power could so far influence the government, either by bribes or fear, as to crush any spirit of inquiry amongst the people. The first blow against this papal and persecuting power was struck by Ibrahim Pasha. And although it was the policy of Mohammed Aly to continue the Emeer as governor of Lebanon with large executive powers, yet it did not suit the viceroy of Egypt to offend any of the great powers of Europe by sanctioning injustice and oppression, civil or religious, in any part of his government. Hence the Emeer was obliged to restrain the violent measures of the Patriarch, and, sustained by the Pasha, was able to do it. This was felt to be a very great blessing. Not only could the missionaries spend the summer in the mountains, but the native helpers could accompany them, and there was far greater liberty of thought and action amongst the people throughout the whole of Syria, than we had ever before seen.

The second great check given to the papal domination grew out of the invasion of the Allied Powers in 1840. As this was almost wholly an English movement, and was very popular at the time, Maronite bigotry was severely rebuked and restrained. The Emeer Besheer was removed, and another Emeer appointed governor entirely in obedience to the will of England. Opposition to the English became unpopular; and so far as the ecclesiastics were active in it, they became suspected and disliked by many of the people.

But the most serious downfall to the Patriarch's power was in the total defeat of his party in the late civil war between the Maronites and the Druzes. As the Patriarch was the avowed head and main spring in the movement, his own party upbraided him with all the disasters and calamities which befel them. And all the Emeers, Shiekhs and leading men in the Maronite community, have resolved that, come what may, the Patriarch and the priesthood shall not again be allowed to intrude into civil affairs. Their political power is therefore annihilated. Nor is there much probability that it will be again resuscitated. This has left the people of Lebanon (particularly the southern part of it) substantially free from religious oppression; and the foreign missionary can labor there with as little restraint, perhaps, as in any other country in the world, unless it be the United States. Nor do we see any great ground of apprehension that the old order of things will again be restored. None of these changes, regarded by any of the people as probable, or even possible, would restore the ancient despotism, should they take place. Even if the old Emeer, or

any of his family should be reinstated, (of which there is not the least probability,) he would have no disposition to yield himself again to the guidance of the Patriarch, from whom he has received so much injury, and towards whom he entertains a decided hatred.

The mountains are at present governed nominally by two Kaim-makâns, one a Druze, and the other a Maronite. Of course we enjoy uninterrupted protection under the Druze Emeer. Nor would a change of Emeers be likely to alter our situations or prospects. Under these two Emeers, the different families of feudal nobility govern their hereditary districts almost independent of their chiefs. And in fact the only real authority in Lebanon is that of the Pasha. The Emeers are clothed with little more than the shadow of an office. This is undoubtedly the best and safest for all parties. The proud Shiekhs of districts would not submit to the Emeers, if there was not another power at hand competent to enforce obedience. And it is doubtless the settled policy of the Turkish cabinet to so far weaken the authority of these feudal chiefs, that they may not be able to undertake any thing against the government. We shall thereby be shielded not only from the deadly hostility of the Patriarch, but from the convulsions of civil war; and there will also be always a responsible government to apply to, through the proper channel, for protection. This is better than to rely solely upon the good will of turbulent lords, while at the same time the friendly feeling of these chiefs and of their subjects, insures a quiet residence for us among them. In addition to these grounds for security we have another in the increased influence of the English and Prussian governments in this country. This is already so great (and it is likely to increase) that whoever may have the command in Lebanon will court the good will of those powers, and will be careful not to persecute Protestantism and Protestant missionaries. The highest representatives of these two nations now in Syria have assured us, that the persecution of Protestants, as such, will not be tolerated, from whatever quarter it may arise; and they have requested to be furnished with the facts immediately, in case it should be attempted either by civil or ecclesiastical authorities in the country. It is therefore a matter of far less interest to us now, than formerly, what form of government obtains the mountains, or who is at the head of it. We have the prospect of as much liberty as we could reasonably demand, and as much stability as the best organized governments of Europe can impart to it.

No. VII.

Memorial to the Governor General of Netherlands India.

(See Report, p. 192.)

To His Excellency the Governor General of Netherlands India.

Your Excellency will be aware that on the 4th day of May, an extract from a communication of Dr. Isaac Ferris to His Excellency the Minister of the Colonies, dated at the Hague, June 17th, 1842, was given to us by C. F. Boudriot, Assistant Resident of Pontianak, which is as follows:

"10. Your Excellency is aware that our Missionaries are now at Pontianak. Are we not permitted to go into the interior, as our Missionaries may be prepared, and accomplish all the good possible? We have constantly understood, that we had such permission, but from recent intelligence, we

learn, that the Resident of Pontianak shows a decided disinclination to it, and is disposed to prevent it. The effect will be, if this is to take place, that our missionaries must labor to great disadvantage, and their usefulness be very much curtailed."

At the same time, the requisition of Your Excellency was made known to us verbally, calling for specifications in writing with a view to further investigation.

1. From the above extract it appears, that the substance of what was written to our patrons was this,—"that the Resident of Pontianak shows a decided disinclination to our settling in the interior of Borneo, and is disposed to prevent it."

2. The facts on which this communication was founded, are the following:

(*a.*) Up to the time when the letter was written communicating this intelligence, that is in June, 1841, and long after, if the subject of locating among the Dyaks was mentioned, he always showed himself strongly averse to it, and endeavored to dissuade us from it. He would say, "You had better not go among them. You had better let them alone and remain as they are. They will be worse with instruction, than without it."

(*b.*) The other officers of Government in Pontianak, both civil and military, who conversed on the subject, always spoke in the same discouraging strain, and one said, that if he were Resident he would not grant us permission, and that it was certain the Resident would not.

(*c.*) Mr. Nevius, a member of the mission, now absent, was told, that the Resident had written to the Government at Batavia advising them not to allow Missionaries to reside in the interior.

(*d.*) That this disposition was not the result of transient impressions, appears from the fact that it continued to manifest itself on every suitable occasion for two years and more, and was exhibited even so late as the arrival of our last reinforcement in February, 1842, when the Resident told one of our number, with great agitation and violence, that there were enough Missionaries already in Pontianak; that the Dyaks are well enough off, and we could do nothing with them.

3. It is not our business to reconcile the above facts with the circumstance, that he allowed two of our number to travel in the interior, and gave them letters to the Rajahs, and finally consented with apparent willingness to let Messrs. Thomson and Youngblood attempt a settlement.

But it ought to be remembered,

(*a.*) That there is a wide difference between *allowing to travel* and *permitting to settle* in the interior. The former by no means implies the latter. The language and manner of the Resident were widely different when we spoke to him about settling in the interior, from what it was when we requested letters from him for making tours.

(*b.*) It is due to the Resident to say, that, for some time before he left Pontianak, his views on this subject seemed to be changed, and just previous to the tour of Messrs. Youngblood and Thomson in April, 1842, he for the first time actually expressed a willingness that they should attempt to settle in the interior, and with all alacrity gave them letters to the Rajahs, as explicit and favorable as could be desired.

4. The above is a simple statement of facts. It is the truth, nothing but the truth, and, so far as we are aware, the whole truth on the point in question. As men of truth and candor we could not say less; when, as in this case, a specific declaration was required at our hands. We have no wish to criminate Resident Humme. In this matter we ever viewed him as representing the Government, and carrying out, to the best of his knowledge and understanding, the instructions he received from his superiors. When the communication was sent home, it was with the simple object of keeping our patrons correctly and fully informed of the situation and prospects of

the mission. This we are in duty bound to do. Those who wrote had no idea of impeaching the motives of any concerned.

5. And here we would not do justice either to Resident Humme or ourselves, if we did not bear the most unequivocal testimony to the politeness and urbanity with which he has ever treated us in all the intercourse of private life. We can freely say, that his conduct to us was always gentlemanly, and that we feel under obligations to him and his lady for their uniform kindness to ourselves and families. This circumstance goes not a little to deepen the conviction that in his official capacity he acted, not out of ill will to us, but from a sense of public duty, as expressing *his views* of the intentions and wishes of the Government.

6. Finally, we have to remark, that whether it be from misapprehension, or some other operating cause, we are not to this day free from the annoying interference and opposition of the local authorities, in the prosecution of our humble labors; and that this matter may if possible be settled once and forever, we embrace this opportunity to beg of Your Excellency explicit information on the following points.

1. Are we subject to the laws and regulations by which Foreigners are governed in other parts of Netherlands India, as Batavia, or to the *will* of the Resident in office?

2. Can the Resident in ordinary circumstances, except on the ground of actual criminality, debar us the privilege granted us by Your Excellency of going when and where we think it necessary, in the peaceful prosecution of our labors?

3. Do the Government, as a first principle of their policy, hold us subject to be driven from our field of labor, at any time, and for any cause, besides criminal conduct?

4. Have we not the privilege of laboring for all classes of the unevangelized community, i. e., Malays, and especially Chinese, as well as Dyaks?

5. Do the Government regard us as spies, and wish us to be watched and treated as suspected persons?

The first of these questions, in particular, involves the principle of our *subjection* to what, for want of a better *term*, we would call *constructive crime*, and they all look to points of vital importance, to the successful and vigorous prosecution of our work. Having lived in Batavia, it is natural for us to suppose the rules and regulations in operation there, with respect to strangers, will hold good here. But we *may* find, for instance, that travelling without a pass *within the bounds* of the Residency, to which we have there been accustomed, is here a high misdemeanor! We *may* find that declining invitations to entertainments, in which the Father of all our Mercies is never acknowledged, and refusing to attend religious Mohammedan festivals, which we always not only considered a simple right but a bounden duty to do, may be construed into marks of disloyalty; especially, if the one be in honor of His Majesty the King, and the other at the palace of the Sultan. If we wish to meet together for the regular transaction of business, or for mutual counsel and encouragement, we may be warned not to do it without special permission, and left to wait for such permission, if granted at all, till our appointed time is passed, and all our arrangements disconcerted! If we wish to continue instructing the Chinese and Malays, whom we have always been in the habit of including among the legitimate objects of our labors, we may be threatened with an absolute prohibition, and if our operations are not stopped, we may still be left under the impression, that we are in danger of incurring the displeasure of our rulers, and being condemned for contumacy.

We trust Your Excellency will not suffer yourself to imagine we are trifling. We do assure you, that these suppositions are the simple exponents and explicit intimations of real facts. We know, therefore, that the principles involved may be made instruments of severe oppression. At

this moment, we are feeling not a little of their influence. But we do not ask for any special privileges, nor bring these things forward in the way of complaint. We owe no man the least ill will. All we desire is such a plain understanding of our relation to the local authority as shall do away these occasions for complaint.

As to the last question, we are constrained to ask it, because we are expressly told by the present Resident, that we are considered as spies, that he himself is suspicious of us, and feels in duty bound to watch all our movements accordingly. If this be the light in which we are viewed, he is of course perfectly justifiable in taking any reputable measures to detect our sinister designs. But in that case, would it not have been better to have absolutely refused us permission to settle in Netherlands India? Your Excellency is well aware, that spies have no claim upon the hospitality of any Government. We can conceive of no more just ground for dispensing with our presence here, and we can assure you that, as we have always endeavored scrupulously to obey every known ordinance of Government, we would not stain our character by attempting to evade such an one as this.

But we shall be far from believing until we hear it from Your Excellency, that the government of Netherlands India entertains any such view of our character. Whatever else you may be disposed to think of us, we are persuaded you would neither have sent us, nor suffered us here, without giving us credit for being men of honor, and as a consequence (such being our public profession) Christians and Christian ministers. We are conscious of nothing in our conduct, by which we have forfeited this character. Imperfect indeed we are. This is the legacy of human nature. We have never arrogated exemption from the common lot. Mistakes, indiscretions, faults of various kinds may doubtless be charged upon us. But of a wilful violation of order, or opposition to constituted authority, no one can with truth accuse us. It has been our honest endeavor to keep a conscience void of offence towards God and towards man. We come therefore with an earnest prayer for the settlement of these questions. Whichever way they may be settled, we entreat a settlement.

We do not expect to trouble Your Excellency again on this subject. A crisis, we conceive, has come, at which there must be a decided change for better or for worse. Indeed we are almost forced to the conclusion, that the die is already cast. What we have experienced during the last six months, and more especially within the last six weeks, (the time which has elapsed since the arrival of Your Excellency's requisition upon us,) makes it pretty plain what we are to expect. Sir, it seems to us, to indicate there can be no relief. If it has come to this, that at such a time we may be taunted as spies, and as a consequence have all our energies crippled, without, as we do not hesitate to aver, the shadow of evidence, what, we pray, are we to suppose is still in reserve? But one course is left, and we now make our last appeal to the honor, the justice, the magnanimity of Your Excellency. Sir, our energies are well nigh broken down; the hearts of our Christian friends and patrons are just ready to sink in discouragement. Such treatment of the cause to which we are devoted, (we do not name ourselves, for we are nothing,) such treatment of the cause of Christ, the cause of God, and of humanity, cannot be endured. It may now be too late for a remedy. We are not sure that even Your Excellency can stay the tide of consequences. But so far as earthly resources are concerned, in you are centered the last glimmering rays of hope. We beg you to act decisively, and we beg a just and righteous God to enable you to act aright.

We beg that *we may know what prospect is before us.* Hitherto we have been disappointed, at almost every turn, and thwarted at almost every step. We came away from our homes, and sailed to this distant clime, for the simple purpose of preaching the unsearchable riches of Christ to the

heathen. We had scarcely set our feet upon the shores of Netherlands India, when we found ourselves excluded from laboring in all the most important and populous parts, where millions of souls are going down to death for lack of gospel light. Conscious of integrity, and unwilling to believe that the rulers of Netherlands India would not at last do justice to our motives and favor our plans, we waited and prayed and labored to induce a reconsideration and removal of the onerous restrictions, to which we were subject. Unsuccessful in this object of our hearts' desire, driven by circumstances over which we had no control, and flattered by the assurance that here we should meet with no obstacles from Government to the vigorous prosecution of our work, we came to this desolate island. Here we have toiled along amid a thousand natural disadvantages, and innumerable moral discouragements, till supposing we had surmounted every formidable obstacle, we for a moment began to look forward to lives of usefulness; when lo! another storm arises; our energies are again crippled; and it seems that every effort is to be made, except the direct application of force, to drive us from the field. We pray now that we may know the very worst, and we promise to abide the consequences. If it *must end* in our leaving the field, it is our solemn conviction the sooner it takes place the better.

We beg it for the sake of our patrons—for the sake of the churches we represent, and by whose Christian liberality we are sustained. The money we expend is not our own. It is from the treasury of our Lord. It is made up often of the contributions of the widow and the fatherless, whose hearts God has opened to care for the souls of the perishing, and whose prayers and alms are accustomed to go up together for a memorial before God, and who have a right to ask, "Where is the fruit of your labors?" After long delay we were hoping to be able to tell them of a lovely, if not, a plentiful harvest. But our fond hopes must now be deferred. Perhaps it is for you to say whether or not they shall be forever blasted. We beseech Your Excellency to remember there is a solemn responsibility here. It is our common Savior who said "Go ye into all the world, and preach the gospel to every creature." It is his own world of which he spake. These fair Islands, which Your Excellency governs, are integral parts of it. It was to his own church that he addressed himself. Of that church we and they who sent us claim to be members. They have sent us in the name of that Savior whom Your Excellency, as well as we, professes to love. We come here to do his biddings. Is Your Excellency prepared to stop our proceedings? Would you utterly discourage our hearts? Will you sanction a policy, which must infallibly break up our operations, which will render all we have done nugatory, and all the funds we have expended unavailing? Will you force us to leave the last retreat allowed us in your dominions? Will you assume the responsibility of driving away from these islands a company of unoffending Missionaries, whose only wish it is to preach the Gospel to the heathen? Think, we beseech you, of the consequences involved! Languages, on which we have spent years, to be given up! Energies exhausted and lives sacrificed in a debilitating climate, all to be thrown away! Time and money again to be consumed in mere preparatory work! Souls meanwhile going to a heathen's doom! And where is the awful responsibility? Sir, we bear witness before high Heaven, that we have endeavored to do our best. We have spared neither ardent toil, nor anxious thought. We have travelled over land and water; have exposed ourselves to the poison of reptiles and the venom of wicked men. The dew of heaven has moistened our solitary tent in the wilds of Borneo. We have breasted the storm and tempest where the feet of other white men have never trod, and upon our heads have beaten the vertical rays of an equatorial sun. This we have done, not to gather gold, nor seek for diamonds, but to find out a place for the Lord, a habitation for the

Mighty God of Jacob. Sir, if this part of the Island continues long to "wait for his law," it will not be our fault.

We beg it therefore for the sake of these perishing heathen. They, with us, and with Your Excellency, are hastening to the eternal world. At the judgment seat of One, who is the King of kings, they will face us both. As to ourselves, we trust that with a clear conscience we can say, we are free from the blood of all men. As opportunity has offered, and our poor abilities have served, we have not shunned to declare unto them all the counsel of God, testifying unto all repentance towards God, and faith in our Lord Jesus Christ. This we shall continue to do so long as we are permitted to pursue our calling on this island. But if we are sent or forced away, we put it to Your Excellency's conscience, whether you are willing to bear the responsibility? We entreat you to view the subject in the light of that day when the thoughts of all hearts shall be revealed. Could we be so happy as to present this subject aright to your view, we cannot doubt you would decide aright upon its merits. But alas! our expressions are so feeble, our words are so inadequate to our meaning, that we know the cause only suffers in our hands.

May your conduct now and ever be guided by that wisdom which is infallible, and your acts redound to the glory of God and the salvation of souls. And may you and we and the poor heathen find mercy of the Lord in that day, when we all stand before the judgment seat of Christ.

By order of the Borneo Mission of the American

Board of Commissioners for Foreign Missions,

WM. J. POHLMAN, *President.*

Pontianak, June 15th, 1843.

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-SIXTH ANNUAL MEETING,

HELD IN

BROOKLYN, NEW YORK,

Sept. 9—13, 1845.

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1845.

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[The names under each State are arranged according to the time of election.]

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Bagg Miss Amanda, West Springfield, Ms.
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Bailey Rev John B. M., Attleboro', Ms.
Bailey Rev Luther, Medway, Ms.
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Baldwin Harvey, Hudson, O.
Baldwin Rev John Abeel, Long Island.
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Baldwin Rev Joseph B., Hubbardsville, Ms.
Baldwin Rev M., Scotchtown, N. Y.
Baldwin Mrs Martha N., Brooklyn, N. Y.
Baldwin Mrs. Mary.
Baldwin Noah, East Durham, N. Y.
Baldwin Rev Theron, New York city.
Baldwin Rev Thomas, Peru, Vt.
Ball Rev Dyer, Hongkong, China.
Ball Rev E. T., Cincinnatus, N. Y.
Ballantine Rev Elisha, La Grange, Ga.
Ballantine Rev Henry, Ahmednuggur, India.
Ballard Rev I., Nelson, N. H.
Ballard Rev James, Grand Rapids, Mich.
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Ballou Rev John M., Perry Village, N. Y.
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Bancroft Jacob, Boston, Ms.
Banister Rev S. W., Hinsdale, Ms.
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Barber Rev Luther H., Hitchcockville, Ct.
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Benedict Rev Amzi, Framingham, Ms.
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Bennett Rev Asa, Lodi, N. Y.
Bennett Charles, Harwinton, Ct.
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Bentley Rev Charles, Harwinton, Ct.
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Bergen Rev John G., Springfield, Ill.
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Bigelow Rev Andrew, Dartmouth, Ms.
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Bigelow Rev Asahel, Walpole, Ms.
Bigelow Edward B., Grafton, Ms.
Bigelow Rev Jonathan, Rochester, Ms.
Bigelow Richard, Hartford, Ct.
Bigelow T. B., Troy, N. Y.
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Bingham Rev Hiram, Sandwich Islands.
Bingham Jeremiah, Cornwall, Vt.
Bingham Rev Luther G., Williston, Vt.
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Bird Mrs Ann P., do.
Bisbee Rev John H., Worthington, Ms.
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Bishop Rev Artemas, Sandwich Islands.
Bishop Rev A. H., Astoria, N. Y.
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Bishop Rev Nelson, Windsor, Vt.
Bissell Mrs Arabella, Suffield, Ct.
Bissell Clark, Norwalk, Ct.
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Bissell Harvey H., Buffalo, N. Y.
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Blagden Mrs George W., do.
Blagden George, do.
*Blagden John Phillips, do.
Blagden Samuel P., do.
Blagden Thomas, do
Blain Rev William, Goodwell, N. Y.
Blair Rev Tyrrel, Blandford, Ms.
Blake Anson, Wrentham, Ms.
Blake Mrs Eliza M., do.
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Blanchard Rev Amos, Lowell, Ms.
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Blatchford Mrs Alicia, Lansinburgh, N. Y.
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Blatchford Miss Sophia, do.
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Blatchford Thomas W. do.
Bleecker Barnet, Albany, N. Y.
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Bliss Rev Asher, Cattaraugus, N. Y.
Bliss Mrs Chloe, Attleboro', Ms.
Bliss Rev Seth, Boston, Ms.
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Blodget Luther F., Fly Creek, N. Y.
Blodgett Rev Luther F., Waterville, N. Y.
Blood Rev C. E., Collinsville, N. Y.
Blood Rev Mighill, Ellsworth, Me.
Blood Rev William, Lachute, L. C.
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Blunt John E., Nashua, N. H.
Blunt Miss Lucy W., do.
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Boardman Rev Elderkin J., Randolph Vt.
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*Boardman Rev John, Douglas, Ms.
*Boardman Timothy, West Rutland, Vt.
Boardman Rev William J., Northford, Ct.
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Bogardus Rev Cornelius.
Bogardus Rev William R., New York city.
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Bogue Rev Horace P., Seneca Falls, N. Y.
Boice Rev Ira C., Bergen, N. J.
*Boies Rev Artemas, New London, Ct.
Boies Joseph, Union Village, N. Y.
Bolls Matthew.
Bond Elias, Hallowell, Me.
Bond Rev Elias, Jr., Sandwich Islands.
*Bond Mrs Mehetable, Norwich, Ct.
Bond Rev William B., Lee, Ms.
*Bonney Rev William, New Canaan, Ct.
Booth Rev Chauncey, South Coventry, Ct.
Booth David, Longmeadow, Ms.
Bost Rev A., Geneva, N. Y.
Bostwick Charles, New Haven, Ct.
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Boswell Mrs Sarah M., Hartford, Ct.
Bosworth Benjamin, Eastford, Ct.
Bosworth Rev Eliphalet, Bladensburgh, Md.
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Boutelle Rev Thomas, North Woodstock, Ct.
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Boutwell Mrs Mary P., Brentwood, N. H.
Bouton Rev. Nathaniel, Concord, N. H.
Boutwell Rev James, Brentwood, N. H.
Boutwell Rev William T., Ojibwa Mission.
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Bowers Rev John, North Wilbraham, Ms.
Bowles Stephen J., Roxbury, Ms.
Boyce Rev William C., Westford, N. Y.
Boyd James, Albany, N. Y.
Boyd Rev James R., Watertown, N. Y.
Boyd John T., Albany, N. Y.
Boyd Rev Joshua, Middleburg, N. Y.
Boyd Robert, Albany, N. Y.
Boylston Richard, Amherst, N. H.
Boynton Rev John, Wiscasset, Me.
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Brace Rev Joab, Jr., Lanesboro', Ms.
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Brace Rev Jonathan, Milford, Ct.
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Brace Rev S. W., Binghamton, N. Y.
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Brackett Miss Sarah, Easthampton, Ms.
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Bradford Rev M. B., Grafton, Vt.
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Bradish John, Utica, N. Y.
Bradley Rev Caleb, Westbrook, Me.
Bradley Rev William, Newark, N. J.
Bradshaw Rev A., Bethsalem, Ten.
Bragg Rev J. K., Middleboro', Ms.
Brainerd Rev Asa, Potsdam, N. Y.
Brainerd Rev Davis, Lyme, Ct.
Brainerd Rev Israel, Vernon, N. Y.
Brainerd Timothy, Enfield, Ct.
Brainerd Timothy, Enfield, Ms.
Brainerd Rev Thomas, Philadelphia, Pa.
Brainerd Rev Timothy G., Londonderry, N. H.
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Braman Rev Milton P., Danvers. Ms.
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Brayton Rev Isaac, Watertown, N. Y.
Brayton Isaac, Ravenna, O.
Brearly Rev William, Winsboro', S. C.
Breck Joseph, Brighton, Ms.
*Breckenridge John, D. D.
Breckenridge Robert J., D. D., Lexington, Ky.
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Brewster Rev Cyrus, Montreal, L. C.
Brewster John, Shirleysburg, Pa.
Brewster Rev Loring, Livonia, N. Y.
Brewster Osmyn, Boston, Ms.
Bride Josiah, Berlin, Ms.
Briant Rev Alfred, South Bend, Ia.
Bridge Miss Emily, South Hadley, Ms.
Bridgman E. C., D. D., Hongkong, China.
Bridgman Rev William.
Brigham Rev David, Bridgewater, Ms.
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Brigham Oliver M., Grafton, Ms.
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Briggs Calvin, Marblehead, Ms.
Briggs Mrs Hannah C., Dedham, Ms.
Briggs Rev Isaac, N. Rochester, Ms.
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Brinsmade Mrs Amelia, do.
Brisbin Rev Robert C., Vernon, N. Y.
Bristol Moses, Buffalo, N. Y.
Britten Stephen P., Elizabethtown, N. J.
Broadhead Charles C.
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Brockway Rev Diodate, Ellington, Ct.
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*Bronk Rev Robert, Gibbonsville, N. Y.
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Broughton Glover, Marblehead, Ms.
Broughton Nathaniel H., do.
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Brower Rev Cornelius, do.
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Brown Alexander, Baltimore, Md.
Brown Rev Amos P., Jerseyville, Ill.
Brown Rev Ebenezer, North Hadley, Ms.
Brown Mrs Sarah, do.
Brown Rev F. H., Brownhelm, O.
Brown Rev George W., Albion, Me.
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Brown Rev Hope, Newark, Ill.
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Brown Luther, East Ware, Ms.
Brown Rev Oliver, Lyme, Ct.
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Brown Rev S. C., Pembroke, N. Y.
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Brown William, do.
Brown William, Philadelphia, Pa.
Brown William, New York city.
Browne Thomas, Portland, Me.
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Bryant Amos, Nelson, N. H.
Bryant Rev James C., Littleton, Ms.
Bryant John, New Bedford, Ms.
Bryant John J., Elizabethtown, N. J.
Bryant Rev Sydney, Nassau, N. Y.
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Bull William G., New York city.
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Bullard Saalis, Uxbridge, Ms.
Bullard Rev Ebenezer W., Fitchburg, Ms.
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Burton Rev Nathan, Ridgebury, Ct.
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Bush Rev Samuel W., Skeneateles, N. Y.
Bushnell Rev Calvin, Mich.
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Bushnell Rev W., Newton, Ms.
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Butler Rev Daniel, Waltham, Ms.
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Cady Josiah, Providence, R. I.
Cadwell Ebenezer, Northbridge, Ms.
Cahoone Rev William.
Caldwell James, Newburyport, Ms.
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Camp H., Trumansburg, N. Y.
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Campbell Benjamin, Rochester, N. Y.
Campbell Miss Catharine, Boston, Ms.
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Campbell Rev Daniel, Oxford, N. H.
Campbell Rev George W., Newbury, Vt.
Campbell Mrs Serena J. W., do.
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Campbell Rev Randolph, Newburyport, Ms.
Campbell Mrs Elizabeth, do.
Campbell Rev Robert B., N. Y.
Campbell Peter, Orange, N. J.
Campbell Rev William, Flatbush, N. J.
Campbell William A., East New York, N. Y.
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Canfield Rev S. B., Cleveland, O.
Canning Rev Josiah W., Gill, Ms.
Cannon Rev Frederick E., Geneva, N. Y.
Cannon Mrs Eliza, do.
Cannon Miss Ann Eliza, do.
Cannon J. S., D. D., New Brunswick, N. J.
Capron William C., Uxbridge, Ms.
Cares Rev John, York, Pa.
Carey Rev Austin, Sunderland, Ms.
Carey Mrs Catherine E, do.
Carey Ezra, Enfield, Ms.
Carlisle Rev Hugh.
Carleton William, Charlestown, Ms.
Carpenter Mrs Abigail, Foxboro', Ms.
Carpenter Cyril, Attleboro', Ms.
Carpenter Daniel, Foxboro', Ms.
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Carpenter Rev Eber, Southbridge, Ms.
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Carpenter Erastus P., Foxboro', Ms.

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Carpenter George, New York city.
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Carpenter Joseph, Providence, R. I.
Carpenter Remember, Pawtucket, Ms.
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Carruth Nathan, Boston, Ms.
Carruthers Rev James, Portland, Me.
Carruthers J. J., D. D., Montreal, L. C.
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Carter Aaron, Newark, N. J.
Carter Mrs Elizabeth C., do.
Carter Eliza C., Kennebunk, Me.
Carter Rev William, Pittsfield, Ill.
Cartwright, John, Constantinople.
Cary Joseph A., New York city.
Cary Rev Lorenzo, Webster, Ms.
Carver Rev Robert, Pittston, Me.
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Case Rev Francis H., Avon, Ct.
Case Mrs Margaret A., Rochester, N. Y.
Case Mrs Polly, East Hartford, Ct.
Case Rev Rufus, St. Johnsbury, Vt.
Case Rev William, East Windsor, Ct.
Caskie James, Richmond, Va.
Cass John C., New York city.
Cass Lewis, Detroit, Mich.
Cassells Rev Samuel, Norfolk, Va.
Castleton Rev Thomas, Syracuse, N. Y.
Caswell Rev Jesse, Bangkok, Siam.
Cathcart Robert, D. D., York, Pa.
Catlin Julius, Hartford, Ct.
Catlin Moses, Burlington, Vt.
Catlin Willys, Augusta, Ga.
Centre Rev Samuel, Monroe, Mich.
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Chamberlain Augustus P., Salem, Ms.
Chamberlain Rev Charles, Berkley.
Chamberlain Mrs Hannah, South Boston, Ms.
Chamberlain Jeremiah, D. D., Oakland, Mi.
Chamberlain Levi, Sandwich Islands.
Chamberlain Rev Pierce, Waterford, Pa.
*Chamberlain Richard, Boston, Ms.
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Chapin Alonzo, Abington, Ms.
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Chapin David B., Newport, N. H.
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Chapin Moses, Rochester, N. Y.
Chapin Oliver 2d, Somers, Ct.
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Chapin Royal, Providence, R. I.
Chapin Rev Seth, Middle Granville, Ms.
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Chapman Rev Nathaniel, Camden, Me.
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Chase Rev Henry, New York city.
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Chase Rev Moses, West Brookfield, Ms.
Chase Salmon P., Cincinnati, O.
Chase Samuel, Haverhill, Ms.
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Chester Rev Charles, Greenfield, N. Y.
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Chester Simeon, Greenville, O.
Chester William, D. D., Burlington, N. J.
Chichester Rev Darwin C., Rochester, N. Y.
Chickering Rev John W., Portland, Me.
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Childlow Rev Benj., Paddy's Run, O.
Childs Rev Elias S.
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Church Charles, Ogden, N. Y.
Church Rev Nathan, Bridgewater, Ms.
Church Mrs Sarah, Pelham, N. H.
Church Thomas, Singapore.
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Churchill Rev Silas, do.
Churchill Silas, Jr., do.
Churchill Rev John, Woodbury, Ct.
Chute Rev Ariel P., Woburn, Ms.
Clap James, Roxbury, Ms.
Clapp Rev Erastus, Montgomery, Ms.
Clapp Rev Ralph, Parma, N. Y.
Clapp Rev Sumner G., Cabotville, Ms.
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Clark Rev Edward, Middlefield, Ms.
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Clark Rev Tertius S., Stockbridge, Ms.
Clark Rev Theodore J., Cummington, Ms.
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Clark Rev William, Fryeburg, Me.
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Clark William, Westfield, N. J.
Clark William, Jr., do.
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Clarke Rev Walter, Hartford, Ct.
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Clay Joseph, do.
Clay Thomas C., do.
Clay Thomas S., do.
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Cleaveland Miss Frances A., Norwich, Ct.
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Cleveland Rev Edward, Bath, N. H.
Cleveland Rev Elisha L., New Haven, Ct.
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Cleveland Nehemiah, Newbury, Ms.
Cleveland Rev Richard F., Fayetteville, N. Y.
Cleveland Mrs Sophia, New London, Ct.
Cleveland William P., do.
Cleveland William N., do.
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Clift Rev William, Stonington, Ct.
Close Ezekiel, Stanwich, Ct.
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Coan Rev George, Angelica, N. Y.
Coburn Rev Loammi S., Newfane, Vt.
Cobb Rev Alvan, West Taunton, Ms.
Cobb Rev Asahel, N. Falmouth, Ms.
Cobb Rev Leander, Rochester, Ms.
Cobb Oliver, D. D., Rochester, Ms.
*Cobb Richard, Boston, Ms.
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Cockran Rev Sylvester, Poultney, Vt.
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Coe Rev David B, New York city.
*Coe George W., Savannah, Ga.
Coe Rev Noah, New York city.
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Coe Rev Truman, Kirtland, O.
Coggeshall Mrs John H., New Bedford, Ms.
Coggin Rev David, Westhampton, Ms.
Coggin Rev Jacob, Tewkesbury, Ms.
Coggin Rev William S., Boxford, Ms.
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Cogswell Rev Nathaniel, Yarmouth, Ms.
Cogswell William, D. D., Gilmanton, N. H.
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*Coit Erastus, Norwich, Ct.
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Coit I., Cheraw, S. C.
Coit Robert, New London, Ct.
Coit Samuel, Hartford, Ct.
Coit William D., New York city.
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Coburn Mrs Eliza L., do.
Colburn Rev Jonas, Amherst, Ms.
Colburn Rev Samuel W., Monument, Ms.
Colby Mrs Josiah E., Boston, Ms.
Colby Rev Philip, Middleboro', Ms.
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Cole Rev Isaac.
Cole John, Medway Village, Ms.
Cole Rev Thomas, Payson, Ill.
Coleman Miss Catharine, Reading, Pa.
Coleman Rev Ebenezer, Sherman, N. Y.
Coleman Eleazer, Easthampton, Ms.
Coleman Rev Lyman, Monson, Ms.
Collins A. M., Hartford, Ct.
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Colt Charles, Genesoo, N. Y.
Colt Roswell L., Paterson, N. J.
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Colton Rev Calvin, U. S. Navy.
Colton Rev Chester, Lyme, Ct.
Colton Rev Erastus, Cheshire, Ct.
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Comfort Rev David, Kingston, N. J.
Comstock Rev Cyrus, Lewis, N. Y.
Conant Rev Gaius, Paxton, Ms.
Conant Mrs Mary P., Jaffrey, N. H.
Conant Rev Robert F., Plattsburg, N. Y.
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Condit Rev Robert W., Oswego, N. Y.
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Conkey Rev W. H., Pittsford, Vt.
Conklin Rev Robert H.
Connor Abel, Henniker, N. H.
Connor Mrs Mary L. N., do.
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Converse Sarah A., do.
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Cook Mrs Anna Maria, Geneva, N. Y.
Cook Charles A., do.
Cook Elias R., do.
Cook Charles Lewis.
Cook Mrs H. B., Bloomfield, N. J.
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Cook Philos G., Buffalo, N. Y.
Cook Rev R. S., New York city.
Cook Rev Stephen, Montreal, L. C.
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Cooke Rev Phineas, Lebanon, N. H.
Cooke Robert L., Bloomfield, N. J.
Cooke Joshua A., Catskill, N. Y.
Cooke Thomas B., do.
Cooke Mrs Catharine, do.
Cooke William Goodell, do.
Cooley Caleb A., South Deerfield, Ms.
Cooley Rev Eli F., Trenton, N. J.
Cooley Timothy M., D. D., Granville, Ms.
Coombs Philip, Newburyport, Ms.
Cope Rev Edward, Jaffna, Ceylon.
Cope Rev Joseph A., Long Island.
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Copeland Rev Jonathan, Holley, N. Y.
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Cornell Rev Frederick F., New York city.
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Corning Gurdon, Troy, N. Y.
Corning Jasper, Brooklyn, N. Y.
Corning Edward Jasper, do.
Corning James L., do.
*Corning Mrs Eliza M., do.
Corning Miss Mary Winslow, Stuyvesant, N. Y.
Corning Richard S., Syracuse, N. Y.
Cory Rev Benjamin, Perth Amboy, N. J.
Cory David, Sparta, N. J.
Cory Mrs Holder, Cooperstown, N. Y.
Cory Rev Joseph, New Vernon, N. Y.
Couch Mrs Betsey, Green's Farms, Ct.
Couch Rev Paul, North Bridgewater, Ms.
Cowan Alexander M., Mansfield, O.
Cowan Mrs Elizabeth, Union Village, N. Y.
Cowan Rev Samuel M., Fayetteville, Ten.

Cowles Rev Chauncey D., Farmington, Ct.
*Cowles Rev George, Danvers, Ms.
Cowles Rev Henry, Oberlin, O.
Cowles Rev John P., Ipswich, Ms.
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Cowles Rev Orson, North Haven, Ct.
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Craig Rev Samuel, Ashgrove, Ireland.
Crampton Rev Ralph S., Penfield, N. Y.
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Crane Mrs Anna H., Attleboro', Ms.
Crane Edward, Boston, Ms.
*Crane Rev Elias W., Jamaica, N. Y.
Crane E. P.
Crane James, Elizabethtown, N. J.
Crane Jonathan, Sharon, Ms.
Crane Rev John, East Attleboro', Ms.
Crane John R., D. D., Middletown, Ct.
Crane Rev Noah, Sparta, N. J.
Crane Thomas, Elizabethtown, N. J.
Crane Walter B., Rondout, N. Y.
Crawford Rev Robert, North Adams, Ms.
Crawford Samuel, West Troy, N. Y.
Cressey Rev George W., Kennebunk, Me.
Crocker James, Buffalo, N. Y.
Crocker Uriel, Boston, Ms.
Crocker Uriel Haskell, do.
Crocker Walter, West Barnstable, Ms.
Crocker Rev Zebulon, Upper Middletown, Ct.
Crocker Mrs Elizabeth P., do.
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Crosby Rev Josiah D., Jaffrey, N. H.
*Crosby Rev Stephen, Norwich, Ct.
Crosby Howard, New York city.
Crosby W. H., do.
Crosby J. P., do.
Crosby R. R., do.
Crosby C. T., do.
Crosby E. N., do.
Crosby William B., do.
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Cross Rev Andrew Boyd, Baltimore, Md.
Cross Rev Joseph W., West Boylston, Ms.
Cross Rev Marcus E., Darby, Pa.
Cross Rev Moses K., Palmer, Ms.
Crosset Rev Robert, Alstead, N. H.
Crowell Rev John, West Chester, Pa.
Crowell Rev Robert, Essex, Ms.
Crowell Stephen G., Newark, N. J.
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Cummings Rev Jacob, Hillsboro' Bridge, N. H.
Cummings Joseph, East Ware, Ms.
Cummings Rev Preston, Buckland, Ms.
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Curtis Rev J. W., Hadley, Ms.
Curtis Rev Jared, Charlestown, Ms.
Curtis Rev Jonathan, Pittsfield, N. H.
Curtis Nathan, Southbury, Ct.
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Cushman Rev David, New Castle, Me.
Cushman Rev Job, Tolland, Ms.
Cushman J. P., Troy, N. Y.
Cushman Minerva, Exeter, N. Y.
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Cutter Benjamin, Woburn, Ms.
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Dallas George M., do.
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Damon Lewis, do.
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Dana Rev Gideon, W. Springfield, Ms.
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Dana Rev Samuel, Marblehead, Ms.
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Dana Mrs S. W., do.
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Dana Rev W. C., Charleston, S. C.
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Danforth Joel, Otisco, N. Y.
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Daniell Mrs Priscilla, Clairborne co., Miss.
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Davison John M., Jr., do.
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Day Edgar B., do.
Day George B., do.
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Day Rev Robert, Nassau, N. Y.
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Day Rev Warren, Enfield, N. Y.
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Dayton Abel, Jr., Harpersfield, N. Y.
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De Forest Cyrus H., Buffalo, N. Y.
De Forest Henry A., Syria.
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De Forest Rev Richard, Rochester, N. Y.
De Forest William, Bridgeport, Ct.
De Forest Rev William S., Watertown, Ct.
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De Witt Clinton, Montreal, L. C.
De Witt Caleb S., do.
De Witt Jacob, Jr., do.
De Witt Mrs Abby, do.
De Witt Emily F., do.
De Witt Rev John.
Dean Rev Artemas, Bethlehem, N. Y.
Dean Rev Henry, Brooklyn, N. Y.
Dearing William, Athens, Ga.
Decker Rev John, Jr., Newcastle, Del.
Deckert Elijah, Reading, Pa.
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Delano Mrs Maria W., do.
Delano Joseph R., do.
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Delano Miss Lydia M., do.
Delano Rev S., Haverhill, N. H.
Delavan Edward C., Ballston, N. Y.
Demarest Rev William, New Hurley, N. Y.
Deming William, Litchfield, Ct.
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Demond Rev Isaac S., New York city.
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Denny Miss A. M., do.
Denny Charles Austin, do.
Denny Miss Charlotte E., do.
Denny Edward W., do.
Denny George P., do.
Denny James H., do.
Denny Robert Breck, do.
Denny Mary H., do.
Denny John A., do.
Denny Joseph A., Leicester, Ms.
Denny Mrs Lucretia, do.
Denny Thomas, New York city.
Denny Mrs Sarah S. T., do.
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Deshon Daniel, Boston, Ms.
Dewey C., D. D., Rochester, N. Y.
Dexter Rev Henry M., Manchester, N. H.
Dexter Rev Elijah, Plympton, Ms.
Dexter Samuel W., Saratoga Springs, N. Y.
Dibble Richard, Rochester, N. Y.
Dike John, Salem, Ms.
Dicky Rev John L., New Bloomfield, Pa.
Dicky Rev John M., New Castle, Del.
Dickey David, Rochester, N. Y.
Dickinson Rev Austin, New York city.
Dickinson Rev A. C., Bowlingreen, Ky.
Dickinson Rev E., Chaplin, Ct.
Dickinson Rev David, Columbia, Ct.
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Dickinson Rev James T., Middlefield, Ct.
Dickinson Rev Joel L., Northbridge, Ms.
Dickinson Oliver, North Amherst, Ms.
Dickinson Richard W., D. D., New York city.
Dickinson William, Hadley, Ms.
Dickson Rev Hugh, Greenville, S. C.
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Dillingham Cornelius, Freeport, Me.
Dimmick Rev Luther F., Newburyport, Ms.
Dixon Samuel, Enfield, Ms.
Doane Rev Julius.
Dobie Rev David, Plattsburg, N. Y.
Dobie Rev David, Huntington, L. C.
Dod Rev A. H., Princeton, N. J.
Dodd Benjamin, Boston, Ms.
Dodd Joseph S., Bloomfield, N. J.
Dodge David L., New York city.
Dodge Rev John V., Evansville, Ia.
Dodge Rev Joshua, Moultonboro', N. H.
Dodge Rev Nathaniel S., Little Osage, Mo.
Dodge Mrs Melissa, New York city.
Dodge William E., do.
Dole Rev Daniel, South Hadley Canal, Ms.
Dole Ebenezer, Bangor, Me.
Dole Mrs Hannah, do.
Dole Rev George T., Beverly, Ms.
Dole Rev Nathan, Brewer, Me.
Donaldson Rev Asa, Mansfield, N. Y.
Donaldson James, New York city.
Donhoff Count, Hohendorf, S. Prussia.
Donnell George, Newburyport, Ms.
Donnell Rev Robert, Mooresville, Ala.
Doolittle Rev Charles, Middle Granville, N. Y.
Doolittle Edwin A., Albany, N. Y.
Doolittle Rev Edgar J., Hebron, Ct.
Doolittle Miss Jane E., do.
Doolittle Rev Giles.
Dorman Rev Ebenezer H., Swanton, Vt.
Dorr Rev Benjamin, Waterford, N. Y.
*Dorr Samuel, Boston, Ms.
*Dorr Mrs Susan, do.
Dorrance Rev Gordon, Erving's Grant, Ms.
Doty Mrs Anna, Attica, N. Y.
Doty Rev Elihu, Amoy, China.
Doubleday Ammi, New Hartford, N. Y.
Dougall John, Montreal, L. C.
Dougherty Rev James, Milton, Vt.
Douglass Benjamin, New York city
Douglass David B., do.
Douglass George, do.
Douglass Jonathan A. F., do.
Douglass Richard H., do.
Douglass James B., Albany, N. Y.
Douglass Rev John A., Waterford, Me.
Douglass Mrs L. A., do.
Douglass Rev Thomas, New London, Ct.
Douglass William, Providence, R. I.
*Downer Rev D. R., New York city.
Downer Mrs Eliza, do.
Downer Samuel, Westfield, N. J.
Downs James, Colchester, N. Y.
Dowse Rev Edmund, Sherburne, Ms.
Drake Rev Cyrus B., Royalton, Vt.
Dresser Rev Amos, Kingston, Ja.
Drummond Alexander, Bangor, Me.
Drummond Rev James, Lewiston Falls, Me.
*Drury Rev Amos, West Hampton, Ms.
Dubois Rev George, New York city.
Dudley Rev John, Quechee, Vt.
Duffield George, D. D., Detroit, Mich.
Duffield Mrs Elizabeth G., do.
Duffield Rev George, Jr., Brooklyn, N. Y.
Duffield Mrs Anna A., do.
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Dunlap Rev Robert, Pittsburgh, Pa.
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Fairbanks Horace, do.
Fairbanks Joseph, do.
Fairbanks Joseph P., do.
Fairbanks Thaddeus, do.
Fairchild Rev Edward, Brooklyn, N. Y.
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*Forbush Rev Charles, Northbridge, Ms.
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Fowler Charles M., Northford, Ct.
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Fowler Rev J. W., Chelsea, Ms.
Fowler Rev Orrin, Fall River, Ms.
Fowler Mrs Sally A., Guilford, Ct.
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Francis Miss Amelia, do.
Francis Julia, do.
Francis Henry, do.
Francis Lewis, do.
Francis Rebekah W., do.
Francis Rev Amzi, Bridgehampton, N. Y.
Francis Rev D. D., Canaan, Ct.
Francis George, Bethel, Vt.
Francis Mrs Mary P., do.
Francis Rev James H., Dudley, Ms.
Franklin Amos A., Oxford, N. Y.
Franklin Jonathan, Lyme, N. H.
Frary Francis, Sunderland, Ms.
Frazer Rev Thomas, Helderburgh, N. Y.
Freeland Thomas, Clinton, Mi.
Freeman Rev Charles, Limerick, Me.
Freeman Rev Frederick.
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French Rev Daniel, Bedford, N. H.
French Daniel, Albion, N. Y.
French Mrs Sarah, do.
*French Rev Henry S. G., Bangkok, Siam.
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French Jonathan, Boston, Ms.
French Mrs Ann, do.
French Mrs Anne, do.
French Mrs Hannah W., do.
French Rev Justus W., Albion, N. Y.
French Rev Ozro, Seroor, India.
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Frontis Rev S., Salisbury, N. C.
Frost Rev Charles, Bethel, Me.
*Frost Rev John, Waterville, N. Y.
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Fuller Mrs Mary, Cooperstown, N. Y.
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Fuller Rev R. W., Westmoreland, N. H.
Fuller Rev William.
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Gale Mrs Martha, do.
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Gallaher Rev William G., Piqua, Ill.
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Garrison Rev Robert C., Spring Hill, Ten.
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Gates James W., Boston, Ms.
Gay Rev Ebenezer, Bridgewater, Ms.
*Gay Ira, Nashua, N. H.
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Gellibrand Mrs Mary T., do.
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Gelston James, New York city.
Gelston Rev Maltby, Rushville, N. Y.
Gelston Rev Maltby, Jr., Sherman, Ct.
Gerould Rev Moses, Hinsdale, N. H.
*Gerould Rev Moses, Alstead, N. H.
Gerry Rev David, Brownfield, Me.
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Graves Elnathan, do.
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Hamlin Rev Cyrus, Constantinople.
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Hammond Allen, Vernon, Ct.
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Hammond Rev William B., Canton, Ms.
Hand A. H., Cobb co., Ga.
Hand B. E., Darien, Ga.
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Handy T. P., Cleveland, O.
Hanks Rev Stedman W., Lowell, Ms.
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Hudson Barzillai, do.
Hudson Charles, do.
Hudson Edward McK., do.
Hudson Elizabeth McK. do.
Hudson Eliza W., do.
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Kingsbury Rev Cyrus, Pine Ridge, Ark.
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Knevals Sherman W., New Haven, Ct.
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Martin Hugh, Dandridge, Ten.
Martin Reuben, Fort Covington, N. Y.
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Marvin Charles, Wilton, Ct.
*Marvin Enoch, Essex Valley, Pa.
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Mason Erskine, D. D., do.
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Mason Lowell, Boston, Ms.
Mason Orion, Medway, Ms.
Mason Rev Stephen, Marshall, Mich.
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Masters Nicholas M., Schagticoke, N. Y.
Masters Thomas, New York city.
Mather Roland, Hartford, Ct.
Mather Mrs Mary, do.
Matheson James, D. D., London, Eng.
Mathews Selah, Rochester, N. Y.
Matson Israel, Jr., Lyme, Ct.
Matson Catharine, do.
Matson Nathaniel, Jr., do.
Matson William N., Hartford, Ct.
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McAuley Rev James.
McBride Hugh, New York city.
McCall Henry, Lebanon, Ct.
McCall James, New York city.
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Mead Augustus, Greenwich, Ct.

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Merrick Rev James L., Monson, Ms.
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Messler Rev Abraham, Somerville, N. J.
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Murdock Mrs Lucretia, Lebanon, N. Y.
Murdock Miss Mary A., Boston, Ms.
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Sabin Rev John, Fitzwilliam, N. H.
Sabin Mrs Mary, do.
Sabin Rev Lewis, Templeton, Ms.
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Towne Rev Joseph H., Boston, Ms.
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Townley Jonathan, Elizabethtown, N. J.
Townley Richard, do.
Townley Rev William, Springfield, N. J.
Townsend Rev Ebenezer G., Sacket's Harbor, N. Y.

Townsend Thomas R., Fulton, N. Y.
Townsley Abner, Sangersville, N. Y.
Tracy Rev Caleb B., Boscawen, N. H.
Tracy Rev E. C., Windsor, Vt.
Tracy George M., New York city.
Tracy Rev H. A., Sutton, Ms.
Tracy Jedidiah, Michigan.
Tracy Rev Joseph, Boston, Ms.
Tracy Rev Solomon J., Nassau, N. Y.
Tracy Walter, Hinsdale, Ms.
Trafton John, Slatersville, O.
Train Rev Asa M., Milford, Ct.
Train Samuel, Medford, Ms.
Trask Rev George, Warren, Ms.
Trask Israel E., Springfield, Ms.
Trask Mrs Martha F., Portland, Me.
Travelli Rev Joseph S., Sewickley, Pa.
Trawin Mrs Mary, Martinsburg, Va.
Treadwell Rev C. W., Moreau, N. Y.
Treadwell George C., Albany, N. Y.
Treadwell William, Salem, Ms.
Treat John P., Boston, Ms.
*Treat Rev Joseph, Windham, O.
Treat Selah, Hartford, Ct.
Trotter Matthew, Albany, N. Y.
Trumbull Joseph, Hartford, Ct.
Tuck Rev J. W., Ludlow, Ms.
Tucker Atherton, Milton, Ms.
*Tucker Mrs Harriet J., Providence, R. I.
Tucker Rev Josiah, Madison, Me.
Tufts Amos, Charlestown, Ms.
Tufts N. A., do.
Tupper Rev Martyn, East Longmeadow, Ms.
Turner Rev Asa, Denmark, Iowa.
Turner Douglas K., Vernon, Ct.
Turner George F., Fort Snelling, Iowa.
*Turner Rev John, Dorchester, Ms.
Turner Rev Ralph, North Ferriby, Eng.
Turner Rev William W., Hartford, Ct.
Tuston Rev S., Washington, D. C.
Tuthill Rev Timothy, Ledyard, Ct.
Tuttle Rev Samuel L., Caldwell, N. J.
Tuttle Usal J., Newark, N. J.
Tweedy Robert, Warrenton, Va.
Twombly Alexander H., Boston, Ms.
Twombly Alexander S., do.
Twichell Rev Pliny, Wyoming, N. Y.
Twining Alexander C., Middlebury, Vt.
Twining Rev William, Crawfordsville, Ia.
Tyler Rev Edward R., New Haven, Ct.
Tyler Rev George P., Lowville, N. Y.
Tyler Rev Frederick, Hartford, Ct.
Tyler Jeremiah, Pelham, N. H.
Tyler Jeremiah H. C., do.
Tyler Mrs Thankful, do.
Tyler Miss Hannah F., do.
Tyler John, Virginia.
Tyler Rev John E., Windham, Ct.
Tyler John E., Westboro', Ms.
Tyler Rev Wellington H., Pittsfield, Ms.
Tyler Rev William S., Amherst, N. H.
Ufford Rev Hezekiah G., Stratford, Ct.
Underwood Rev Almon, Poughkeepsie, N. Y.
Underwood Rev Alvan, Woodstock, Ct.
Underwood Rev George W., Charlton, Ms.
Underwood Rev Joseph.
Upham Miss Hannah, Canandaigua, N. Y.
Upham Rev Thomas C., Brunswick, Me.
Urmston Rev Nathaniel M., N. Cornwall, Ct.
Vail Rev F. Y., Florida.
Vail George, Troy, N. Y.
Vail Rev Herman L., Seneca Falls, N. Y.
Vaill Rev Joseph, Somers, Ct.
*Vaill Rev Joseph, Hadlyme, Ct.
Vaill Rev William F., Wethersfield, Ill.
Valentine Charles, Cambridgeport, Ms.
Valentine Mrs Joanna, do.
Van Aiken Rev Enoch, New York city.
Van Antwerp Rev John J., Coxsackie, N. Y.
Van Bergen A., do.
Van Bergen Anthony M., do.
Van Bergen Mrs Susan, do.
Van Cleef Rev Cornelius, Athens, N. Y.
Van De Water Valentine, New York city.
Van Doren John, do.
Van Dyck Abraham, Coxsackie, N. Y.
Van Dyck Mrs Catharine, do.
Van Dyck Rev C. L., Florida, N. Y.
Van Dyck Rev Hamilton, Prattsville, N. Y.
Van Dyck Rev L. H., Spencertown, N. Y.
Van Dyck Rev Leonard B., Osbornville, N. Y.
Van Horn William C., Ovid, N. Y.
Van Lennep Rev Henry J., Constantinople.
Van Lennep Jacob, Smyrna.
Van Liew Rev I., Readington, N. J.
Van Liew Rev John C.
Van Olinda Rev Dow, New York city.
Van Rensselaer Alexander, Albany, N. Y.
Van Rensselaer Rev Cortland, Burlington, N. J.
Van Rensselaer Miss Cornelia P., New York city.
Van Rensselaer Henry, Ogdensburg, N. Y.
*Van Rensselaer Philip S., Albany, N. Y.
Van Rensselaer Philip S., do.
Van Rensselaer Stephen, do.
Van Rensselaer Miss Rachel D., Hudson, N. Y.
Van Rensselaer W. Patterson.
Van Sandford Rev Statts, Belville, N. J.
Van Sant Rev Richard, Dover, N. J.
Van Santvoordan Rev C. S., Saugerties, N. Y.
Van Santwood Adrian, Schenectady, N. Y.
Van Vechten Jacob, D. D., do.
Van Vechten Rev Samuel, Fort Plain, N. Y.
Van Vechten Mrs Louisa, do.
Van Zandt Rev Benjamin, Union Village, N. Y.
Vanarsdalen C. C., Philadelphia, Pa.
Vance Rev Joseph.
Vandervoort Rev J. C., Basking Ridge, N. J.
Varick J. B. V., Jersey City.
*Vashon George, Dwight, Ark.
Vaughan John A., D. D., New York city.
Vedder Nicholas P., Utica, N. Y.
Venable A. W., N. Carolina.
Venable Rev Henry J., Shelbyville, Ky.
Venable N. E., Farmville, Va.
Venable Samuel W., do.
Vermilye Thomas E., D. D., New York city.
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Vinton Rev John A., Williamstown, Vt.
Virgin Miss Hannah, Boston, Ms.
*Vose Thomas, do.
Vose Miss Martha E W., Norton, Ms.
Votee Miss Ann, Canandaigua, N. Y.
Waburton John, Hartford, Ct.
Wadsworth Rev Charles, Troy, N. Y.
Wadsworth Rev Charles, Westford, N. Y.
Wadsworth Mrs T. E., do.
Wadsworth Mrs Elizabeth, Farmington, Ct.
Wadsworth Daniel, Hartford, Ct.
Wadsworth Rev Henry, Manchester, N. J.
Wadsworth Rev Henry T., Newfoundland, N. J.
Wadsworth Sidney.
Wadsworth William M., New York city.
Waite Joshua, Freeport. Me.
Walcott Rev Jeremiah W., Cortlandville, N. Y.
Walcott William, Utica, N. Y.
Walden Ebenezer, Buffalo, N. Y.
*Waldo Daniel, Worcester, Ms.
*Waldo Miss Elizabeth, do.
Waldo Miss Sarah, do.
Waldo Rev Levi F., Poughkeepsie, N. Y.
Wallace Rev B. J., York, Pa.
Wallace Rev Cyrus W., Manchester, N. H.
Wallace Rev J., York, Pa.
*Wallace William, Newark, N. J.
Wallace Mrs William, do.
Walley Samuel H., Boston, Ms.
Walker Mrs Abigail, Guilford co. N. C.
Walker Rev Aldace, West Rutland, Vt.
Walker Miss Ann D., Chester, Vt.
Walker Miss Catharine O., Stratford, Ct.
Walker Rev Charles, Danvers, Ms.
Walker Rev Elam H., Danville, N. Y.
Walker Rev Horace D., E. Abington, Ms.
Walker Timothy, East Medway, Ms.
Walker William, Taneytown, Md.
Walker Rev William, New Lebanon, N. Y.

Walworth Clarence, Saratoga Springs, N. Y.
Walworth Mansfield T., do.
*Walworth Rev William C., Hartford, Ct.
Ward A., Kingsboro', N. Y.
Ward Asa, Boston, Ms.
Ward Caleb C., Newark, N. J.
Ward Rev Ferdinand D. W., Madras, India.
Ward Rev F., Sydenham.
Ward Henry S., Middletown, Ct.
Ward Mrs Eliza A., do.
Ward Rev James W., Abington, Ms.
*Ward Mrs Hetta L., do.
Ward John C, Albany, N. Y.
Ward Rev Jonathan, Brentwood, N. H.
Ward Lebbeus R., New York city.
Ward Levi A., Rochester, N. Y.
Ward Levi, Jr., do.
Ward Rev S. D., Accomack, Va.
Ward Samuel S., Montreal, L. C.
Ward Thomas, New York.
Wardwell Stephen S., Providence, R. I.
Ware Rev Samuel, Deerfield, Ms.
Waring Rev Hart E, Grand Rapids, Mich.
Warner Rev Abner S., Milford, N. H.
Warner Rev James F., Athol, Ms.
Warner Jared E., Utica, N. Y.
Warner Jonathan R., do.
Warner Mrs H. B. L., Burlington, Vt.
Warner Rev Oliver, Chesterfield, Ms.
Warner Wyllis, New Haven, Ct.
Warren Rev Charles J, Newark, N. J.
Warren Rev Daniel, Essex, Vt.
Warren Mrs Eliza, Saratoga Springs, N. Y.
Warren Miss Susan C., do.
Warren Elizabeth B., do.
Warren Rev Israel P., Upper Middletown, Ct.
Warren Lyman M.
Warren Rev William, Windham, Me.
Washburn Rev Asahel C., Suffield, Ct.
Washburn Emory, Worcester, Ms.
Washburn Mrs Emory, do.
Washburn Ichabod, do.
Washburn Horace B., Hartford, Ct.
*Washburn Rev Royal, Amherst, Ms.
Washburn Rev Samuel, Fall River, Ms.
*Washburn Mrs Hannah J., do.
Wasson John, West Brookville, Me.
Waterbury Rev Calvin, Gilbertsville, N. Y.
*Waterbury Rev Daniel, Delhi, N. Y.
Waterbury Jared B., D. D., Hudson, N. Y.
Waterbury Mrs Eliza S., do.
Waterman Rev Thomas T., Providence, R. I.
Waterman Mrs Delia S., do.
Waters Horace, Millbury, Ms.
Waters Rev John.
Waters Richard P., Salem, Ms.
Watkinson David, Hartford, Ct.
Weaver George M., Utica, N. Y.
Webb Lewis, Richmond, Va.
Webster Miss Ann R, South Hadley, Ms.
Webster Rev Augustus, Georgetown, D. C.
Webster Rev Charles, Trenton, N. J.
Webster Daniel, Boston, Ms.
Webster Rev John C., Hopkinton, Ms.
Webster Mrs Rebecca G., do.
Webster Mrs Mary P., Haverhill, N. H.
Weddell P. M., Cleveland, O.
Weed A., Troy, N. Y.
Weed George L., Cincinnati, O.
Weed Rev Henry R., Wheeling, Va.
Weed Rev Ira M, Ypsilanti, Mich.
Weed Mrs Caroline N., do.
Weed Stephen, Binghamton, N. Y.
Weed Mrs Julia, do.
Weed Rev William B., Stratford, Ct.
Weeks Miss Ann, Greenland, N. H.
Weeks Rev David J., Williamstown, N. Y.
Weeks William R., D. D., Newark, N. J.
Weidman Rev Paul, Scoharie, N. Y.
Weld Lewis, Hartford, Ct.
Wellman Rev Jubilee, Westminster, Vt.
Wells Rev Edwin E., Fort Covington, N. Y.
Wells Rev Elijah D, Lawrenceville, Pa.
Wells Gaylord, Harwinton, Ct.
Wells Horace, Hartford, Ct.
Wells Rev Nathaniel, Deerfield, N. H.
Wells Rev Ransford.
Wells Samuel, Malden, N. Y.
Wesson Daniel A., Grafton, Ms.
West Rev Nathan, North East, Pa.
West Silas, Binghamton, N. Y.
Westbrook C. D., D. D., New Brunswick, N. J.
Westfall Rev S. V. E., Union, N. Y.
Weston Rev Isaac, Standish, Me.
Weston Rev James, do.
Wetmore A. R., New York city.
Whaley Rev Samuel, Augusta, N. Y.
Wheaton Rev Homer, Poughkeepsie, N. Y.
Wheaton Mrs Laban M., Norton, Ms.
Wheeler Rev Abraham, Metedith Village, N. H.
Wheeler Edward.
Wheeler Mrs Mary, Worcester, Ms.
Wheeler Rev Melancthon G., Williamsburg, Ms.
Wheeler Rev Orville G., Charlotte, Vt.
Wheelock Rev S. M., Rutland, Vt.
Whelpley Rev Samuel W.
Whipple Charles, Newburyport, Ms.
Whipple Levi, Putnam, O.
Whipple Mrs Lucy C., Rockport, Ms.
Whitbeck Rev John, New Utrecht, N. Y.
Whitcomb David, Templeton, Ms.
White Alonzo, Leicester, Ms.
White Benjamin, Providence, R. I.
White Rev Calvin, Dover, Ms.
White Elipha, D. D., John's Island, S. C.
White Mrs Eliza A. R., Orleans, Ms.
White Rev G. S., New Market, Ten.
White Rev Jacob, Lyndeboro', N. H.
White Rev James C., Cincinnati, O.
White Rev Morris E., Southampton, Ms.
White Rev Seneca, S. Marshfield, Ms.
White Rev William C., Orange, N. J.
Whitehead Rev Charles, Summerville, Ky.
Whitehead Mrs T. G., do.
Whitehead John, Newark, N. J.
Whiteside Thomas J., Champlain, N. Y.
Whiting Rev Francis L., New Haven, Vt.
Whiting Rev George B., Syria.
Whiting John C., Whitinsville, Ms.
*Whiting Rev Joseph, Ann Arbor, Mich.
Whiting Rev Lyman, South Brookfield, Ms.
Whiting Mrs Mary, Binghamton, N. Y.
Whiting Rev Russell, Mexicoville, N. Y.
Whitlaw Charles, London, Eng.
Whitney Rev Alphonso L., Norwich, Ct.
Whitney Rev John, Waltham, Ms.
Whitney Mrs Mary A., do.
Whitney Joseph, Westminster, Ms.
Whitney Mason, Binghamton, N. Y.
Whitney Paul, Boston, Ms.
Whitney Mrs Lucy C., do.
Whitney Rev Samuel, Sandwich Islands.
Whitman Miss Mary C., South Hadley, Ms.
Whitman Seymour, Williamstown, Ms.
Whitman Mrs Lucy, do.
Whitmore Rev Roswell, Killingly, Ct.
Whitmore Rev Zolva, North Guildford, Ct.
Whittaker Rev William, Plainfield, N. J.
Whittemore Benjamin F., Boston, Ms.
Whittemore Mrs B. F., do.
Whittemore Benjamin F., Jr., do.
Whittemore Dexter, Fitzwilliam, N. H.
Whittemore Rev William H., Southbury, Ct.
Whittelsey Rev Eliphalet, Jr., Sandwich Islands.
*Whittelsey Rev Samuel, New York city.
Whittelsey Rev Samuel G., Ceylon.
Whittlesey Rev Joseph, Berlin, Ct.
Whittlesey Martin, New Preston, Ct.
Whiton Rev J. W., Stockbridge, Ms.
Whiton Rev John M., Antrim, N. H.
Whiton Rev Otis C., Harrisville, N. H.
Wickes John, Troy, N. Y.
Wickes Rev Thomas, Marietta, O.
Wickes Rev Thomas S., Ballston Spa, N. Y.
Wickes Van Wyck, Troy, N. Y.
Wickham D. H., New York city.
Wickham Rev J. D., Manchester, Vt.
Wicks William, Norwalk, Ct.

Wier James W., Harrisburg, Pa.
*Wight Henry, D. D., Bristol, R. I.
Wilbur Jeremiah, New York city.
Wilcox Rev Chauncey, North Greenwich, Ct.
Wilcox Rev L.
*Wilcox Loammi, Elbridge, N. Y.
Wilcox Rev William L.
Wild Rev Daniel, Brookfield, Vt.
Wild Rev John, Conway, N. H.
Wilder George G., Troy, N. Y.
Wilder Rev J. C., Enosburg, Vt.
Wilder Mrs Edna S., do.
*Wilder Rev John, Charlton, Ms.
Wile Rev Benjamin F., Pleasant Valley, N. Y.
Wiley Rev Charles, Utica, N. Y.
Wiley Daniel, West Medway, Ms.
Wilkes Rev Henry, Montreal, L. C.
Wilkinson Arthur J., Boston, Ms.
Wilks Rev Mark, Paris, France.
Willard John, Albany, N. Y.
Willett Mrs Caroline B., New York city.
Willey Rev Benjamin G., Milton, N. H.
Willey Rev Isaac, Goffstown, N. H.
Williams Rev Aaron, Falls of Beaver, Pa.
Williams A. F., Farmington, Ct.
Williams Rev Abiel, Dudley, Ms.
Williams D. R., Stockbridge, Ms.
Williams Eliphalet, Northampton, Ms.
*Williams Rev Solomon, do.
Williams Esther S., Wethersfield, Ct.
Williams Mary B., do.
Williams Rev Francis, Eastford, Ct.
Williams Francke, Newburyport, Ms.
Williams Job, Pomfret, Ct.
Williams John, Jr., Salem, N. Y.
Williams Mrs John, Utica, N. Y.
Williams John S., Salem, Ms.
Williams Rev Joshua, Newville, Pa.
Williams Martha W., Hartford, Ct.
Williams Mrs Nancy L., New London, Ct.
Williams Charles A., do.
Williams Miss Ellen P., do.
Williams Miss Mary, do.
Williams Mrs Rebecca A., Boston, Ms.
Williams Miss Rebecca A., do.
Williams Mrs Rebecca, Vernon, N. Y.
Williams Miss Rebecca S., do.
Williams R. G., Sharon, Ct.
*Williams Rev Samuel P., Newburyport, Ms.
Williams Thomas, Albion, N. Y.
Williams Mrs Moriah, do.
Williams Thomas W. 2d, Norwich, Ct.
Williams Mrs Harriet P., do.
Williams William, Jr., do.
Williams Timothy S., Ithaca, N. Y.
Williams Rev William.
Williams William, Cleveland, O.
Williams William, Rome, N. Y.
Williams Miss Sophia W., do.
Williams William, Stonington, Ct.
*Williams William A., Boston, Ms.
Williams Rev William H., Jacksonville, Ill.
Williamson Rev Abraham, Chester, N. J.
Williamson Rev Samuel L., Somerville, Ten.
Willis Rev Erasmus D., Walton, N. Y.
Williston Rev David H., Tunbridge, Vt.
Williston I. Payson, Northampton, Ms.
Williston Rev Payson, East Hampton, Ms.
Williston Mrs Sarah, do.
Williston Levi L. R., do.
Wilhston Harriet K. R., do.
Williston Mrs Samuel, do.
Williston Robert, Poughkeepsie, N. Y.
Williston Seth, D. D., Durham, N. Y.
Williston Mrs Sybil, do.
Williston Mrs Isabella M., do.
Williston Rev Timothy, Prompton, Pa.
Wilson Rev Abraham D., Fairview, Ill.
Wilson Rev Alexander, Oak Hill, N. C.
Wilson Daniel, D. D., Calcutta.
Wilson Rev David, Rupert, Vt.
Wilson Mrs Elizabeth P., Philadelphia, Pa.
Wilson Miss Mary, do.
*Wilson Rev George S., Clinton, N. Y.
Wilson H., Charleston, S. C.
Wilson Rev H. N., Southampton, N. J.
*Wilson Rev James, Providence, R. I.
Wilson Rev J. Leighton, Gaboon, Africa.
Wilson Mrs Martha, Cooperstown, N. Y.
Wilson Peter, Newark Valley, N. Y.
Wilson Rev Robert E., Hammondsport, N. Y.
Wilson Samuel B., D. D., Prince Edward co., Va.
Winans Elias, Elizabethtown, N. J.
Wing Rev C. P., Huntsville, Ala.
Wing Austin E., do.
Winn Rev John, Darien, Ga.
Winslow Rev Horace, Lansingburg, N. Y.
Winslow Rev Hubbard, Boston, Ms.
Winslow Rev Miron, Madras, India.
Winslow Richard, Stuyvesant, N. Y.
Winslow Robert F.
Winter Rev John F., Ossipee, N. H.
Wisner Mrs Sarah H., Andover, Ms.
Wisner Rev William C., Lockport, N. Y.
Wisner Mrs Jane, do.
Wiswal Rev Luther, West Needham, Ms.
Withington Rev Leonard, Newbury, Ms.
Wolcott Rev Samuel, Longmeadow, Ms.
Wood Rev A. A., West Springfield, Ms.
Wood Benjamin F., Westminster, Ms.
Wood Bradford R., Albany, N. Y.
Wood Rev Francis, Prescott, Ms.
Wood Rev George I., North Branford, Ct.
Wood Rev George W., Constantinople, Turkey.
Wood Rev Henry, Concord, N. H.
Wood Rev Horace, Dalton, N. H.
Wood Rev James, Virginia.
Wood Rev Jeremiah, Mayfield, N. Y.
*Wood Rev Joel, Fort Miller, N. Y.
Wood Rev John, Langdon, N. H.
Wood Joseph, Pawtucket, Ms.
Wood Rev Luther, Kirby, Vt.
Wood Rev Norman N., New Lebanon, N. Y.
Wood Oliver E., New York city.
Wood Rev P., Blountville, Ten.
*Wood S., D. D., Boscawen, N. H.
Wood Rev Samuel M., Potsdam, N. Y.
Wood Thomas H., Utica, N. Y.
Woods Josiah B., Enfield, Ms.
Woods Leonard, do.
Woods Rufus D., do.
Woods Leonard, Jr., D. D., Brunswick, Me.
Woods Rev Le Roy, Carmichaels, Pa.
Woodbridge Rev Henry H.
*Woodbridge Jahleel, South Hadley, Ms.
Woodbridge James R., Hartford, Ct.
Woodbridge Rev Jonathan E., Boston, Ms.
Woodbridge John, D. D., Hadley, Ms.
Woodbridge Mrs Mary Ann, do.
Woodbridge Rev Sylvester, Hempstead, N. Y.
Woodbridge Rev Sylvester, New York city.
Woodbridge Rev Timothy, Spencertown, N. Y.
*Woodbridge Rev William, Hartford, Ct.
Woodbridge William C., Hartford, Ct.
Woodbury Rev Benjamin, Plain, O.
Woodbury Rev James T., Acton, Ms.
Woodbury Nathaniel, Sutton, Ms.
Woodbury Rev Silas, Kalamazoo, Mich.
Woodbury Simon J., Sutton, Ms.
Woodhull Mrs Cornelia, Longmeadow, Ms.
Woodhull Rev Richard, Thomaston, Me.
Woodruff Archibald, Newark, N. J.
Woodruff Rev Horace.
*Woodruff Obadiah, Newark, N. J.
Woodruff Rev Richard, Unionville, Ct.
Woodruff Rev Silas, Whalansburg, N. Y.
Woodward Rev George H., East Stafford, Ct.
Woodward Rev James W., Columbia, Ct.
Woodward Solomon, Millbury, Ms.
Woodworth, David, Albany, N. Y.
Woodworth John, do.
Woodworth Rev Francis C., Norwalk, Ct.
Woodworth John S., Palestine, Ill.
Woodworth Roswell, New Lebanon, N. Y.
Woodworth Rev William W., Berlin, Ct.
Woolsey Edward J., New Haven, Ct.
Woolsey Theodore D., do.
Woolsey William W., New York city.

Wooster Rev Benjamin, Fairfield, Ct.
Worcester Rev Isaac R., Montpelier, Vt.
Worcester Rev John H., St. Johnsbury, Vt.
Worcester Rev Leonard, do.
Worcester Rev Samuel A., Park Hill, Ark.
Worcester Rev Samuel M., Salem, Ms.
Worcester Mrs Sarah, Hollis, N. H.
Worden Nathaniel S., Bridgeport, Ct.
Worrell William, Philadelphia, Pa.
Wright Rev Alfred, Choctaw Nation.
Wright Rev Asher, Seneca, N. Y.
Wright Miss Catharine A., South Hadley, Ms.
*Wright Rev Chester, Hardwick, Vt.
Wright Rev E. B., Norwich, Ms.
Wright Rev Edward, West Haven, Ct.
Wright Miss Frances J., Rochester, N. Y.
Wright Mrs Jerusha, Hartford, Vt.
Wright John, Pittsburgh, Pa.
Wright Rev Luther, Jr., East Hampton, Ms.
Wright E. Monroe, do.
Wright Mrs E M., do.
Wright Polly, Fitzwilliam, N. H.
Wright Silas.
Wright Rev Thomas, Wolcott, N. Y.
Wright Rev Worthington, Woodstock, Vt.
Wurt C. S., Philadelphia, Pa.
Wyatt Benjamin, Bristol, R. I.
Wyckoff Isaac N., D. D., Albany, N. Y.
Wyckoff Mrs Jane K., do.
Wyman Luke, Woburn, Ms.
Wynkoop Rev Jefferson, Gilbertsville, N. Y.
Wynkoop Mrs Jane S., do.
Wynkoop Rev P. S., Ghent, N. Y.
Yale Rev Calvin, Martinsburgh, N. Y.
Yale Rev Cyrus, New Hartford, Ct.
Yale Mrs Tirzah, Kingsboro', N. Y.
Yates Andrew, D. D., Schenectady, N. Y.
Yates Rev John.
Yeaton Rev Franklin, Limington, Me.
Yeomans John W., D. D, Easton, Pa.
Yeomans Rev N. T., Royalton, N. Y.
Yohannan Rev Mar, Oroomiah, Persia.
Young Rev Jeremiah S, Andover, Ms.
Young John C., D. D., Danville, Ky.
Young Mrs Mary W., Meredith Bridge, N. H.
Youngblood Rev William, Borneo.
Younglove Rev J. L., Hillsboro', N. J.
Younglove Lewis, Union Village, N. Y.
Zabriskie Rev J. L., Hillsboro', N. Y.

MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Thirty-sixth Annual Meeting in the First Presbyterian Church, Brooklyn, New York, commencing on Tuesday, September 9, 1845, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. Theo. Frelinghuysen, LL. D.
Hon. Thomas S. Williams, LL. D.
Henry Davis, D. D.
Jeremiah Day, D. D., LL. D.
Leonard Woods, D. D.
William Allen, D. D.
Bennet Tyler, D. D.
Gardiner Spring, D. D.
John Codman, D. D.
Thomas DeWitt, D. D.
Thomas McAuley, D. D., LL. D.
John Tappan, Esq.
Henry Hill, Esq.
John McDowell, D. D.
Noah Porter, D. D.
Orrin Day, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
James M. Mathews, D. D.
William J. Armstrong, D. D.
Rev. Henry Dwight.
Levi Cutter, Esq.
Rev. Nehemiah Adams.
Joel Hawes, D. D.
Elisha Yale, D. D.
Thomas H. Skinner, D. D.
Ambrose White, Esq.
Samuel Fletcher, Esq.
David Magie, D. D.
Rev. John W. Ellingwood.
Rev. Aaron Warner.
Rev. Charles Walker.
Pelatiah Perit, Esq.
Benjamin Tappan, D. D.
William R. DeWitt, D. D.
Isaac Ferris, D. D.
Hon. Thomas W. Williams.
William W. Chester, Esq.
Richard T. Haines, Esq.
Mark Hopkins, D. D.
Rev. Silas Aiken.
Hon. Reuben H. Walworth, LL. D.
Hon. Seth Terry.
Daniel Dana, D. D.
Rev. Zedekiah S. Barstow.
Hon. William Darling.
Edward W. Hooker, D. D.
Hon. David Mack.
William Page, Esq.
Rev. Horatio Bardwell.
Ebenezer Alden, M. D.
Rev. Albert Barnes.
Hon. William Jessup.
Hon. Charles W. Rockwell.
Artemas Bullard, D. D.
Anson G. Phelps, Esq.
Hiram H. Seelye, Esq.
Aristarchus Champion, Esq.
Samuel H. Cox, D. D.
Horace Holden, Esq.
Rev. Thomas Punderson.
John Nelson, D. D.
Rev. Alvan Bond.
John W. Adams, D. D.
Rev. William T. Dwight.

Wooster Rev Benjamin, Fairfield, Ct.
Worcester Rev Isaac R., Montpelier, Vt.
Worcester Rev John H., St. Johnsbury, Vt.
Worcester Rev Leonard, do.
Worcester Rev Samuel A., Park Hill, Ark.
Worcester Rev Samuel M., Salem, Ms.
Worcester Mrs Sarah, Hollis, N. H.
Worden Nathaniel S., Bridgeport, Ct.
Worrell William, Philadelphia, Pa.
Wright Rev Alfred, Choctaw Nation.
Wright Rev Asher, Seneca, N. Y.
Wright Miss Catharine A., South Hadley, Ms.
*Wright Rev Chester, Hardwick, Vt.
Wright Rev E. B., Norwich, Ms.
Wright Rev Edward, West Haven, Ct.
Wright Miss Frances J., Rochester, N. Y.
Wright Mrs Jerusha, Hartford, Vt.
Wright John, Pittsburgh, Pa.
Wright Rev Luther, Jr., East Hampton, Ms.
Wright E. Monroe, do.
Wright Mrs E M., do.
Wright Polly, Fitzwilliam, N. H.
Wright Silas.
Wright Rev Thomas, Wolcott, N. Y.
Wright Rev Worthington, Woodstock, Vt.
Wurt C. S., Philadelphia, Pa.
Wyatt Benjamin, Bristol, R. I.
Wyckoff Isaac N., D. D., Albany, N. Y.
Wyckoff Mrs Jane K., do.
Wyman Luke, Woburn, Ms.
Wynkoop Rev Jefferson, Gilbertsville, N. Y.
Wynkoop Mrs Jane S., do.
Wynkoop Rev P. S., Ghent, N. Y.
Yale Rev Calvin, Martinsburgh, N. Y.
Yale Rev Cyrus, New Hartford, Ct.
Yale Mrs Tirzah, Kingsboro', N. Y.
Yates Andrew, D. D., Schenectady, N. Y.
Yates Rev John.
Yeaton Rev Franklin, Limington, Me.
Yeomans John W., D. D, Easton, Pa.
Yeomans Rev N. T., Royalton, N. Y.
Yohannan Rev Mar, Oroomiah, Persia.
Young Rev Jeremiah S, Andover, Ms.
Young John C., D. D., Danville, Ky.
Young Mrs Mary W., Meredith Bridge, N. H.
Youngblood Rev William, Borneo.
Younglove Rev J. L., Hillsboro', N. J.
Younglove Lewis, Union Village, N. Y.
Zabriskie Rev J. L., Hillsboro', N. Y.

MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions held its Thirty-sixth Annual Meeting in the First Presbyterian Church, Brooklyn, New York, commencing on Tuesday, September 9, 1845, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. Theo. Frelinghuysen, LL. D.
Hon. Thomas S. Williams, LL. D.
Henry Davis, D. D.
Jeremiah Day, D. D., LL. D.
Leonard Woods, D. D.
William Allen, D. D.
Bennet Tyler, D. D.
Gardiner Spring, D. D.
John Codman, D. D.
Thomas DeWitt, D. D.
Thomas McAuley, D. D., LL. D.
John Tappan, Esq.
Henry Hill, Esq.
John McDowell, D. D.
Noah Porter, D. D.
Orrin Day, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
James M. Mathews, D. D.
William J. Armstrong, D. D.
Rev. Henry Dwight.
Levi Cutter, Esq.
Rev. Nehemiah Adams.
Joel Hawes, D. D.
Elisha Yale, D. D.
Thomas H. Skinner, D. D.
Ambrose White, Esq.
Samuel Fletcher, Esq.
David Magie, D. D.
Rev. John W. Ellingwood.
Rev. Aaron Warner.
Rev. Charles Walker.
Pelatiah Perit, Esq.
Benjamin Tappan, D. D.
William R. DeWitt, D. D.
Isaac Ferris, D. D.
Hon. Thomas W. Williams.
William W. Chester, Esq.
Richard T. Haines, Esq.
Mark Hopkins, D. D.
Rev. Silas Aiken.
Hon. Reuben H. Walworth, LL. D.
Hon. Seth Terry.
Daniel Dana, D. D.
Rev. Zedekiah S. Barstow.
Hon. William Darling.
Edward W. Hooker, D. D.
Hon. David Mack.
William Page, Esq.
Rev. Horatio Bardwell.
Ebenezer Alden, M. D.
Rev. Albert Barnes.
Hon. William Jessup.
Hon. Charles W. Rockwell.
Artemas Bullard, D. D.
Anson G. Phelps, Esq.
Hiram H. Seelye, Esq.
Aristarchus Champion, Esq.
Samuel H. Cox, D. D.
Horace Holden, Esq.
Rev. Thomas Punderson.
John Nelson, D. D.
Rev. Alvan Bond.
John W. Adams, D. D.
Rev. William T. Dwight.

Leonard Bacon, D. D.
Ansel D. Eddy, D. D.
Joel Parker, D. D.
J. Marshall Paul, M. D.
Benjamin Labaree, D. D.
Rev. Joseph Steele.
Henry White, Esq.
William Adams, D. D.
Joel H. Linsley, D. D.
William Wisner, D. D.
William Patton, D. D.
William W. Stone, Esq.
Edward Robinson, D. D.
Rev. David L. Ogden.
Benjamin C. Taylor, D. D.
Walter Hubbell, Esq.
Samuel H. Perkins, Esq.
Rev. Asa T. Hopkins.
Rev. Selah B. Treat.

HONORARY MEMBERS PRESENT.

Maine.

Rev. John Maltby, Bangor.
Rev. George Shepard, do.
Rev. Isaac Weston, Standish.
Rev. S. H. Shepley, New Gloucester.
Rev. Geo. W. Cressey, Kennebunk.
Rev. Caleb Hobart, North Yarmouth.
Rev. David Shepley, do.
Rev. William J. Breed, Bucksport.
Rev. Carleton Hurd, Fryeburg.
Rev. Charles Freeman, Limerick.
Rev. Jotham Sewall, Chesterville.
Rev. Jonathan B. Condit, Portland.
Rev. Richard Woodhull, Thomaston.
Rev. E. Thurston, Hallowell.

New Hampshire.

Rev. John Thompson, Winchester.
Henry Kingman, do.
Rev. Tim. G. Brainerd, Londonderry.
Rev. Jacob Scales, Plainfield.
Rev. Isaac Willey, Goffstown.
Rev. Sereno T. Abbot, Seabrook.
Rev. James Boutwell, Brentwood.
Rev. Cyrus W. Allen, Pelham.
John Richards, D. D., Hanover.
Rev. Humphrey Moore, Milford.
Rev. Erasmus D. Eldridge, Hampton.
Rev. William Clark, Concord.

Vermont.

Rev. James Anderson, Manchester.
James Adams, Castleton.
Rev. Aldace Walker, West Rutland.
Rev. Cyrus B. Drake, Royalton.
Rev. Aaron G. Pease, Pittsford.
Andrew Leach, do.
Rev. Dana Lamb, Bridport.
Rev. Seagrove W. Magill, Cornwall.
Rev. Otto S. Hoyt, Hinesburgh.
Rev. Joseph H. Myers, East Poultney.
Rev. Worthington Wright, Woodstock.
Rev. H. F. Leavitt, Vergennes.

Massachusetts.

Rev. George W. Blagden, Boston.
Rev. Samuel H. Riddel, Boston.
Rev. William R. Chapman, do.
Rev. Willard M. Harding, do.
Rev. Seth Bliss, do.
Thomas Thwing, do.
Thomas Adams, do.
Edward Beecher, D. D. do.
Rev. Samuel Lamson, do.
George Rogers, do.
Rev. Elam Smalley, Worcester.
Ichabod Washburn, do.
Rev. George P. Smith, do.
Rev. Rodney A. Miller, do.
Brown Emerson, D. D., Salem.
Richard P. Waters, do.
Rev. Daniel J. Poor, Foxboro'.
Daniel Carpenter, do.
Rev. Augustus C. Thompson, Roxbury.
Rev. Christopher Marsh, do.
Rev. James W. Ward, Abington.
Rev. John C. Paine, Rehoboth.
Timothy M. Cooley, D. D., Granville.
Rev. Wakefield Gale, Rockport.
Rev. William P. Paine, Holden.
Rev. Oliver A. Taylor, Manchester.
Rev. Eli B. Clark, Chicopee.
Rev. Samuel Ware, Deerfield.
Rev. Henry Neill, Hatfield.
John Fiske, D. D., New Braintree.
Hon. Joseph Bowman, do.
Rev. S. Bryant, West Stockbridge.
Rev. C. M. Nickels, Gloucester.
Rev. Eber L. Clark, Richmond.
Rev. Isaac P. Langworthy, Chelsea.
Rev. L. Cary, Webster.
Rev. John Crane, Attleboro'.
Rev. John G. Hall, South Egremont.
Rev. J. C. Webster, Hopkinton.
Rev Orrin Fowler, Fall River.
Rev. O. B. Bidwell, Hubbardston.
Rev. Solomon Clark, Petersham.
Rev. John H. Pettingell, S. Dennis.
Rev. Theodore J. Clark, Cummington.
John Pierce, D. D., Brookline.
Rev. Lebbeus R. Phillips, Sharon.
Rev. Parsons Cooke, Lynn.

Rev. Henry B. Hooker, Falmouth.
John Todd, D. D., Pittsfield.
Alonzo White, Leicester.
Rev. Wm. Bushnell, Newton Centre.
Absalom Peters, D. D., Williamstown.
Rev. John A. Albro, Cambridge.
Rev. Calvin Durfee, South Dedham.
Rev. Francis Norwood, Windsor.
Rev. John C. March, Newbury.
Prof. William S. Tyler, Amherst.
Rev. Andrew H. Reed, Mendon.
Rev. Robert Crawford, North Adams.
Rev. Willard Holbrook, Millville.
Rev. John Orcutt, Uxbridge.
Rev. Ed. A. Lawrence, Marblehead.
Rev. T. T. Richmond, Medfield.
Rev. Michael Burdett, Blackstone.
Rev. Wm. Bement, East Hampton.
Rev. James O. Barney, Seekonk.
Rev. Lyman Gilbert, Newton.
Rev. Levi Packard, Spencer.
Rev. Joseph D. Condit, S. Hadley.
David Whitcomb, Templeton.
Rev. Elijah Demond, Grafton.
Hon. Linus Child, Lowell.
Rev. Amzi Benedict, Framingham.
Rev. Horace D. Walker, E. Abington.
Rev. David Sanford, Medway.
M. M. Fisher, do.
Rev. Ebenezer Gay, Bridgewater.
Rev. Benjamin F. Hosford, Haverhill.
Rev. George C. Partridge, Brimfield.
Rev. Platt T. Holley Sandisfield.
Rev. Nathan Munroe, Bradford.
Rev. Joseph Abbott, Beverly.
Rev. Milton P Braman, Danvers.
Rev. E. W. Robinson, Freetown.
Rev. Barnabas M. Fay, Wilmington.
Jonathan Manning, do.
William Hyde, Ware.
Rev. Sam. Howe, South Tyringham.
Rev. Daniel Butler, Dorchester.
Rev. David Dyer, do.
Rev. Willard Jones, Weymouth.

Rhode Island.

Rev. Charles P Grosvenor, Scituate.
Rev. James D. Moore, Westerly.
Joseph Wood, Pawtucket.
Rev. Edwin Leigh, Bristol.
Amos D. Lockwood, Slatersville.

Connecticut.

Rev. E. L. Cleveland, New Haven.
Rev. Abraham C. Baldwin, do.
Rev. S. W. S. Dutton, do.
Rev. Edward Strong, do.
Isaac N. Sprague, Hartford.
Lewis Weld, Hartford.
Barzillai Hudson, do.
James M. Bunce, do.
Rev. Chauncey Wilcox, N. Greenwich.
Obadiah Mead, do.
Silas H. Mead, do.
Rev. Hiram P. Arms, Norwich.
Rev. Alphonso L. Whitman, do.
Thomas W. Williams, 2d, do.
John R. Crane, D. D., Middletown.
Rev. Zebulon Crocker, do.
Rev. A. L. Stone, do.
Rev. Bennett F. Northrup, Manchester.
Horace Pitkin, do.
Rev. David Root, Guilford.
Rev. Albert Smith, Vernon.
Nathaniel O. Kellogg, do.
Rev. Samuel Rockwell, N. Britain.
Rev. Charles S. Sherman, do.
Rev. Nathan S. Hunt, Coventry.
Rev. Aaron Snow, Eastbury. [Farms.
Rev. D. L. Parmelee, Litchfield South
Rev. Wm. A. Hyde, Westbrook.
Rev. S. B. S. Bissell, Greenwich.
Rev. Mark Mead, do.
Rev. Thos. L. Shipman, Jewett's city.
Rev. John Smith, Wilton.
Rev. Philo Judson, Middle Haddam.
Rev. Fosdick Harrison, Bethlehem.
Rev. John Churchill, Woodbury.
Rev. Isaac Parsons, East Haddam.
Rev. Timothy Tuthill, Ledyard.
Rev. Anson Gleason, Mohegan.
Rev. Alfred E. Ives, Colebrook.
Rev. Edward Pratt, Abington.
Rev. Asahel C. Washburn, Suffield.
Rev. Spencer F. Beard, Montville.
Elisha Faxon, Stonington.
Rev. William Clift, do.
Rev. James A. Smith, Glastenbury.
Rev. Abner Brundage, Brookfield.
Rev. C. Curtiss, do.
Joseph B. Gay, Thompson.
Rev. Lyman Strong, Colchester.
Rev. John R. Keep, Warren.
Rev. Zephaniah Swift, Derby.
Rev. George Thatcher, do.
Rev. Orson Cowles, North Haven.
Rev. Aaron C. Beach, Wolcott.
Rev. John C. Nichols, Lebanon.
Rev. Israel T. Otis, do.
Rev. Hiram Day, South Cornwall.
Rev. Geo. I. Wood, North Branford.
Rev. Amos S. Cheeseborough, Chester.
Rev. Francis L. Robbins, Enfield.
David Smith, D. D., Durham.
Rev. Charles L. Mills, do.
Rev. I. P. Warren, Up. Middletown.

Rev. Edward Wright, West Haven.
Rev. Samuel Spring, East Hartford.
Rev. Joseph Hurlburt, New London.
Rev. John Greenwood, New Milford.
Rev. David E. Comstock, Redding.
Hon. Romeo Lowrey, Southington.
David Gould, Sharon.
Rev. N. E. Pierson, North Stamford.
Rev. James A. Hawley, Ridgefield.
Rev. Jared R. Avery, Groton.
Rev. Thomas Tallman, Scotland.
Rev. William Thompson, E. Windsor.
Rev. Lewis Pennell, Weston.
Rev. John W. Alvord, Stamford.
Rev. Richard Woodruff, Unionville.
Rev. Charles Bentley, Harwinton.
Rev. Ezra D. Kinney, Darien.
A. F. Williams, Farmington.
Rev. Wm. H. Whittemore, Southbury.
Rev. Stephen Topliff, Oxford.
Rev. William H. Marsh, Woodstock.
Rev. Benjamin Ober, do.
Rev. Philo R. Hurd, Watertown.
Rev. Daniel D. Francis, Canaan.

New York.

Milton Badger, D. D., New York city.
Almon Merwin, do.
Rev. Austin Dickinson, do.
Rev. William A. Hallock, do.
Rev. James W. McLane, do.
Rev. Samuel I. Prime, do.
Rev. William Bradford, do.
Oliver E. Wood, do.
Rev. Edwin Holt, do.
John C. Brigham, D. D., do.
Rev. Ebenezer Mason, do.
Rev. Mason Noble, do.
James B. Hardenburg, D. D. do.
Rev. David B. Coe, do.
Rev. A. P. Cummings, do.
Rev. Charles S. Stewart, do.
Rev. Edwin F. Hatfield, do.
Rev. Henry P. Tappan, do.
William C. Gilman, do.
Rev. Noah Coe, do.
Rev. James J. Ostrom, do.
Rev. Gorham D. Abbot, do.
Rev. Charles P. Bush, do.
Isaac Lewis, D. D., do.
Thomas Hastings, do.
Rev. Edward Harris, do.
Rev. William McLaren, do.
Rev. John J. Owen, do.
Jeremiah Wilbur, do.
John M. Krebs, D. D., do.
Rev. J. Addison Cary, do.
Erskine Mason, D. D., do.
Rev. John Spaulding, New York city.
Rev. Charles Hall, do.
Rev. R. S. Cook, do.
Rev. Theron Baldwin, do.
Rev. Ornan Eastman, do.
Rev. Jos. P. Thompson, do.
D. H. Wickham, do.
Rev. R. B. Campfield, Jr., do.
Rev. J. Holmes Agnew, do.
William Brown, do.
George B. Cheever, D. D., do.
Rev. Samuel D. Burchard, do.
John H. Bulin, do.
Bradford R. Wood, Albany.
Laurens P. Hickok, D. D., Auburn.
Baxter Dickinson, D. D., do.
Rev. E. W. Andrews, Troy.
Rev. John K. Davis, do.
Rev. S. G. Spees, do.
Rev. John W. Ray, Glen's Falls.
Andrew Manelly, West Troy.
Jonathan Broadhead, D. D., Brooklyn.
Rev. John Marsh, do.
Rev. Samuel Backus, do.
Rev. Walter H. Bidwell, do.
Rev. F. W. Graves, do.
Rev. Amos A. Phelps, do.
Rev. E. Fairchild, do.
Jasper Corning, do.
Charles J. Stedman, do.
Nathaniel Gardner, do.
Abijah Fisher, do.
John Rankin, do.
David Leavitt, do.
Rev. William B. Lewis, do.
Rev. Jonathan M. Rowland, do.
Rev. George Duffield, Jr., do.
Maurice W. Dwight, D. D., do.
Ichabod S. Spencer, D. D., do.
Rev. Jonathan Greenleaf, do.
Rev. Samuel Day, do.
Rev. David D. Gregory, Binghamton.
Rev. S. Mandeville, Freedom Plains.
Simeon Benjamin, Elmira.
Rev. Moses C. Searle, New Hartford.
Rev. Wayne Gridley, Clinton.
Rev. Brainerd Kent, Canaan.
Rev. Washington Thatcher, Eaton.
Rev. Henry Morris, Union Village.
Rev. Benj. M. Goldsmith, Southport.
Rev. Jonathan H. Noble, Scaghticoke.
Rev. Gideon N. Judd, Catskill.
Seth Williston, D. D., Durham.
Rev. James Hildreth, Haverstraw.
Rev. Jos. R. Johnson, Williamsburg.
Rev. David A. Jones, Easton.
Rev. Robert Day, Nassau.
Rev. Josiah Leonard, Delhi.

Rev. Prince Hawes, Miller's Place.
Rev. William R. S. Betts, Leeds.
Rev. James M. McDonald, Jamaica.
Rev. James M. Sherwood, do.
Rev. Robert P. Lee, Montgomery.
J. P. Fisher.
Rev. Henry G. Ludlow, Poughkeepsie.
Rev. L. F. Waldo, do.
Rev. O. M. Johnson, Denton.
John Forsyth, D. D., Newburgh.
Rev. John N. Lewis, do.
Rev. Rob. G. Armstrong, do.
Rev. A. B. Van Zandt, do.
Rev. Francis Janes, Colchester.
Selah Munson, Cazenovia.
S. G. Hildreth, Kingsboro'.
Rev. Charles Wiley, Utica.
Rev. Peter Snyder, Cairo.
Rev. Benjamin Bassler, Farmersville.
F. A. Ward, Rochester.
Rev. Alanson Scofield, Waterloo.
Rev. S. Van Vechten, Fort Plain.
Rev. Selden Haynes, Rome.
Rev. Alfred Ketchum, Babylon.
Rev. A. B. Lambert, Salem.
J. Van Vechten, D. D., Schenectady.
Rev. Walter R. Long, Whitesboro'.
Rev. Samuel W. Brace, Binghamton.
Rev. William T. Miller, Ridgebury.
M. J. Myers, Whitehall.
Rev. Samuel R. Ely, East Hampton.
Daniel L. Lum, Geneva.
Rev. H. N. Beers, Malden.
J. B. Waterbury, D. D., Hudson.
Rev. Ebenezer Platt, Huntington.
Rev. Samuel Whaley, Augusta.
Rev. Robert G. Thompson, Yorktown.
Rev. C. W. Treadwell, Moreau.
Rev. C. Wadsworth, Westford.
Rev. John F. Scovill, Holland Patent.
Thomas M. Strong, D. D., Flatbush.
E. B. Jones, Penn Yan.
Rev. Charles C. Carr, Fairport.
Rev. Aug. L. Chapin, Constableville.
Rev. John Goldsmith, Newton.
Rev. Jonathan Silliman, Canterbury.
T. S. Ward, Sparta.

New Jersey.

Rev. R. K. Rogers, Boundbrook.
Rev. David Comfort, Kingston.
J. S. Heacock, Princeton.
Rev. Thos. Cockran, New Providence.
Rev. Thos. H. Skinner, Jr., Patterson.
J. W. Poinier, Morristown.
Rev. Brown Emerson, Caldwell.
Rev. Clifford S. Arms, Madison.
Rev. Dan. G. Sprague, South Orange.
J. A. Proudfit, D. D., New Brunswick.
Horace Leet, do.
Rev. Robert Street, Union.
Rev. James M. Hunting, Westfield.
Rev. Shepard K. Kollock, Burlington.
Rev. Rufus Taylor, Shrewsbury.
Thomas B. Segur, Dover.
Rev. Ebenezer Seymour, Bloomfield.
Rev. Ward Stafford, do.
Rev. Alfred Chester, Morristown.
Rev. O. L. Kirtland, do.
Rev. Edward E. Rankin, Springfield.
Rev. Joseph S. Gallagher, Orange.
Rev. William C. White, do.
Rev. William Whittaker, Plainfield.
Rev. J. M. Ogden, Chatham Village.
Rev. Wm. I. R. Taylor, New Durham.
Horatio N. Brinsmade, D. D., Newark.
Lyndon A. Smith, M. D., do.
Rev. C. J. Warren, do.
Rev. William Bradley, do.
William R. Weeks, D. D., do.
S. P. Britten, Esq., Elizabethtown.
Nicholas Murray, D. D., do.
Rev. E. S. High, do.

Pennsylvania.

Ezra Stiles Ely, D. D., Philadelphia.
Rev. Anson Rood, do.
Rev. David Malin, do.
Rev. M. L. R. P. Thompson, do.
Rev. A. Converse, do.
Samuel C. Perkins, Esq., do.
Eliakim Phelps, D. D., do.
Rev. John Crowell, Westchester.
Rev. Jeremiah Miller, Mount Joy.
Rev. Joseph L. Riggs, Wells.
Rev. Samuel M. Gould, Norristown.
Rev. William Sterling, Pittsburg.
Rev. D. H. Emerson, East Whiteland.

Delaware.

Rev. William Hogarth, Wilmington.

Maryland.

Daniel W. Hall, Baltimore.

District of Columbia.

Rev. James Knox, Washington.
Rev. Joshua N. Danforth, Alexandria.

Virginia.

James D. Johnson, Norfolk.
Samuel Reeve, Richmond.
Rev. Stephen D. Ward, Accomack.

Ohio.

John P. Cleaveland, D. D., Cincinnati.

Calvin E. Stowe, D. D., Cincinnati.
Rev. Addison Kingsbury, Putnam.
Rev. Mason Grosvenor, Hudson.
Rev. Charles M. Putnam, Jersey.
Rev. W. W. Backus, Lower Sandusky.

Illinois.
Aaron Crosby, Springfield.

Michigan.
Henry W. Taylor, Marshall.
Rev. Ira M. Weed, Ypsilanti.

Tennessee.
Rev. William Potter, Columbia.

Florida.
Rev. A. W. McClure, St. Augustine.

South Carolina.
Elipha White, D. D., John's Island.

Rev. Anson
Rev. Richa

Rev. John F

The follow
were also pre
Rev. Levi
Rev. Hira
Rev. Dan
Rev. Eli S
Rev. Sam
Rev. Natl
Rev. Noa
Rev. Ebe
Rev. Wil
Rev. P. P.
Mr. B. V.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President chair. Prayer was offered by Dr. Thomas Duffield, Junior, was appointed Assistant Rec ters were received from the following corpor their regret for their necessary absence, and ished attachment to the Board and its objects D. H. Little, Esq., Rev. Chauncey Eddy, Goodrich, Dr. Alfred Ely, Dr. Snell, Rev. Joh Charles Marsh.

Dr. Cox, Dr. Spencer, Dr. M. W. Dwigl Magie, Rev. William B. Lewis, and Rev. S. T a committee of arrangements.

REPORT OF THE TREASUR

The report of the Treasurer was read, togetl of the auditors, and was referred to D. Leav Orrin Day, Esq., L. A. Smith, M. D., and Jas subsequently recommended its acceptance by done.

REPORT OF THE PRUDENTIAL CO

That part of the report which relates to the the Board, and also that part which relates to stracts of the same having been presented by respondence—were referred to committees fo being read.

The committee on the domestic operations Yale, Dr. Cooley, Dr. B. C. Taylor, Rev. Ela

kin, Esq., Rev. M. L. R. P. Thompson, Rev. Jacob Scales, Rev. Edwin F. Hatfield, and Rev. T. Punderson.

That part of the report which relates to Africa and Greece, was referred to Dr. Skinner, Dr. William R. DeWitt, Anson G. Phelps, Esq., Dr. Badger, Dr. Cleveland, Rev. David Malin, Dr. Brinsmade, Hon. T. W. Williams, and Rev. Robert Street.

That part of the report which relates to the Armenians and Jews, was referred to Dr. Hawes, Dr. John M'Dowell, Dr. Hickok, Dr. Spencer, Rev. Orrin Fowler, R. T. Haines, Esq., Dr. Eddy, Rev. W. H. Bidwell, and Rev. Edwin Holt.

That part of the report which relates to Syria, was referred to Dr. Robinson, Dr. Dana, Dr. Forsyth, Rev. William A. Hallock, Hon. Charles W. Rockwell, Dr. Parker, Dr. Wisner, Rev. Wayne Gridley, and Rev. Isaac P. Langworthy.

That part of the report which relates to the Nestorians, was referred to Dr. Tyler, Dr. Day, Dr. Codman, Dr. Erskine Mason, Dr. Nelson, Rev. J. W. Ellingwood, J. M. Paul, M. D., Rev. S. H. Riddel, and Hon. Linus Child.

That part of the report which relates to the Mahrattas, was referred to Dr. Patton, Dr. Peters, Dr. Emerson, Rev. Charles Walker, Levi Cutter, Esq., Rev. D. L. Parmelee, Rev. I. N. Sprague, Rev. William P. Payne, and Rev. Anson Rood.

That part of the report which relates to the Tamil people, was referred to Dr. Hopkins, Dr. Fiske, Rev. H. Bardwell, Rev. H. G. Ludlow, Dr. William Adams, Rev. S. W. S. Dutton, Rev. J. W. Ward, Rev. Selden Haynes, and S. P. Brittain, Esq.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Ferris, Dr. Porter, Dr. Broadhead, Rev. Wakefield Gale, Rev. Daniel J. Poor, Hon. David Mack, Rev. D. D. Gregory, and Rev. John N. Lewis.

That part of the report which relates to the Sandwich Islands, was referred to Chancellor Walworth, Dr. Spring, Dr. Hooker, Dr. Crane, Dr. Todd, Rev. F. Harrison, N. O. Kellogg, Esq., and Rev. Caleb Hobart.

That part of the report which relates to the North American Indians, was referred to Dr. Stowe, Dr. Dickinson, S. H. Perkins, Esq., Dr. Phelps, Rev. John A. Albro, Rev. Z. Crocker, Rev. Anson Gleason, Rev. A. W. McClure, and Seth Terry, Esq.

The committees, mentioned above, subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted; which was done.

The report of the committee on the domestic operations of the Board has the following language:

It is manifest that the officers of the Board, the agents, the returned missionaries, and such as have co-operated with them, have expended a great amount of well-directed labor, in their endeavors to diffuse information on the subject of missions, to excite the missionary spirit in the churches and among the pastors, to increase, not only the amount of funds, but the sources whence they come, and to call forth additional laborers for gathering the harvest. And it is peculiarly gratifying to be assured, "that these efforts have been crowned with encouraging success, both in obtain-

ing laborers for the missions and the pecuniary n
of the work;" but most of all, that "the prospect
for the next two years, is more encouraging than
ous time since 1836."

Two facts, however, are disclosed under the hea
have filled your committee with concern; althoug
seventeen thousand dollars is in the treasury.
balance seems to have accrued in part from a cor
"disbursements than the estimates made twel
second is, that nearly sixteen thousand dollars o
ceipts have come "from legacies, so that the ordi
friends of the cause, exceeded those of the previou

Little reason have we to congratulate ourselves
sions, if we have saved funds merely because disb
for a season than were our estimates. For the P
us that "could the fact have been foreseen, muc
might have been economically expended by mis
from the pecuniary restrictions laid upon them;"
passage of missionaries, now under appointment
of it."

Less reason still have we to think highly of the
as a part of it is there rather by the will of the d
We hope that the grace of our Lord Jesus Christ r
us, that the living may praise him, and that ou
may be consecrated to his service.

Your committee are pleased to learn that the s
in the Reformed Dutch Church, so that their "
twenty-five per cent. more than they were last yea
salutary influence of the returned missionaries,
stowed upon pastors and people? Let them be b
and more.

Experience proves that agents, and missionary
to enlist children in the cause, and systematic
tions, tend much to sustain the domestic departme
they are not essential to the regular and vigorous
But it is manifest that all our plans and efforts fu
we have in view; so that the Prudential Comm
cause of missions sympathizes strongly with the ge
in the Christian community by which the missi
effects of that suspension of the special influences
which the churches have, for so many months, b
seen and felt in our plans and efforts for the diffus
the heathen."

In conclusion, your committee beg leave to
Board particularly to the unspeakable importanc
power from on high. As it was when the Savi
hand of the Father, so it is now. *We must be bapt*
sent down from heaven. Then, and not till then,
formed into different men, full of faith and of the
not till then, will sinners among us, and throughou
new creatures; and, together with the present rac
much like Christ and his apostles, as to be willing
many rich. The Holy Ghost alone can give us th
that we may obtain this unspeakable blessing, pra
be offered to God, assured of the faithfulness of
ye shall receive; seek, and ye shall find; knock, a

With a view to sustain the domestic departm
direction and efficiency to the whole system o

your committee would recommend the adoption of the following resolutions:

1. That, as individual consecration to the work of the Lord, after the example of Christ, the apostles, primitive Christians, martyrs, and devoted missionaries, is essential to complete and speedy success, it is earnestly recommended to the officers, agents, missionaries, members and friends of the Board, to endeavor to be, and incite all to be, just such followers of Christ in all things, and in the missionary enterprise especially, as shall please God, and be the means of making known a glorious Christ to all the world.

2. That, as such individual consecration can be attained only by the effusion of the Holy Spirit in copious abundance, enduing us and all with the mind of Christ; therefore, with the burden of a perishing world upon our hearts, we should cast that burden upon the Lord, and pray without ceasing, with an importunity which cannot be denied, and with full confidence in the faithfulness and loving kindness of Him who heareth prayer, and giveth the Holy Spirit to them that ask him, more readily and liberally than a father gives bread to his children.

The committee on the missions to Africa and Greece say:

They are satisfied with the general conduct of these important but difficult missions; and would confidently encourage the Prudential Committee to persevere in maintaining them, notwithstanding the difficulties which beset both these missions, in full faith that the land of classic story and song will one day become vocal with the songs of Zion and the story of the cross; and that not Ethiopia alone, but all Africa, will speedily stretch forth her hands unto God.

The committee on the mission to Syria reported as follows:

Your committee rejoice that, in the good providence of God, the general prosperity of the mission has been preserved, in spite of ecclesiastical opposition and the wrath of man, and in the midst of the carnage and havoc of civil war. Amid all these adverse influences, the missionaries have quietly pursued their way. They have labored in season and out of season; they have more and more preached the word of God publicly; and as they have thus labored and preached, they have found more and more a spirit of inquiry awakened, and 'a great door and effectual opened unto them.' By their prudence and kindness they have won, and now enjoy, the confidence of the people; and thus were enabled to aid in mitigating some of the horrors of the desolating conflict that raged at their doors.

The main topic in the history of this mission during the past year, is naturally the further progress and present termination of the religious movement at Hasbeiya. That movement has indeed passed through its first, but (as your committee trust) only its incipient stage. Your committee see every reason to believe that, in the progress of this movement, much seed has been sown unto eternal life. And although, for the present, the hopes of this Board and of our churches are subjected to disappointment, because the harvest doth not appear, yet God, we may be assured, will not suffer the seed of the Word to perish without fruit. Here, as at all times, God's promise will not fail; and we may expect that, in this case also, they 'who have gone forth and wept, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them.'

Your committee desire to give a strong expression of approbation and encouragement to the missionaries and native helpers, in view of the course pursued by them under such trying circumstances, and for their prudence, firmness and self-denial amid so many difficulties and temptations. The

principles on which they acted, in their teaching and their practice, the committee believe to be those of the gospel; and the only ones on which the missionary work can be rightly and successfully conducted. And, by the blessing of God, the lessons of experience and practical wisdom which the missionaries have thus learned during this movement at Hasbeiya, are of inestimable value, in reference to the method and success of their future labors.

Let not then the Board, let not the churches be discouraged, though that movement has not yet brought forth visible and tangible fruit. It was a new event in the history of missions to the oriental churches, that a body of nearly two hundred persons should at once attempt to break away from their spiritual bondage, and desire the light of truth. It was the first occasion of the kind; but among all the influences which have there been operating for the last five-and-twenty years, it cannot well be the last. The Spirit of the Lord is moving upon the face of those waters; and ere long, if our faith fail not, the fiat will go forth, "Let there be light!" If we compare the present state and prospects of the mission, and of the people among whom they labor, with what they were twenty, or even ten years since, we cannot but mark an immense progress; and thus be led to expect for the future a still more rapid development and far greater results.

The Syrian mission occupies the land of the Bible; and is at present situated midway between Jerusalem and Antioch. From the former city God made known his promise to his Son: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." From the latter city went forth the first Christian missionaries to the heathen world, in the persons of Paul and Barnabas. This Board, now here convened, and the churches for whom they act, are this day living witnesses that God has ever been mindful of his promise. When that promise was given, this fair land, this western world of ours, was among the uttermost ends of the earth, unknown, and shrouded in thickest darkness. Now the scene is changed. The glory of the Holy Land, where God dwelt, where Jesus died, whence the light of the gospel went forth, is quenched in gloom; while from this land, now enlightened by God's truth, and by God's blessing upon our feeble instrumentality, beams of sacred light are sent back to illumine once more those regions, now so dark, where first the Sun of Righteousness arose! God has given us a work to do in behalf of that land. We have put our hand to the plough, and may not look back. Let us press onward then, armed with faith, and with the spirit of prayer, and with the promise of God; and the Lord himself shall "overturn and overturn and overturn," "until he come, whose right it is."

The committee on the missions to the Mahrattas use the following language:

The committee would call attention to a few items as worthy of special notice.

1. In the Bombay mission the press, as there used in advancing the cause of Christ, fully sustains itself, and is not any expense to the Board. 2. There are peculiar obstacles which obstruct the progress of the gospel; such as the extensive circulation of Paine's Age of Reason, and the works of Voltaire and other infidels; and connected with this there is an unusual suspension of the divine influences.

In regard to the mission at Ahmednuggur, your committee would particularly notice the prosperous state of the schools, and the general interests of religion. The institution under the care of Mr. Burgess seems especially to call for commendation.

Throughout all the operations of the missionaries, both at Bombay and Ahmednuggur, the committee notice, with great pleasure, the distinguished prominence which is given to the preaching of the gospel, and the reliance which the missionaries place upon the preached gospel, as the first and great instrumentality in the conversion of the heathen.

The committee on the missions to the Tamil people report:

That these missions are conducted on principles long tried, and which appear to have the sanction of experience and of the great Head of the church; and that the only obstacle in the way of very great success seems to be the want of well qualified men, who may enter in and reap the fields which are white for the harvest. They sympathize deeply with the brethren of these missions in the anxieties and toils with which they are over-burdened; and earnesly hope that arrangements may be made, during the coming year, by which the urgent calls of these missions for more laborers may be met.

The committee on the missions in Eastern Asia and the Indian Archipelago, say:

They rejoice that the door is now opened for the preaching of the gospel, as well as the distribution of evangelical books, among the millions of China; and are glad to be told by your Committee that "their great object will be to secure, with the divine blessing, an effective preaching mission," in that empire. They cannot doubt that He who has so wonderfully prepared the way for the embassy of his love to those millions, has designs of mercy to be accomplished among them; nor that our churches will readily furnish the means for the requisite accession to the number of missionaries for that purpose.

The failure of the health of Mr. Abeel and the necessity of his return, your committee consider among the deepest mysteries which so often attended the missionary work for the trial of faith; and they trust that He who liveth forever, and in whom all fullness dwells, will honor others by calling them to succeed him in this high and holy work.

The favorable opening for the preaching of the gospel at Bangkok, in Siam, and among the Dyaks, in Borneo, also affords a reasonable hope that our missionaries who are there "sowing in tears," will, at no very distant period, "reap in joy;" while their solicitude lest, through the want of seasonable reinforcements, their missions should "die out," should call forth a response from our churches that shall gladden and strengthen their hearts.

The Committee on the Sandwich Islands mission report:

That this mission, to which the friends of the Board have hitherto been permitted to refer, as exhibiting the most interesting and fruitful field of missionary labor which has ever been cultivated by the followers of the Redeemer, continues to enjoy the favor of the great Head of the church, as well as to retain the confidence of the Christian community. But while we express our satisfaction with the manner in which the mission has hitherto been conducted, we regret to find that but one native preacher is connected with the mission; and even that one, as we understand, is not yet deemed competent to be invested with the full rights of a Christian pastor and bishop.

It appears by the report of the Prudential Committee, that in the churches connected with this mission there are about twenty-two thousand

professing Christians; which is probably about one fifth of the whole native population of these islands. We would, therefore, take the liberty to suggest the inquiry to the Prudential Committee, and through them to our missionaries, whether, among this large number of native Christian converts, several might not probably be found who, by a proper course of theological instruction from the missionaries, would very soon be rendered competent for ordination as ministers, with full authority to administer the ordinances of the church, and to be associated with the missionaries sent from this country, in preaching the gospel, and in building up and supporting the institutions of religion in those islands. It cannot be expected that christianized nations will be supplied, for any considerable length of time, with ministers from other lands, even if the sole support of such ministers should be drawn from those with whom they labor in the gospel. One great object of our missionaries, therefore, should be to raise up, with as little delay as practicable, a competent native ministry; who shall not only aid them in their missionary labors, but also be able to supply their places when those labors of love are ended, and they shall be called by their divine Master to their rest in heaven. And your committee believe the best way to effect this object, by the missionaries of those denominations who believe in the parity of the ministry, is to ordain some of the most competent and intelligent native converts who may desire to assume the sacred office, and thus to encourage others to aspire to the same high calling in the church of Christ, and to endeavor to qualify themselves to receive it from the hands of their brethren.

A letter having been received from Mr. E. H. Reichel, dated Nazareth, Pennsylvania, September 5,—making a donation to the Board of six charts of the missions of the United Brethren for the year 1844, accompanied with a tabular view of their past operations among the North American Indians,—it was referred to the committee on that part of the Prudential Committee's report which relates to the North American Indians. The committee reported as follows:

That they have examined the Report, and find gratifying evidence of the progress of education, social comfort and true religion in the various tribes in which the missions exist. The schools generally seem to be in prosperous operation; and some of the stations, especially among the Choctaws, have enjoyed manifest tokens of the special presence and power of the Holy Spirit. Under these reviving influences, the churches have been enlarged and strengthened, and a spirit of Christian benevolence in the use of property has been awakened to a very pleasing degree.

They also recommend that the thanks of the Board be given to Mr. Reichel for the charts received from him, and that they be deposited in the library at the Missionary House.

RETURNED CHILDREN OF MISSIONARIES.

The Prudential Committee recommended that instead of the rules on this subject, heretofore in operation, (33-39, of the "Laws and Regulations of the Board,") the following be substituted:

33. When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided in a manner conformable to the rules and usages of the Board that the children may come, the arrangements for the passage, so far as they involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

34. When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding sixty dollars a year for a boy, and fifty dollars for a girl, until the children are eighteen years old.

35. Children, who are left orphans, and without a suitable home in the mission, or responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power.

36. The allowances made on account of the children of living missionaries or assistant missionaries, wherever the children may be educated, shall be charged to the mission to which the parents belong; and the allowances made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

37. Such are the multiplied cares and duties of the Prudential Committee, and the Treasurer and Secretaries, that it is not regarded as practicable or expedient for them to undertake the guardianship of the children sent to this country.

This recommendation of the Prudential Committee was referred to Dr. Codman, P. Perit, Esq., Dr. Anderson, Dr. Hawes, Dr. Thomas DeWitt, Dr. Wisner, Rev. N. Adams, Rev. Levi Spaulding, and Dr. Bacon. This committee subsequently made their report to the following effect, which was adopted by the Board.

That they are deeply impressed with the importance of the whole subject respecting the returned children of missionaries, and with the peculiar difficulties with which it is surrounded; and regret that the pressure of other business, and the exciting subjects to which the attention of the Board has been called during its present session, have rendered it impracticable to obtain a full meeting of the committee, and to give that attention to this important subject which it so eminently demands.

They are happy, however, to learn from one of the Secretaries of the Board, who is a member of this committee, that this subject has received the particular attention of the Prudential Committee, and is now in the course of deliberate investigation by them; that special inquiries were made respecting the institution in England for the support of the daughters of missionaries by Dr. Anderson when in England, the last year, and that the Prudential Committee are thus in possession of all the facts in the case that are necessary to a wise and judicious result.

Your committee, therefore, while they would recommend a concurrence of the Board with the rules adopted by the Prudential Committee, respecting the returned children of missionaries, respectfully report that the whole subject be referred to said Committee, with the understanding that it receive their special attention during the year; and that they be requested to report at length at the next annual meeting.

MISSIONARY HERALD.

A communication having been received from Diedrich Willers, D. D., in relation to the expediency of publishing the Missionary Herald in the German language, it was referred to Dr. Cox, Dr. Stowe, Dr. Robinson, Dr. Cleveland, Dr. Thomas DeWitt, Hon. William Darling, and Rev. S. B. Treat. The committee made their report by

recommending a reference of the subject to the Prudential Committee; which was adopted by the Board.

MEMORIALS ON SLAVERY.

At the meeting of the Board which was held at Worcester in 1844, three memorials relating to the subject of slavery were committed to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sandford, Dr. Tappan, Rev. J. W. McLane, and Rev. D. Greene. The committee made their report in part; but in respect to "the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes"—one of the topics referred to by the memorialists—they asked leave to submit their report at the meeting to be held in Brooklyn in 1845. To this committee were also referred, during the recent meeting, certain resolutions of the Worcester Central Association, a memorial of the Worcester North Association, certain resolutions of the Chatauque County Foreign Missionary Society, and a memorial of the Somerset and Franklin Associations. The report of the committee is as follows:

The Committee to whom, at the last annual meeting of this Board, were referred certain memorials relating to the Board's alleged connection with slavery, having been instructed to seek further information concerning the admission of slave-holders to churches under the care of the missionaries of the Board, have made the inquiries directed, and now ask leave to report.

The Committee do not deem it necessary to discuss the general subject of slavery, as it exists in these United States, or to enlarge on the wickedness of the system, or on the disastrous moral and social influences which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring. On these points there is probably among the members of the Board and its friends little difference of opinion.

The Committee propose to confine themselves mainly to a statement of some of the principles, which should govern the Board and its missionaries in prosecuting their work so as to secure the highest measure of the divine approbation, and most effectually and speedily to accomplish the great object in view; together with a statement of the principal facts relating to the connection of persons holding slaves with mission churches under the care of the Board.

Among the principles which the Committee would present for the consideration of the Board, and which they regard as fundamental, and to be adhered to in planning and conducting every mission undertaken under the authority of the great Redeemer and Head of the Church are the following:

1. In the manner of preaching the gospel, judging of the evidences of piety in professed converts, gathering churches, administering the ordinances and exercising discipline, there should be a close conformity to the commission given by Christ to his followers, and to the recorded instructions and acts of his inspired apostles. These are found in the New Testament, and are the models and the laws, which, in all important matters, are to govern those who propagate the gospel and minister to the churches in Christ's name.

2. The primary object aimed at in missions should be to bring men to a saving knowledge of Christ by making known to them the way of salva-

tion through his cross. It has regard to individual character, and is an object simple in itself and purely spiritual. The commission given by Christ evidently contemplates the work to be done, as one that is to be wrought in individual men, regarded as rational and immortal beings; all of whom, of every grade and condition, having great interests alike, the more important of which lie in another state of existence. To these interests, primarily and mainly, and to that change of individual character and conduct which is indispensable to secure them, the Christian missionary is to direct his labors. If other objects less spiritual and important are connected with the enterprise as predominant objects of interest and pursuit, they impair its efficiency and endanger the great result.

3. As the ordinances of baptism and the Lord's Supper are obviously designed by Christ to be means of grace for all who give credible evidence of repentance and faith in him, these ordinances cannot scripturally and rightly be denied to professed converts from among the heathen, after they shall have given such evidence.

4. The missionaries, acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves, at first, and subsequently, in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for church fellowship in professed converts. They alone can be fully acquainted with all the circumstances affecting the developement of piety in individuals, and intelligently form an opinion how far they are aiming to conform their character and conduct to the doctrines and precepts of the Bible.

5. Both before and after professed converts are received to church fellowship and the ordinances are administered to them, the missionaries should give them such instructions from the gospel as they believe to be, in their circumstances, best adapted to nurture and develope all the Christian graces, and lead to the practice of all the Christian duties. The indulgence of any known sin and the neglect of any known duty is to be decidedly discountenanced.

Such your committee deem to be the divinely established principles according to which the missionary work among unevangelized nations should be prosecuted; and in this simple manner only, as it seems to them, can the thoughts and feelings of the heathen and other unevangelized communities be so turned towards God and their relations to him, and be brought into such a spiritual relation to the Lord Jesus Christ, as will at length lead to the correction of all the social wrongs and disorders which now, in various forms, so much afflict the benighted and idolatrous portions of our race.

Civil and religious liberty, improvement in civilization and the arts of life, and the introduction of the best social institutions, admitted to be indispensable to the highest well being of a community, are still secondary to the one primary object of securing holiness in the hearts of individuals. Aiming steadily at this is the way for the missionary most surely and speedily to work out the others; and your committee believe that it is only by regarding these classes of objects in their proper relations, and keeping them in their proper places, and pursuing them in their proper order, that either can be effectually attained and permanently established on the broad field of the world.

In respect to the social and moral evils with which missionaries are to come into contact in prosecuting their work among the benighted nations, and in relation to which the foregoing principles are believed by your committee to apply, it should be borne in mind that they are by no means few, or of limited territorial extent. The evils of slavery will probably be met in some form, in nearly every part of the great missionary field, and the principles adopted must affect the whole scheme for evangelizing the

world; and are, therefore, of the utmost impor
carefully examined and settled. The unnatural
these evils originate, is one of the consequences
that all-absorbing selfishness—that predominan
the lust of the eye, and the pride of life, which a
nature. This state of society is to be rectified
of that terrible principle in which this, as well a
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desire to every true friend of God and man.
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But slavery is not the only social wrong to be
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surface. So that the principles which we draw
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Is this Board, then, in propagating the gospel,
directly working out these reorganizations of
giving Christian truth time to produce its change
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gospel? Or, should it be found, as the result
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are freed from all participation in these social
convincing evidence can be given that they are s
not the master and the slave, the ruler and
evidence of spiritual renovation, be all gathere
Christ? And may they not all there and in
teaching, learn the great lesson (so difficult for
learn) that in Christ Jesus there is neither Jew
nor free; but that all are one him? And may t
ences, have effectually nurtured in them those

and that regard for each other's rights and welfare, in which alone is found the remedy for all such evils? Under such influences may not the master be prepared to break the bonds of the slave, and the oppressive ruler led to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste, and each to do it cheerfully, because it is humane and right, and because they are all children of the great household of God? By such influences, mainly, is not the great moral transformation to be wrought in the master and the ruler, in the bondman and the oppressed, all-important to both, and the only sure guaranty for permanent improvement in the social character and condition of either?

In proceeding on these principles the missions under the care of this Board and the churches gathered by them, are no otherwise connected with slavery, than they are with every other evidence and result of imperfect moral renovation in their converts and church members; and they no more really give their sanction to the one, than they do to all the others. Wherever the gospel is brought to bear upon the community where slavery or any other form of oppression exists, its spirit is decidedly adverse to such a state of things, tending to mitigate the evils of it while it continues, and ultimately, and in the most desirable manner, wholly to do it away,—not by constraint, nor with violence; but on those principles of Christian love which this Board and its missionaries are seeking to implant in every bosom, and to invest with all possible power to govern the hearts and the conduct of men.

Such is the view which your committee take of the missionary work, and such are the principles which, it seems to them, should be adhered to in prosecuting it. How far ecclesiastical bodies in this country may properly instruct foreign missionaries connected with them, on these subjects, it is not for this committee to decide. It is obvious, however, that the points on which this Board, after having selected missionaries in whose character and qualifications they confide, should insist, are such as are embraced in the principles already dwelt upon.

These principles, your committee believe, do not interfere with that liberty which Christ designed his ministers should possess, or that responsibility with which he invests them when he sends them forth to preach his Gospel in heathen lands. If they essentially depart from these principles, and persevere in so doing, they should be recalled as incompetent or unfaithful to their trust. How far holding slaves or any thing else involving what is morally wrong, and which still clings to the heathen convert, affects the evidence that a principle of grace has been implanted in his heart, the missionary, in view of his commission, the instructions of the New Testament, and all the circumstances of the case, as they are present before him, must, in connection with his church, and under a solemn sense of responsibility to Christ, form his judgment, and on that judgment he must act. Surely no other persons are in circumstances so favorable as he, for deciding and acting correctly. Such freedom and such responsibility in the missionary, your committee believe, cannot be materially abridged, without the most disastrous consequences to the missionary's own happiness and efficiency, and to the welfare of the heathen.

Having gone so fully into an exposition of the principles on which, in their opinion, the New Testament requires missionaries to proceed in preaching the gospel and administering the Christian ordinances, the committee would now spread before the Board the proceedings of the missionaries, so far as connected with the subject under consideration.

The committee believe that no established system of involuntary servitude prevails among any tribe of North American Indians, where the missionaries of this Board are laboring, except the Cherokees and Choctaws; nor have they been able to learn that any of the missionaries of the Board laboring in foreign lands, have been called to act on the question of

receiving those who hold slaves to their churches. The following statements will, therefore, relate to the Cherokee and Choctaw missions. From these, full communications have been received in reply to inquiries addressed to the several missionaries.

Negro slaves appear to have been introduced among those Indians by white men who removed into their country from sixty to eighty years ago, and to have gradually increased in number till the time when the missions of the Board were established among them in 1817 and 1818. By a census taken of the Cherokees in 1820 there were found to be 583 slaves. The number among the Choctaws was probably smaller, though neither the missionaries nor the committee have the means of ascertaining it definitely. Since that time, though the committee are not aware that there has been any census, the number is believed to have been somewhat increased, almost exclusively, however, by births, as there have been few purchases and little trade of any sort in slaves. The number now owned by both tribes may probably be not far from 2,000; while the number of Indians in both is probably about 38,000. These slaves are almost exclusively in the hands of white men or their descendants of mixed blood, very few being possessed by full Indians.

That slavery should exist at all in these tribes, who have suffered so severely from the violation of their own rights by their white neighbors, is deeply to be regretted; and all should earnestly pray that as social improvement and Christian knowledge are rapidly advancing among them, they may speedily and nobly exemplify the spirit of true philanthropy, as well as the gospel law of love, by showing that they duly appreciate the rights and welfare of the whole race of man.

But slavery had been introduced and was existing there, and in all the adjacent white communities, when the missionaries of the Board entered on their labors among these tribes. They were strangers; no interest was felt in their work as missionaries. They preached the gospel to all whom they found willing to hear them, whatever their complexion or condition. To the slaves and their masters, both generally understanding the English language, they had, at first, more ready access, than to the full Indians; and hence from among these, when the Spirit of God gave effect to the truth, some of the earliest, most intelligent, and most stable converts were found, such as the Browns, the Lowreys, the Saunderses, and the Folsoms.

Relative to the principles on which professed converts were to be received to the churches, all the missionaries of the Board among the Cherokees and Choctaws seem to have been perfectly unanimous. Both masters and slaves, says Mr. Butrick, "I received on the same principle, viz. on the ground of their faith in the Lord Jesus Christ." Mr. Worcester says, "The general principle on which I have voted for the reception of members is, that all are to be received who desire it, and who give evidence of a change of heart." Mr. Wright says, "when any, whether masters or servants, have given evidence of a saving change of heart, of repentance and faith in the Lord Jesus Christ, they have been received." Substantially the same is the language of all the missionaries. On this principle, of receiving to their churches all those, and only those, who gave satisfactory evidence of repentance and faith in the Lord Jesus Christ, they all appear to have proceeded.

Owing to the changes from one church to another which have occurred in both these missions, the whole number of slave-holders received, cannot here be stated precisely.

The whole number of the Cherokee tribe is probably about 18,000, and the number of slaves owned by them is probably about 1,000. The whole number of members connected with our churches in this tribe is 240; of whom 15 hold slaves, 21 are themselves slaves, and four are free negroes.

The whole population of the Choctaw tribe, including the Chickasaws, is about 20,000. The whole number connected with our churches there, is 603; of whom 20 hold slaves, 131 are themselves slaves, and 7 are free negroes. It may also be stated that our brethren of the Moravian, Baptist and Methodist denominations, have churches in both these tribes, to which many, both of Indian and African descent, both masters and slaves, have been received; and of the latter, especially, a much larger proportion have been gathered into their churches, than into those connected with our missions. Of the estimated number of slaves in these tribes, it may, however, be stated, that about one in 13 are connected with the churches under the care of our missions; while of the Indians and other classes of persons, less than one in 50 are embraced in the same churches; showing that the slaves have not, compared with the Indians, been by any means neglected.

In regard to the kind and amount of instruction given by the missionaries in relation to slavery, and the duties of masters and slaves, the missionaries seem substantially to agree. Mr. Byington says, "We give such instructions to masters and servants as are contained in the epistles, and yet not in a way to give the subject a peculiar prominence. For then it would seem to be personal, as there are usually but one or two slaveholders at our meetings. In private we converse about all the evils and dangers of slavery." Of a similar tenor are the remarks of Mr. Wright. "The instructions, public and private, direct and indirect, have been such as are found in the Bible. As a spiritual watchman, I have wished to comply with that direction in Ezek. iii. 17, 'Therefore hear the word from my mouth and give them warning from me.'"

In opinion and practice on this subject there will undoubtedly be some diversity among those, in different circumstances, who entertain the same views as to the unrighteousness of the system of slavery itself, and the desirableness of having it abolished. The missionaries of this Board among the Cherokees and Choctaws, and, so far as the committee are informed, all missionaries, of every denomination, laboring in similar circumstances, among those Indians and in all other places, substantially agree in the views and practice presented in the foregoing extracts.

Strongly as your committee are convinced of the wrongfulness and evil tendencies of slave-holding, and ardently as they desire its speedy and universal termination; still they cannot think that, in all cases, it involves individual guilt, in such a manner, that every person implicated in it can, on scriptural grounds, be excluded from Christian fellowship. In the language of Dr. Chalmers, when treating on this point in a recent letter, the committee would say, "Distinction ought to be made between the character of a *system*, and the character of the persons whom circumstances have implicated therewith; nor would it always be just, if all the recoil and horror wherewith the former is contemplated, were visited in the form of condemnation and moral indignancy upon the latter." Dr. Chalmers proceeds to apply this distinction to the subject now under consideration, in the following manner, in which sentiments, substantially, Drs. Candlish and Cunningham, with the whole General Assembly of the Free Church of Scotland, unanimously concur.* Slavery, says he, we hold to be a sys-

* The language of the report, presented by Dr. Candlish, chairman of the committee to whom the subject was referred, and which report, the paper containing it says was unanimously adopted by the General Assembly, is as follows:

"Without being prepared to adopt the principle that, in the circumstances in which they are placed, the churches in America ought to consider slave-holding *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding that whatever rights the civil law of the land may give a master over his slaves, as *chattels personal*, it cannot but be sin of the deepest dye in him to regard and treat them as such: and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a Christian man ought to deal with his fellow-man, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Farther, it must be the opinion of all, that it is the duty of Christians, when they find themselves unhappily, in the predicament of slave-holders, to aim, as far as it may be practicable, at the manumission of their slaves; and when that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education."

tem chargeable with atrocities and evils often the most hideous and appalling which have either afflicted or deformed our species; yet we must not therefore say of every man born within its territory, who has grown up familiar with its sickening spectacles, and not only by his habits been inured to its transactions and sights, but who by inheritance is himself the owner of slaves, that, unless he make the resolute sacrifice and renounce his property in slaves, he is, therefore, not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society.

Such, substantially, are the views of your committee; and the more they study God's method of proceeding in regard to war, slavery, polygamy and other kindred social wrongs, as it is unfolded in the Bible, the more they are convinced that, in dealing with individuals implicated in these wrongs, of long standing and intimately interwoven with the relations and movements of the social system, the utmost kindness and forbearance are to be exercised, which are compatible with steady adherence to right principle.

The effect of the introduction of Christian knowledge among these Indians, so far as masters and slaves have come under instruction, has, in the opinion of the missionaries, been *highly beneficial*, in respect to the character and conduct of both. The condition of the latter has been, they think, greatly meliorated. So far as the amount of labor required of their slaves, the food, clothing and houses furnished for them, kind social intercourse with them, regard for the domestic and family relations and affections, and for their comfort generally, and opportunities afforded for religious instruction and worship, are concerned, the missionaries think that instances of serious delinquency are very rare among their church members. Should any church member who has servants under him, be chargeable with cruelty, injustice, or unkindness towards them; should he neglect what is essential to their present comfort or their eternal welfare; or should he in any manner transgress the particular instructions which the Apostles give concerning the conduct of a master, he would be admonished by the church, and unless he should repent he would be excommunicated. Such appear, from their communications, to be the views of our missionaries; and such a course they think their churches would sustain.

In Christian instruction and care, both of their children and their slaves, the missionaries represent these Indian church members as being generally and often greatly, deficient; but not much more so in respect to the latter, than the former. Converts of the first or even of the second generation, gathered from communities just entering on a course of intellectual, moral and social improvement, will seldom so far rise above their former views and habits, or become so far under the control of the new influences brought to bear upon them, as to compare advantageously, in these respects, with nations on which Christian light has been shining for centuries. Christianity itself, though requiring, and adapted to promote, in those who embrace it, the highest exemplariness in all the duties of life, does not often achieve these great transformations at once. There is to be line upon line —precept upon precept—here a little and there a little—first the blade, then the ear, and after that the full corn in the ear.

Among the Cherokees and Choctaws the church members are but poorly qualified to give religious instruction; and often the slaves,—owing to their better knowledge of the English language, and consequently their easier intercourse with the missionaries and others, are more intelligent, on religious subjects, than their masters. Some of the most eminent instances of well-informed, devout and steadfast piety in these mission churches, have been among them. Individuals of them have been much respected, and highly useful in meetings for prayer and exhortation.

Some of the slave-holders in these churches have been known to require

their slaves to attend meetings and other opportunities for obtaining religious instruction; all are believed to favor their doing so; while none have been known to throw obstacles in their way. Before it was forbidden by law, in 1841, numbers of their slaves were taught to read in Sabbath and some in week-day schools; and such instruction is still, to some extent, given in private. Seven out of fourteen slaves, members of the Fairfield church in the Cherokee country, can read, and one can write. Slaves are sometimes called upon to read the Scriptures and lead in prayer in the families of their masters. One who has been occasionally employed as a helper in the missionary work, highly esteemed for his intelligence and exemplary piety, has been left by the will of his master, manager of his property and virtually the guardian of his orphan child and heir.

The committee cannot advert to some of the laws enacted by both the Cherokees and Choctaws, without pain and regret, especially those which prohibit teaching slaves to read, throw impediments in the way of emancipation, restrict slaves in the possession of property, and embarrass the residence of free negroes among them. Laws of this character, though far less stringent than similar laws existing in most of the adjacent slave-holding States, are disapproved and lamented by the church members generally, it is believed, and by many other intelligent Indians, as unjust and oppressive; and they are not rigorously enforced. For these laws, however, neither the missionaries nor the members of the churches under their care, regard themselves as responsible. They could have little or no influence to effect their repeal. Any direct interference of the missionaries would, in their opinion, tend to delay, if not to prevent, rather than to hasten, the accomplishment of the end desired. Changes in these respects are to be brought about by the greater prevalence of humane and Christian feelings throughout these communities; and the agency of the missionary in effecting them, is not to be like that which works out a political revolution, but that which results, by the divine blessing, in great moral changes in the hearts of individual men.

Slavery was introduced among these Indians and has been regulated by them, in unhappy imitation of their white neighbors in the adjacent States. Whether the Indians will be the first to abolish it, must depend very much on that power from above which shall attend the prevalence of Christian knowledge among them. This consummation, which justice, humanity, and Christian principle demand should be hastened, none, the committee believe, more fervently desire and pray for, than do the missionaries themselves; while yet the committee believe, in agreement with the unanimous opinion of the missionaries, that any express directions from this Board requiring them to adopt a course of proceeding on this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the mission, to the Indians, and to the African race among them.

That the missionaries among these Indians have been faithful in their work seems evident, not only from their own statements, but also from the fact that the Holy Spirit has most remarkably owned and blessed their labors; the hopeful converts among the Choctaws being proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands.

In the spirit and with the sentiments of one of our oldest missionaries, who has now spent more than twenty-five years in Christian labors among these Indians—and these are believed to be the sentiments and the spirit of all the missionaries—the committee would close their report.

"I have," he remarks, "been more in the midst of the slave-holding population, and seen more of the pernicious effects of the system among the Indians, than some of my brethren. Viewed in all its bearings, it is a tremendous evil. Its destructive influence is seen on the morals of the

master and the slave. It sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations. We also see its baneful effects on the rising generation. A great proportion of the red people, who own slaves, neglect entirely to train their children to habits of industry, enterprise and economy, so necessary in forming the character of the parent and the citizen. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation.

"But what is to be done? Shall we desert our churches and schools, and send back those who compose them to the shades of moral darkness and death, because some among them own slaves? Is not the Choctaw nation a part of that world into which Christ commanded his disciples to go and preach the gospel to every creature? Can we expect the half-enlightened, half-civilized Choctaws to proceed on this subject in advance of the white people in the States around them? or in advance of those churches in civilized and enlightened communities where slavery exists?

"There can be no prospect of benefitting the slave, in a slave country, without the consent of the owner. The only hope we can have of benefitting either the one or the other, is through the influence of the gospel; and the gospel, to be effectual, must be conveyed in the spirit of meekness and love."

LEONARD WOODS.
BENNET TYLER.
REUBEN H. WALWORTH.
THOMAS W. WILLIAMS.
CALVIN E. STOWE.
BENJAMIN TAPPAN.
DAVID SANFORD.
JAMES W. McLANE.
DAVID GREENE.

A motion having been made for the adoption of this report, a deeply interesting discussion ensued, which continued through the afternoon and evening of Wednesday, and the forenoon of Thursday. During the progress of this discussion, several amendments were proposed, which were finally committed, together with the report itself, and all the resolutions and memorials relating to the subject of slavery, presented to the Board during the session, to Chief Justice Williams, Dr. Bacon, Dr. Stowe, Dr. Tappan, Rev. David Greene, and Rev. John C. Webster.

On the following day this committee made their report by recommending the adoption of the report of the previous committee without amendment. The report last made was accepted, and the question then arose upon the adoption of the former report. An amendment having been proposed to this report and rejected, the question was taken by yeas and nays, when the following persons voted in the affirmative:

Theodore Frelinghuysen, Thomas S. Williams, Jeremiah Day, Thomas DeWitt, Thomas McAuley, John Tappan, Henry Hill, Noah Porter, Rufus Anderson, David Greene, Charles Stoddard, William J. Armstrong, Levi Cutter, Nehemiah Adams, Joel Hawes, Elisha Yale, Thomas H. Skinner, Ambrose White, Samuel Fletcher, David Magie, John W. Ellingwood, Charles Walker, Pelatiah Perit, Benjamin Tappan, William R. DeWitt, Isaac Ferris, Thomas W. Williams, William W. Chester, Mark Hopkins, Reuben H. Walworth, Seth Terry, Daniel Dana, Zedekiah S. Barstow, William Darling, Edward W. Hooker, David Mack, William Page, Horatio Bardwell, Ebenezer Alden, Albert Barnes, William Jessup, Artemas Bullard, Anson G. Phelps, Hiram H. Seelye, Aristarchus Champion, Samuel H. Cox, Thomas Punderson, Alvan Bond, John W. Adams, William T. Dwight, Leonard Bacon, Ansel D. Eddy, Joel Parker, J. Marshall Paul, Benjamin Labaree, Joseph Steele, Henry White, William Adams, Joel H. Linsley, William Wisner, William Patton, William W. Stone, Edward Robinson, David L. Ogden, Benjamin C. Taylor, Walter Hubbell, Samuel H. Perkins, Asa T. Hopkins, Selah B. Treat, Linus Child, Henry B. Hooker, John Forsyth, Baxter Dickinson, Calvin E. Stowe.

As no person voted in the negative, the report was unanimously adopted.

PLACE AND PREACHER FOR THE NEXT MEETING.

Dr. Bacon, Rev. John Maltby, Dr. J. W. Adams, Rev. G. W. Blagden, Dr. Armstrong, Dr. Brigham, Rev. A. T. Hopkins, James D. Johnson, Esq., and James M. Bunce, Esq., were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of New Haven, Connecticut; and that Joel Hawes, D. D., or, in case of his failure, David Magie, D. D., preach the sermon. This recommendation was adopted by the Board; and Dr. Goodrich, the pastors of the Congregational churches in that city, Henry White, Esq., Charles B. Lines, Esq., Lewis Fitch, Esq., Cyprian Wilcox, Esq., and J. L. Belden, Esq., were appointed a committee to make the necessary arrangements for the meeting.

NEW MEMBERS AND OFFICERS.

Chief Justice Williams, Dr. Thomas DeWitt, Henry Hill, Esq., William Page, Esq., Dr. Tappan, Rev. Albert Barnes, Walter Hubbell, Esq., Rev. Z. S. Barstow, and Rev. Alvan Bond, having been appointed a committee on new members and officers, recommended the following persons for election as corporate members of the Board:

Maine.

Rev. Asa Cummings, Portland.

Massachusetts.

Hon. William J. Hubbard, Boston,
Hon. Linus Child, Lowell,
Rev. Henry B. Hooker, Falmouth.

New York.

John Forsyth, D. D., Newburgh,
Baxter Dickinson, D. D., Auburn.

Ohio.

Calvin E. Stowe, D. D., Cincinnati.

The persons named above were duly elected corporate members of the Board.

Daniel Noyes, Esq., having declined a re-election as one of the members of the Prudential Committee, the committee on new members and officers recommended the substitution of Hon. William J. Hubbard in his place. With this exception the committee reported in favor of re-electing the former officers of the Board.

In accordance with the foregoing recomm
persons were duly elected :

Hon. THEODORE FRELINGHUYSEN, LL. D., *P*
Hon. THOMAS S. WILLIAMS, LL. D., *Vice Pr*
Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
WILLIAM W. STONE, Esq.,
Hon. WILLIAM J. HUBBARD,
} *Prudential*
Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
} *Secretaries*
Rev. SELAH B. TREAT, *Recording Secretary.*
HENRY HILL, Esq., *Treasurer.*
CHARLES SCUDDER, Esq.
MOSES L. HALE, Esq.,
} *Auditors.*

SIMULTANEOUS ANNUAL MEE

At the annual meeting which was held at
special report, it will be remembered, was read
Sympathy and Co-operation between the Churc
Missionaries." The committee appointed to
this report, recommended the adoption of the f

Resolved, That the Prudential Committee be d
the missions, as they shall think will best subserv
information as will keep alive their interest in th
ings of the Board.

Resolved, That it be recommended to those n
conveniently be done, to hold their annual meetir
that of the Board ; and that other missions observ
a way as they think will best promote the o
resolutions.

In consequence of this recommendation, i
Prudential Committee as follows :

1. To recommend to those missions, in which
done, to hold their annual meetings at the sam
Board.

2. To recommend to those missions which c
their annnal meetings at the same time with the B
(the third day in the annual session of the Board
Lord's supper is celebrated) to special prayer ; w
of securing the blessing of God upon the delibera
the Board during its session ; upon the Prudentia
year ensuing, and the missionaries and agents lab
and upon the several missions, and the churches w
support.

3. To recommend to those missions, which shal
ings at the same time with the Board, to devote s
they conveniently can, to special prayer for the ob

the afternoon, where circumstances favor it, to the celebration of the Lord's supper; inviting the native church members to unite with the mission in this celebration, and giving them information concerning such organizations and operations of the churches at home, as have for their object to spread gospel light through the world.

4. To instruct the Secretaries to draw up a circular letter to be sent to the several missionaries under the direction of the Board, containing such statements and suggestions as they shall deem necessary to bring the matter fully before the missions and lead to the successful adoption of the plan proposed.

In pursuance of these resolutions, letters were addressed to the different missions, calling their attention particularly to the importance of holding meetings, either annual or special, simultaneously with the annual meeting of the Board. Answers have been generally received from the nearer missions, responding promptly and cordially to the foregoing suggestion, and exhibiting a deep interest in the plan proposed. Some of the answers were read at the late meeting at Brooklyn.

RESOLUTIONS.

The following resolutions were submitted to the meeting by the Secretaries, and, after an interesting discussion, were adopted:

Resolved, That the Board have heard with great satisfaction, that the several missions are coming into the plan proposed at the last meeting, of holding their annual meetings at the same time with that of the Board; and, where that is not possible, devoting Thursday on the week of the annual meeting to special prayer, with the particular object of securing the blessing of God upon the deliberations and proceedings of the Board during its annual session, upon the Prudential Committee during the year ensuing, and the missionaries and agents laboring under its direction, and upon the several missions and the churches which contribute for their support; and that the Board would respectfully ask the patrons and friends of this system of missions throughout the country, to unite in this concert of special prayer on the Thursday during our annual meeting.

Resolved, That the time has come to begin in earnest to enlarge the number of missionaries in the field; that a score or more of new missionaries should be sent to the great field which is opened to us in India; that a score of new missionaries should be sent to China, to enlarge the two existing missions, and place them in a condition for a vigorous onset upon that great heathen people, and to establish a third mission in one of the northern free ports; and others to Siam; and others, at the earliest possible day, to the aboriginal population of Borneo; that, as soon as the suitable men can be obtained, the mission in Southern Africa, which calls so earnestly for a reinforcement, should receive it, and enter strongly on its work among the tens of thousands now perfectly accessible to the preacher of the gospel; that the millions accessible from the most eligible post assigned by Providence to this Board in Western Africa, millions spreading over the great interior uplands of that continent, ought to receive speedy attention, notwithstanding the fears, in part groundless, which are entertained of the climate, and new men, even all the good men who offer to go, ought to be sent without hesitation; that the Sandwich Islands, now in the grand crisis of their transition from the pagan and barbarous to the Christian and civilized state, and taking their place in the family of nations, ought to continue to be watched over by this Board, and have the company of missionaries

at those islands kept good and efficient, until a competent native ministry is brought into the field, through the blessing of God upon the labors of the mission, which he has so signally blessed hitherto; and that the various missions among the Indians of our own continent, from Oregon to the St. Lawrence, ought to be put into a state to do their work, as instruments in the hands of the Almighty Spirit, among that people, lest the progress of the white race sweep their widely dispersed but interesting remnants from the earth. So that this Board is called upon, by the providence and grace of God, to send out at once, if men of high character for preaching power and trustworthiness can be obtained, the number of from sixty to eighty missionaries.

Resolved, That there are encouraging indications in the colleges and seminaries that the men will be found, and men of the right character, if the Christian community be not backward in furnishing the means of sending them forth and sustaining them and the present laborers effectively in the field; and that it is eminently true in this work, that there is such a thing as withholding more than is meet and it tendeth to poverty;—poverty in faith, in zeal and activity, in the number, courage and efficiency of the missionaries, and in the blessing of God's Spirit, so essential to every department of the work in which we are engaged.

Resolved, That the fear, so often expressed, as to the effect, on the whole, of large donations and legacies from rich men, as if such donations and legacies would retard the work, though it be not without some ground in a limited view of the case, is without just foundation, when we regard the evident duty of such persons, and the manifest will of God, and the great demands of the work; that the rich need not be afraid to set large and generous examples, lest others should abuse them, nor afraid to do whatever their hearts under the influence of God's Spirit may incline them to do, lest God in his providence should not make their liberality in the highest degree effective towards the conversion of the heathen world.

Resolved, That, if the patrons of the cause should diminish their contributions because of the noble example lately set by a deceased friend in a legacy left to this Board, it would certainly lead to a renewal of the pecuniary embarrassments from which God has been pleased to deliver us, and would tend strongly to deter young men from turning their attention to the missionary work, and, in this way and many other ways, would retard its progress.

Resolved, That our only hope for the enlargement and permanency of our operations in the heathen world, is in the presence and agency of the Holy Spirit in the churches; and in view of this fact—which this Board rejoices to regard as an unquestionable fact—we cannot but have painful emotions as we reflect upon the general absence of revivals of religion in our country, and we would stir ourselves up to fervent and unceasing prayer to the Head of the church for an universal outpouring of the Holy Spirit upon those churches to which we look for our funds and missionaries, and upon our whole land; and the Board would especially call attention anew to the monthly concert of prayer for the conversion of the world, and to the annual day of prayer on the first Monday in the year.

Resolved, That the free access which God has, by the wisdom and power of his providence, opened to most of the benighted nations of the earth; the willingness which very extensively prevails in these unevangelized communities, and the strong desire which some portions of them manifest to receive Christian instruction, furnish facilities and constitute a plain call from the Head of the church to his people, to prosecute the work of propagating the gospel more vigorously and on a broader scale; and that these facilities and this call cannot be neglected, without incurring the loss of present advantages, showing ourselves unfaithful stewards of the mysteries

of God, and forfeiting the divine favor and blessing on our churches at home.

Resolved, That the spirit manifested by Christ in the great work of atonement, his commission to his immediate followers, and their example and instructions, as well as the greatness and the infinitely important bearings of the missionary work on the souls of men, the formidable character of the opposition which is threatened and must probably be encountered as further progress is made, and the special divine aid and blessing which will be bestowed, if we assume the full burden of this work, call upon all the friends of the Redeemer to prosecute it not merely to an extent consistent with their convenience and highest worldly prosperity, but to make it, far more than is now done, the great object of life, and in it cheerfully make great efforts and great sacrifices.

Resolved, That, when we take into view the manner in which great moral changes have, under the administration of God in this world, been wrought out, and the gradual progress which truth, and piety, and moral improvement in the condition of communities have made in past ages—while nations may be born at once—we are to expect, as the results of our missionary efforts, that the truth, with varying measures of divine influence, will acquire control over the hearts and lives of men, improving their character and condition, according to the ordinary laws of the human mind; and that, therefore, the work of christianizing the nations may be expected to be one of great and long-continued effort; while, at the same time, the promises of the Bible lead us to look for more and more copious outpourings of the Spirit, and more and more glorious results, in proportion to the largeness of our plans, the laboriousness of our endeavors, the importunity of our prayers, and the strength of our faith.

Resolved, That, however great and protracted may be the labors and sacrifices required of us in the missionary work, we ought not to account it burdensome or be weary of it, but to esteem it our highest honor and joy thus to enter into fellowship with Christ's sufferings, and, following the example of the apostles and other eminent propagators of Christianity in early and later times, spend our whole life and strength in a work so truly godlike as that of raising our fellow men from idolatry to the saving knowledge of our God and Redeemer, from sin to holiness, from eternal perdition to the blessedness of heaven.

ATTENDANCE OF CORPORATE MEMBERS.

Resolved, That it is a subject of deep regret that so many of the corporate members of this Board have been absent, year after year, from its annual meetings; and that all such be respectfully and earnestly requested, if they see fit to continue their connection with this Board, to give to it at its annual meetings in future, so far as the infirmities of age and other calls of duty may allow, the cheering influence of their presence.

VOTES OF THANKS.

Resolved, That the thanks of the Board be given to Dr. Hopkins, for his sermon preached before the Board on Tuesday evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of the Board be presented to the congregations worshipping in the First, Second, and South Presbyterian Churches, and in the Central Reformed Dutch Church, for the use of their houses of

worship during the present session; and also to the choirs of singers who have rendered their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of the Board be given to the various families belonging to the different religious denominations of Brooklyn, whose generous hospitality its members have so largely enjoyed during the present week.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Thomas DeWitt; and at the opening of the sessions of the following days, Dr Yale, Dr. Hawes, and Rev. Albert Barnes, led in prayer. The meeting was closed with prayer by Rev. William A. Hallock. At different times during the meeting, prayer was offered by Dr. Magie, Rev. Jotham Sewall, Dr. Hooker and Dr. Badger. The annual sermon was preached by Dr. Hopkins, from Psalm lv. 22. The introductory prayer in connection with the same was made by Dr. Cleveland.

On Thursday afternoon the members of the Board, with a very large number of Christians belonging to different religious denominations, united in celebrating the Lord's supper in the Second Presbyterian Church. The services were conducted by Dr. William R. DeWitt, Rev. Henry G. Ludlow, Rev. N. Adams, and Dr. Thomas DeWitt.

On the evening of the same day, a public meeting was held in the same place, the President of the Board presiding. After prayer by Dr. Williston, the President delivered an address; extracts from the Annual Report were read; and addresses were made by Rev. E. Burgess, Rev. Eli Smith, and Dr. William Adams. The concluding services were conducted by Dr. Codman.

ADJOURNMENT.

The Board adjourned to meet in the city of New Haven, Connecticut, on the Tuesday preceding the second Wednesday of September, 1846, at four o'clock in the afternoon.

THIRTY-SIXTH ANNUAL REPORT

OF THE

PRUDENTIAL COMMITTEE.

Mr. President,

Since the last meeting of the Board, two of its corporate members, the Hon. Mills Olcott, of New Hampshire, and General Henry Sewall, of Maine, have deceased.

During the same period, ten missionaries and assistant missionaries have been removed by death, viz. Rev. Benjamin Griswold, of the mission to Western Africa; Rev. George H. Apthorp, and Rev. Robert Wyman, of the mission to Ceylon; Rev. Sheldon Dibble, Mr. Horton O. Knapp, and Mrs. Dole, wife of Rev. Daniel Dole, of the Sandwich Islands mission; Mrs. Van Lennep, wife of Rev. Henry J. Van Lennep, of the mission to the Armenians; Mrs. Thomson, wife of Rev. F. B. Thomson, of the mission to Borneo; Mrs. Ball, wife of the Rev. Dyer Ball, of the southern mission in China; and Miss Mary E. Pierce, of the mission to Siam.

DOMESTIC DEPARTMENT.

The domestic history of the Board, for the past year, presents fewer events of special interest than have marked some previous years. The ordinary routine of labors for the cultivation of the missionary spirit in the churches has been steadily pursued. The results now to be reported indicate that these efforts have been crowned with encouraging success, both in obtaining laborers for the missions, and the pecuniary means for the prosecution of the work. But we are not permitted to

record such signal expressions of love to Christ and compassion for perishing men, as denote an era in the progress of the churches toward that entire consecration to the work of the Lord, which must precede the universal promulgation of the gospel. In this respect the cause of missions sympathizes strongly with the general interests of religion in the Christian community by which the missions are sustained. The effects of that suspension of the special influences of the Holy Spirit, over which the churches have for so many months had reason to mourn, are seen and felt in our plans and efforts for the diffusion of the gospel among the heathen.

The division of labor among the officers of the Board remains as heretofore, except that the supervision of the agencies in New England has been committed to Mr. Greene, and Mr. Anderson has resumed the correspondence with the Sandwich Islands mission.

MISSIONARIES.

The Rev. J. R. Eckard and Mrs. Eckard, of the mission to Ceylon, Rev. N. A. Keyes and Mrs. Keyes, of the mission to Syria, Rev. Elbert Nevius and Mrs. Nevius, of the mission to Borneo, and the Rev. Willard Jones and Mrs. Jones, of the mission to the Nestorians of Persia, have been, at their own request, released from their connection with the Board as missionaries.

Thirty-three missionaries and assistant missionaries have been appointed. Five who had received appointments, have been, at their own request, released. The following missionaries and assistant missionaries have departed to their fields of labor, viz. Rev. J. S. Everett and Mrs. Everett, and Miss Harriet M. Lovell, to the Armenians of Turkey; Mr. Daniel H. Winship and Mrs. Winship, Mr. Lewis Bissell and Mrs. Bissell, Mr. Edward Lathrop, Miss Catharine Belden, Miss Lucinda Downer, Miss Lydia S. Hall, Miss Laura E. Tilton, Miss Harriet N. Keyes, and Miss Catharine Fay, to the Choctaw Indians; Rev. Worcester Willey and Mrs. Willey, to the Cherokee Indians. Mrs. Stocker has been appointed a missionary teacher, and is connected with the mission in Western Africa. Twenty-four missionaries and assistant missionaries are now under appointment. Thirteen of these are to go out as ordained ministers of the gospel. A large proportion of the whole number have received their designation to the missions of the Board among the Mahratta and Tamil people of western and southern India, and expect to embark for their fields of labor at an early day.

It will be noted that the number of laborers who have been added to the missions during the year is but seventeen, of

whom but two are ordained missionaries, while the removals by death and dismission have been eighteen, of whom eight were ordained missionaries; so that the whole number of laborers from this country, connected with the missions, is one less than it was at the date of the last Report, while the number of ordained ministers has been diminished by six. The Committee are happy to state that there has been, during the year under review, an evident increase of interest in the foreign missionary work, among the young men who are preparing for the ministry. In some of the theological seminaries this revival of missionary feeling has been very manifest. Its fruits are seen in the number of missionaries now under appointment. They promise to be more abundant in the classes that have not yet completed their preparation for the work. The prospect of obtaining missionaries for the next two years is more encouraging than it has been at any previous time since 1836.

AGENTS AND AGENCIES.

The Committee have devoted much time and attention, during the year, to the subject of giving increased efficiency and economy to this department of the work. The instructions of the Board at its last meeting, and the expressed wishes of many friends of the cause in different parts of the country, have combined, with their own convictions of the claims of the work intrusted to their care, to impress them with the importance of so arranging the agencies and adding to the number of agents, as to secure a more regular and thorough presentation of the cause of missions to all the churches for which the Board acts. Some progress has been made in executing the plans formed for this purpose, though the work is not yet complete.

The Rev. William Clark is still the General Agent of the Board for the northern district of New England. He has labored, as in former years, with indications of increasing intelligence and principle in the missionary work, among the churches. But it is impossible for him to visit annually one half of the churches in his field. He has given more than ordinary attention, during the year, to feeble churches, where his labors are often most needed and gladly welcomed, yet where they are least productive in pecuniary results. The receipts within the limits of this agency have been a little larger than they were last year.

The Rev. Orson Cowles has continued to labor as an agent of the Board in the southern district of New England. Since the first of April the Rev. Charles L. Mills, late of Durham, Connecticut, has been associated with him in these labors.

The Secretaries of the Board have visited churches and presented the claims of the cause from the pulpit, as their other engagements permitted, during the year. There are pleasing indications of growing attachment to the cause of missions in this district, from which the Board has always derived so large a portion of its resources. One evidence of this is seen in a considerable increase of contributions above those of the previous year.

The only agent of the Board in the state of New York, has been the Rev. F. E. Cannon, who has labored in that field for the last ten years. His labors have extended over the central, western and northern portions of that state. The Rev. C. L. Mills performed an agency of two months, near the close of the last winter, in Otsego and Oneida counties. With this exception, the whole eastern and southern portions of the state, containing nearly two hundred churches co-operating with the Board, have had no labor of this kind bestowed upon them, except such as the Secretary, resident in New York city, could perform, with occasional aid from returned missionaries. The Committee believe that the welfare of the missionary cause and of the churches demands the services of another efficient agent in this state; and they have recently appointed the Rev. J. W. Wood, of Deckertown, N. J., as an agent for eastern New York. Since the last meeting of the Board eight missionary conventions have been held in different parts of this state. These have been attended by deputations from the Board, and by many pastors and other friends of the cause from the neighborhoods where they were held. Each of them continued two days, and the interest uniformly increased to the close of the meeting. Their influence has been happy in diffusing intelligence, promoting organized and systematic effort, and awakening a spirit of prayer for missions. Similar meetings have been held in Vermont and New Jersey. The receipts from the state of New York have been a little less than they were last year. From New York city and Brooklyn there has been a considerable increase.

The Rev. David Malin is the General Agent of the Board in New Jersey, Pennsylvania, Delaware and Maryland. His labors last year, as in previous years, were confined mainly to Pennsylvania. He has been cordially received in his annual visit to the churches, and his reports indicate a growing attachment to the cause and an increasing desire for missionary intelligence. In the city of Philadelphia, a number of ladies have formed an association which they term "The Female Union Missionary Mite Society." They have selected a portion of the city as the field of their operations. This they have divided into as many districts as the number of members of

the society. These districts they visit monthly, calling upon every family, and inviting them to receive a copy of the Day-spring and to contribute to the missionary cause at the rate of five cents a month. This plan has now been in operation more than eighteen months, much to the satisfaction of the ladies; and the collections thus made have been at the rate of nearly four hundred dollars a year. Similar associations have been formed in some other towns in this agency. The aggregate of contributions from the agency is a little more than it was last year.

The Committee have been disappointed in their efforts to obtain a General Agent for the valley of the Mississippi. The auxiliary society at Cincinnati has had in its employment local and temporary agents during the year. Early last spring, the Committee appointed the Rev. Charles W. Torrey an agent to labor in the valley one year, under the direction of that society. Mr. Torrey is now engaged in the work. The receipts from this agency are larger than those of the preceding year.

The Rev. A. S. Wells, of Michigan, was appointed General Agent of the Board for that state soon after the last annual meeting. He entered upon the work about the commencement of the present year. The collections made by him thus far have been small. If we look simply at present contributions, the results of the most diligent labors of an agent in the newer portions of our country, where the churches are feeble and the people are struggling with the difficulties incident to the incipient state of society and the immaturity of all their institutions, are not such as to warrant the expenses of an agency. But the Committee believe that the missionary information diffused, the spirit of prayer for the world's conversion awakened, and the habits of benevolence cultivated, by the persevering efforts of a faithful agent, are eminently beneficial to the churches, and will ultimately yield ample returns to the treasury of the Lord. With these views they wish to bring, as early as they can, the rapidly forming churches of the western country, so far as they sympathize with this Board, within the range of an efficient missionary agency, which may press upon them the claims of their perishing fellow men, and aid their pastors in training them to effort and prayer for the conversion of the world.

The Rev. Harvey Coe still labors as the General Agent of the Board in the Western Reserve. The influences unfriendly to the Board which have interfered with his success in years past, are gradually passing away; and the Christian community is settling down into a more intelligent and steady confidence in its principles and measures, and more systematic effort

for its support. Mr. Coe, with the assistance of Doct. Scudder, has recently held a series of missionary convocations at several important places in this agency.

Doct. Scudder has pursued his useful labors, especially among children and youth, in various parts of New England and the middle states during the year; and with increasing evidence of the divine blessing attending them, and abundant promise of much fruit in the future lives of thousands of the young whom he has addressed from the pulpit and through the press. Other returned missionaries have rendered valuable service to the cause by their visits to the churches, and their aid at missionary meetings. The Committee take pleasure in mentioning, in this connection, the kind assistance cheerfully rendered by several ministers of the gospel from the city of New York and other places, in attending missionary conventions as delegates from the Board.

From the Board of Foreign Missions of the Reformed Dutch Church, contributions have been twenty-five per cent. more than they were last year, and greater than in any former year. There has been also an increase in the contributions from the Board of Foreign Missions of the German Reformed Church.

On a review of all that has been done in this department during the year, while the Committee see indications of the influence of the religious apathy and inaction so extensively prevalent, they believe there has been solid progress made in the diffusion of intelligence, the cultivation of principle, and the formation of habits of systematic effort, in relation to the duty and privilege of the church as "the light of the world," and "the salt of the earth." And they trust the way is prepared among the people of Christ, for whom the Board acts, to go forward in publishing the gospel, with larger plans and higher hopes and a more generous self-consecration, as soon as they shake off the languor and debility of the present season of spiritual declension, and are quickened by the reviving influences of the Holy Spirit, into livelier sensibility and more vigorous action in their heavenly calling.

PUBLICATIONS.

Five thousand copies of the last annual report have been published, with two editions of Mr. Barnes's sermon preached before the Board at its last annual meeting. Sixteen thousand copies of Dr. Yale's tract, on the divine method of contribution to charitable objects, have been printed and extensively circulated; also two thousand copies of a tract by Rev. Dr. Hooker, of East Windsor Theological Seminary, on the cultivation of

the spirit of missions in our literary and theological institutions; two thousand copies of a report on the missions of the Board in the Levant, and three thousand of a statement and appeal from the mission in Borneo. Of the Missionary Herald, sixteen thousand five hundred copies have been published monthly, exclusive of the edition at Cincinnati, and more than fifty thousand copies of the Dayspring.

FINANCES.

For the first time since 1833, the financial year has closed with a balance in the treasury.

The receipts from all sources applicable to current expenses, for the year ending July 31, 1845, were . . .		$255,112
Expenses for the same time, ...	$216,817	
Add the debt August 1, 1844, ...	20,999	
		237,816
Leaving a balance in the treasury August 1, 1845, . . .		$17,296

The increase of receipts, above the preceding year, was $19,718. Of this increase $15,990 was from legacies, so that the ordinary contributions of the friends of the cause, exceeded those of the previous year only $3,728. The actual disbursements have been considerably less than the estimates made twelve months ago. This has been owing, partly to unexpected delays in sending out reinforcements to some of the missions; partly to a reduction of expenses in the domestic operations of the Board, and partly to the rigid economy of some of the missions.

It ought not to be inferred from the balance remaining in the treasury at the close of the year, that the contributions of the churches were more than sufficient to support the missions. Could the fact have been foreseen, much more than this balance might have been economically expended by missions that have suffered from the pecuniary restrictions laid upon them. The outfit and passage of missionaries now under appointment will absorb the whole of it. It is still true, as it has been for years past, that an annual expenditure of not less than $300,000 is needed to give efficiency to existing missions, on the present scale of operations. The experience of the past year indicates the ability of the churches for which the Board acts, to increase their contributions to that amount for the year upon which we have now entered. And the sequel of this Report, in its details of the condition and prospects of the missions,

will show that the calls and encouragements to such increase have never been more numerous and animating than they are at this hour.

In addition to the amount above stated, the Board has received,

From the American Bible Society, ...	$3,500
From the American Tract Society, ...	$3,000

THE MISSIONS.

AFRICA.

MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Missionary;* Mrs. Adams.

UMVOTE, on the Umvote river, about 40 miles from Port Natal, 20 from Umpandi's country, and seven from the sea. Aldin Grout, *Missionary*, Mrs. Grout.

PETERMARITZBURG, a Dutch settlement.—Daniel Lindley, *Missionary;* Mrs. Lindley.

(3 stations; 3 missionaries—one a physician, and 3 female assistant missionaries;—total, 6.)

Doct. Adams received ordination as a minister of the gospel at Cape Town on the 10th of December. The services were performed by Drs. Philip and Adamson, and Messrs. Faure and Brown, clergymen residing in the place. Doct. Adams declined receiving the salary proffered him by the colonial government, while he thanked the government for the offer; and the Committee had hoped to hear, before this, that the temporary relation of Mr. Grout to the civil authorities, mentioned in the last Report, had been dissolved. For some reason but a single letter written within the year past by the members of the mission has come to hand. Dr. Philip has continued to favor the Committee and the mission with his counsels; so has Mr. Faure; and both of those gentlemen retain the strong confidence they have heretofore expressed in the value of the field at Port Natal for our missionary labors.

In some way, not yet explained to the Committee, Mr. Grout lost, while at Cape Town, the right of resuming his station at Umgeni. On returning to Port Natal, he turned his attention to a site on the Umvote river, about forty miles from Port Natal towards the north, where he was making arrangements

for his family. He regarded it as a most eligible post, well watered and wooded, with good arable and pasture grounds, so that several thousands of the natives might live within a very short distance of the missionary's habitation.

Mr. Lindley has received an appointment from the government, with a salary, as minister of the Reformed Dutch Church at Petermaritzburg. The Board will remember that Mr. Lindley's connection with this people was formed some time since, and with the concurrence of the Committee. Should the way be fully opened for the prosperity of the mission to the Zulus, it may be hoped that Mr. Lindley's valuable services will once more be secured for that people. Under date of October 15th, Doct. Adams says:

"We feel much encouraged with the prospects of this station. We have now about one hundred under instruction in the day-schools. Since we commenced our labors here, there never has been a time when the people, young and old, manifested so much interest in learning as they do at present. The Committee are aware that the natives will probably be located among the white population; and I need not urge the importance of their being supplied with missionaries without delay. Ten missionaries and teachers, with their wives, are greatly needed; and twice that number might be advantageously located among the thousands in the Natal territory."

After the Annual Report had been prepared, letters were received from the three brethren of this mission, and they are of a highly encouraging nature. The dates are in May last. Mr. Lindley writes thus:

"In reference to the adversities, to which our mission has been subject, I feel disposed to shout, as many a weather-beaten sailor has done with a joyful heart,—land ho! The difficulties with which we have had to contend are *past;* and we have no fear of *similar* ones in future. The Natal country is now under British authority, and we shall very soon enjoy all the peace and security which a good government affords. What is more, we have full evidence, that the authorities here will give us every encouragement in their power, to carry on missionary operations to the utmost extent of our means.

"We believe that there are at least a hundred thousand aborigines in the Natal territory, and as far as they themselves are concerned, we have a perfectly free access to the last one of them. Government lands are to be reserved for them, on which they will be located in bodies of perhaps ten thousand each; magistrates are to be appointed *specially* for them, and there is reason to believe that such magistrates will be selected with much care by the present governor, Sir P. Maitland. The aborigines of this country are regarded, and are to be treated, as British subjects; and his Excellency seems to know, that the experiment about to be made on a hundred thousand unlettered heathen, has not been often tried. They are to be civilized, and thus converted into orderly and useful members of society. To accomplish this benevolent work, every attainable good influence must be employed, and that *soon*. All the assistance which the American churches may enable you to render, will be gladly received. We have weathered the storm, we have now an encouraging prospect

before us, and our spirits would sink lower than they have ever been, should we be told from home, that Christians in our dear native land have lost the interest they once felt in our mission."

Mr. Lindley thus presses the claims of the mission upon the young ministry of his native land:

"To such let me say, Brethren, we need your assistance. We are surrounded by many thousands of heathen, to every one of whom we have the freest access possible. Your residence among them would be as safe as it is where you now are. The climate is one of the healthiest in the world. You may here enjoy, oftentimes, the society of intelligent Christian friends among the English inhabitants, who have already emigrated to this new colony. This is a land literally flowing with milk and honey. Every thing you would need for the body is here to be had. You may here go out and come in, rise up and lie down with as little to disturb the peace and quietness of life, as you would experience in any part of the world. Of the adversities and anxieties experienced by us, you would know absolutely nothing. The field, which we have for years been trying to enter, is now fairly, fully and *permanently* open to us, and I declare to you, with all due seriousness and consideration, that the wide world of heathenism does not present a spot more favorable than this is, for the exercise of that love, which, as Christians, you profess to feel. Say then, that you will come to our assistance—we will receive you as kindly as we know how; we will love you, our comforts and joys shall be yours, as far as we can make them so, and your sorrows shall be our sorrows. Come, and in us, if it be possible, you shall find the brothers and sisters whom you may leave behind you."

Mr. Grout had sent a respectful application to the governor of the colony for a release from his connection, and was daily in expectation of receiving a reply. He was making a good beginning at Umvote.

Doct. Adams's Sabbath congregations varied from five hundred to eight hundred in winter, and from six hundred to one thousand in summer. Six miles distant, he had another congregation in summer of from one hundred to three hundred.

"In the aspect of the people," he writes, "as they are assembled upon the Sabbath, we can observe a marked improvement, though not as great as we could wish. In general they are quiet and orderly in their deportment, and give good, often earnest and solemn attention to the preaching of the word. Some of them are respectably and neatly clad, others partially clad; of these some have coats and shirts, some pantaloons and shirts, others shirts alone. Most of the adults of both sexes have blankets of some description, which, however, they do not always choose to wear; and many of the boys and girls appear decked out in savage finery, with scarcely any thing that can properly be called clothing."

Doct. Adams has a day school of more than a hundred pupils, and a Sabbath school of from three hundred to five hundred. The following extract gives an interesting view of his field of labor:

"I make my tours among the people living at a distance on horseback, visiting all the villages upon my route, and am always well received and

listened to with attention. My arrival at a village is the signal for the people of that and the neighboring villages to assemble, when I address them thirty or forty minutes, and then proceed on to another settlement. The day is occupied in this manner, and when I stop for the night, my time is usually occupied with men, women and children, whom I address in a familiar manner until I am weary; and after they have retired to their own houses, I may hear them, and frequently until a late hour, conversing together upon what they had heard. I have been often much gratified at witnessing the pleasure manifested by the people on receiving a visit, and hearing the inquiry made with much apparent interest and solicitude, 'When will you come again?' I would gladly devote more time to this interesting department of labor, but as it is necessary to suspend in part our operations at the station during my absence, I have felt that it would not be well to make these tours more frequently."

He sees among the people a gradual relinquishment of degrading heathen customs, a diminished influence of superstition, a general observance of the Sabbath, and an increasing attention to preaching. He describes the people, however, as exceedingly vile and degraded. One more extract from his letter will suffice:

"I cannot help feeling strongly that God in his providence is here setting before the American Board a wide open door to a most interesting field, and that he is loudly calling upon the churches to enter and occupy it. The demand for laborers, it seems to me, is immediate and pressing. It is not necessary to wait until the people have their location assigned them. If twenty missionaries were on the ground this moment, they would find immediate and full employment. I have now in my mind several places which I have visited, where, if missionaries were located, they might have as large congregations as we have at this station, and be in all respects as favorably situated for doing good. They would only be required to occupy temporary houses for a time, or until the people shall be settled upon the places which they are to occupy permanently."

MISSION TO GABOON, IN WESTERN AFRICA.

BARAKA, (near King Glass's Town.) John Leighton Wilson, *Missionary*; Mrs. Wilson.—Five native helpers.

OZYUNGA.—Albert Bushnell, *Missionary*; Mrs. Bushnell.

Absent.—William Walker, *Missionary*; B. V. R. James, *Printer*; Mrs. Griswold and Mrs. James.

(2 stations; 3 missionaries, 1 printer, 4 female assistant missionaries, and 5 native helpers; —total, 13.)

The mission continues to have free access to the Mpongwe towns on both sides of the river for the purpose of preaching, and in several of them there are flourishing schools. These towns furnish a considerable field for missionary labor; and in the vicinity are several large tribes of Bushmen, to whom there is safe access; and the Pangwee people, of the upland interior, are extending their migrations towards the coast. Their settle-

ments are already within a hundred miles of the seat of the mission, and it is deemed important to meet that people with the gospel before they are subjected to the pernicious influences of the maritime districts. It is probable that there is no other centre of influence on the western coast of Africa of superior promise to the Gaboon. The mission continues to entertain the favorable opinion hitherto expressed concerning the comparative healthiness of the climate. "We think the climate here," says Mr. Wilson, "more favorable to the health of Europeans, than that of the other coast." He refers to the coast where the mission was formerly situated. There has been but one death on the Gaboon, and that ought not to be ascribed solely to the climate. But Africa must be made to hear the gospel, whether healthy or unhealthy, and nothing will be gained by delay. If the work is chiefly to be done by means of colored preachers and teachers, they must be raised up, for the most part, on the ground; nor can the idea be admitted for a moment, that we should wait for the colonists upon the coast to do this. Even the colonists will need the constant labors of missionaries for a good while to come. Experience is gradually furnishing safeguards to the life and health of the missionary, not only in Western Africa, but in other countries where the climate differs from our own. Where the strain upon the northern constitution is so great as in the field now under consideration, occasional brief visits to the native climate will tend much to prolong the period of life and usefulness.

Mr. Walker's health began to suffer in the early part of last year, and he complied with an invitation from Capt. Dyer, of Bristol, England, a valued friend of the cause, to make an excursion with him to St. Thomas and Prince's Island. Not being sufficiently recruited by this voyage, he was induced by his brethren to accept a kind offer from Capt. Dyer of a gratuitous passage to Bristol, with the expectation of returning to Gaboon in a vessel belonging to the same company of merchants. Mr. Walker and the Committee have much reason for gratitude to Capt. Dyer and the Messrs. Kings of Bristol for their generous attentions. The Committee were induced by a variety of reasons to advise Mr. Walker to return to Africa by way of the United States, and he arrived at New York in May last, and is now preparing to embark soon for Gaboon.

The health of Mr. James, the printer and catechist, has for some time been such as to unfit him for active labors; and with the consent and approbation of the Committee, he has returned with his family, arriving at Providence, R. I. in the brig Splendid, in May.

Mr. Bushnell and Mrs. Stocker were united in marriage on the 12th of March.

The marriage of Mrs. Wilson with Mr. Griswold, in the summer of 1843, was mentioned in the last Report. How soon has the tie been sundered. On the 14th of July in the following summer, Mr. Griswold closed his earthly labors, after an illness of eleven days. He sailed from Boston December 6, 1841, and remained at Cape Palmas till the new mission was commenced at Gaboon. A short time before his death he made a tour to the borders of the Pangwee country, during which he was necessarily exposed to fatigue and hardship, and before he had fully recovered from the effects of this journey, he was called up in the night to perform a surgical operation. A fever was the result, but it being in the common form no anxiety was felt until unusual symptoms appeared, which all remedies failed to remove. He was buried at King Glass's town, and the funeral exercises were attended by one of the largest and most serious assemblies the mission had ever seen in the Gaboon. After this mournful event, the state of Mrs. Griswold's health required a visit to her native land, and she arrived at New York in May, in the bark Madonna, Capt. Lawlin. She cherishes the purpose, if such be the will of God, of returning to her beloved field of missionary labors.

Mr. Griswold's tour to the Pangwee country was in the prosecution of an ardent desire to explore that country with reference to the establishment of a mission among that people. He went far enough to ascertain that there were no serious obstacles to going further, and had his life been spared he would probably have penetrated ere long into the interior. Mr. Campbell went out with the same object in view.

The supervision of the station occupied by Mr. Griswold devolved, on his decease, upon Mr. Bushnell. Mr. Wilson wrote on the 20th of July as follows:

"I am not aware that we shall be obliged to contract any of our operations. We cannot, however, advance toward the interior without a reinforcement from America; and I hope that the deaths of Messrs. Griswold and Campbell will not prevent others from carrying out their plans in reference to the central regions of this continent. We know of no serious or insurmountable obstacles; but for the present we who are here, must confine our labors to the people immediately around us; and we have sufficient encouragement, at the present time, to persevere."

In February Mr. Bushnell reported his congregations to be on the increase. At times there appeared to be considerable seriousness among the people, and he was encouraged to hope that the truth was producing some salutary impressions. One of the principal men remarked, that now they were receiving God's word into their heads, and soon it would reach their hearts. The mission is operating among the natives in great

quietness and peace, and the proofs of confidence in its members and interest in their work have greatly increased among the people. The people are also attentive to instruction, and there has been considerable outward reformation. Some intemperate persons have been reformed, the Sabbath is outwardly observed, and the habit of attending church is gaining ground.

Stated preaching has been maintained regularly at the two stations, and occasionally at six other settlements. The average attendance at Baraka is about one hundred and twenty, at Ozyunga about seventy-five, and at the out-stations from forty to fifty. Two sermons are preached every Sabbath at each of the stations, and weekly meetings are held in some of the villages.

The mission church contains nineteen members, of whom eight are natives. Three of the native members mentioned in the last year's Report have returned to Cape Palmas, and have probably joined the Episcopal mission at that place, and four new members have been received. There has also been one Christian marriage among the natives.

Six schools were kept in operation during the year, and recently three night schools have been established. The number of pupils exceeds one hundred and twenty. Of these thirty-five are in two boarding schools, one at each of the stations.

The printing in the Gaboon or Mpongwe language, was as follows:

	Pages.	*Copies.*	*Total Pages.*
Child's Book,	11	1,000	11,000
Second Reading Book,	23	1,000	23,000
Hymn Book, enlarged,	28	1,000	28,000
Joseph and his Brethren,	28	1,000	28,000
Short Catechism,	40	1,000	40,000
Broad and Narrow Way,	12	1,000	12,000
Simple Questions, enlarged ed.	12	1,000	12,000
Grammatical Tables,	1	1,000	1,000
Total,	155	8,000	155,000

An edition was also printed of a First Reading Book in English, containing sixteen pages, for the use of the more forward pupils in the boarding schools.

The whole amount of printing in the Mpongwe language is 10,000 copies, and 185,000 pages. The following remarks of the mission upon the language, are interesting and valuable:

"Considerable attention has been bestowed upon the Mpongwe language during the past year; and although we have not fully written out a grammar of this new language, its principles have been sufficiently developed to enable us to use it with more confidence and accuracy than heretofore. We have been greatly surprised to find in this remote corner of Africa,

and among a people but very partially civilized, one of the most perfect languages of which we have any knowledge. It is not so remarkable for copiousness of words as for its great and almost unlimited flexibility. Its expansions, contractions and inflections, though exceedingly numerous, and having, apparently, special reference to euphony, are all governed by grammatical rules which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and, at the same time, so copious and methodical in its inflections, should have originated, or how the people are enabled to retain its multifarious principles so distinctly in their minds as to express themselves with almost unvarying precision and uniformity, are points which we do not pretend to settle. It is spoken coastwise nearly two hundred miles, and perhaps, with some dialectic differences, it reaches the Congo River. How far it extends into the interior, is not satisfactorily known."

An intelligent friend has suggested, that *mp* is an unusual initial, and is probably peculiar to one family of languages and one race of men; and he recommends a comparison of the Mpongwe language with the language of the Zulu Caffres, among whom *Umpandi*, *Umlazi*, *Umtogela*, and similar names prevail, and with other language in Southern Africa. "Two centuries ago," he says, "the natives, or at least some natives, on the eastern slope of the continent as far north as the equator, were known as Caffres; and at the same time there is reason to believe that they were in habitual intercourse with kindred or allied tribes nearly across the continent, and certainly as far as the upper waters of the Congo river. The Pangwees of the interior, as the name leads me to guess, are of the same origin. If so, we may suspect the existence of a chain of Caffre tribes, extending from the Gaboon, first eastward, and then southward to Port Natal. I find that two stations of the English Wesleyans among the Mantatees in South Africa are *Umpukani* and *'Mparane*. The Mantatees came from the interior regions north of their present location. The rumor of their gradual advance spread terror among the Caffre nations long before they arrived in the region known to the missionaries."

The Committee have been informed that the gradual approach of the Pangwee people toward the western coast, creates much alarm among the maritime tribes. Besides comparing the languages, (in which the idioms and combinations of sounds may be more important than mere words,) attention should also be given to the physical and other characteristics of the people. If it be found that the Caffre race is extensively diffused through the interior region south of the Mountains of the Moon, it may have an important bearing on missionary plans and prospects on that continent.

English commissioners have been at Gaboon, to ascertain on what grounds the French had taken possession of the river;

and they went away fully convinced, it is believed, that the natives had been greatly wronged. Mr. Wilson writes on the 30th of January, that at that time eight vessels were anchored in sight of his dwelling—three American, one English, and four French.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*.

Dr. King has continued his labors as usual. In the early part of the present year, the enemies of the truth made an attempt to oblige him to retire from the field. This brought him into controversy in one of the principal newspapers of Athens on the dearest of all the superstitions to the Greeks, the worship of the Virgin Mary, and his opponents were perplexed by the proofs then given that one of the saints of their own calendar, Epiphanius, had taught the same doctrine with the missionary on this subject.

Dr. King has published a volume during the year in modern Greek, entitled "Prayers of the Saints," a collection of prayers from the word of God. At the close are "Directions with regard to Prayer," consisting of passages from the Bible, showing to whom prayer should be offered, with what spirit, through what mediation, &c. He is desirous of seeing Merle D'Aubigne's History of the Reformation in the modern Greek language. He was intending to print the treatise of Epiphanius, with some other kindred matter, in a small volume.

There has hitherto been a good degree of freedom in the Greek press, based upon French ideas. A law, however, has lately been projected for securing the Greek church from danger in this quarter, which savors strongly of religious despotism. On the 21st of March, before this projected law came to light, Dr. King wrote thus:

"The Greeks, though manacled and bound for ages, were not made for slaves. The Greek mind will be *free*, and being free it will act, and its action will be felt in Europe, Asia and Africa. Only think of twenty-five newspapers now in Athens—a constitution—freedom of the press—a university, gymnasium, and many schools both for males and females; and I, a stranger, permitted to make a defence, which, in Spain or Italy, would have consigned me to the Inquisition. And in the midst of all the attacks which have been so furiously made on me, I have still continued my regular services on the Lord's day, and have been surprised to see that so many dared to attend."

WESTERN ASIA.

MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, and Henry J. Van Lennep, *Missionaries;* Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale, and Miss Harriet M. Lovell.—Seven native helpers.

SMYRNA.—Elias Riggs, John B. Adger, and Joel S. Everett, *Missionaries;* Mrs. Riggs, Mrs. Adger, and Mrs. Everett.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston, temporarily at this station.—Four native helpers.

BROOSA.—Benjamin Schneider, and Daniel Ladd, *Missionaries;* Mrs. Schneider and Mrs. Ladd.

TREBIZOND.—Philander O. Powers and Edwin E. Bliss, *Missionaries;* Mrs. Powers and Mrs. Bliss.—One native helper.

ERZEROOM.—Josiah Peabody and Azariah Smith, M. D., *Missionaries;* Mrs. Peabody.

Absent.—William C. Jackson and Nathan Benjamin, *Missionaries;* Mrs. Jackson and Mrs. Benjamin.

(5 stations; 18 missionaries—one a physician, 16 female assistant missionaries, and 12 native helpers;—total, 46.)

Mrs. Van Lennep was permitted only to enter upon the work to which she had devoted herself in Asia. At Constantinople, on the 27th of September, within less than a year from the time of her embarkation at Boston, she finished her course on earth. The fatal disease was a fever. Her conversation was remarkably in heaven during the whole of her illness, and it cannot be doubted that there now is her dwelling place. In December Mr. and Mrs. Riggs were suddenly bereaved of a promising son, and this melancholy event was soon followed by the death of a sister of Mrs. Adger. Both however died in hope.

The threatening indications in Mrs. Benjamin's health, which were mentioned in the last Report, became at length so alarming as to lead the Committee to authorize the return of her husband with his family to this country, as the only means of preserving her life. They were at Trebizond from September till the middle of April, and arrived at Boston on the 30th of July. The nervous system of Mrs. Jackson has for some time been entirely prostrated, unfitting her for the performance of any duty, and requiring the unceasing attentions of her husband, so that he at length referred the case for the consideration of the Committee, and they authorized his return with his family as a matter of evident expediency and duty. Mr. Johnston, of the Trebizond station, is residing temporarily, with his family, at Smyrna, in consequence of the ill health of Mrs. Johnston; and Mr. Powers has removed from Broosa to Trebi-

zond. Doct. Smith, from Mosul, having joined the Armenian mission, is stationed, for the present, at Erzeroom.

The Rev. Joel S. Everett and wife, and Miss Harriet M. Lovell, sailed from Boston in the bark Stamboul, February 25th, and arrived at Smyrna, April 18th. Mr. Everett remains at Smyrna as a preacher to the Armenians in that city; and Miss Lovell has gone to Constantinople to be a teacher in the projected seminary for Armenian females.—Mrs. Hinsdale is from the Mosul mission, and is employed by the brethren at Constantinople in teaching their children.

Deaths of Native Brethren.—Several native brethren have finished their course with joy during the year under review. The most remarkable of these was Baron Sarkis, who had been some years connected with the mission as translator in the Armenian language. He was interesting in his personal appearance, and his value as a Christian brother and helper is thus set forth by Mr. Adger, with whom he had been immediately associated in pious labors:

"The Christian character of this brother has been a constant and steady flame; and remained the same, by God's grace, amidst all the damps and darkness of the valley of the shadow of death. He was a man of remarkably clear and well-balanced mind; his thoughts and words were always orderly and distinct, and the former much more in number than the latter. He was naturally retiring in his disposition, and, consequently, not so well fitted to be useful by personal intercourse. Nature formed him to be useful in his study and with his pen. Sweetly, indeed, I can assure you, has he preached with this instrument, during ten years, to many of his admiring countrymen. The larger part of our Armenian books have been greatly indebted to him for their elegance and purity of style. The 'well told tale' of the 'ingenious dreamer,' and the eloquent narrative of the Genevan historian, have been by him set forth in beautiful periods, to be read, I trust, by thousands after he shall have been laid in his grave. Our Magazine was altogether translated by him during the four years of the first series; and he has also assisted in preparing matter for the new series. To supply his place will be very difficult, if not impossible. There are few of his countrymen who equal him in Armenian scholarship; and I do not know of one who joins to so much power over his own language an equal acquaintance with the English."

Another of the translators connected with the printing establishment at Smyrna, who has died, is Baron Mugurdich Thomasean. He died at Constantinople rather suddenly. Of him Mr. Adger speaks as follows:

"He had been connected with us as a translator for about five years. He came with a good character from Constantinople, chiefly on the recommendation of an Armenian brother, who is now in New York. He had been with me about six months, when his mind passed through a great and sudden change, and he appeared to awaken to a sense of the supreme importance of the gospel to himself and to his countrymen. He earnestly begged me to pray for him, and showed the liveliest interest from that

time forward, in the study of the epistles of Paul—several of which we read very closely together—also in the communication to others of the truths he was himself acquiring. His conscience became then, and remained to his dying day, very tender in regard to a participation in any customs of his church which might seem to him contrary to the Scriptures. He very soon obtained a clear view of the plan of salvation by grace, and upon this theme he always delighted to converse. I have had as much interesting and refreshing communion with him, concerning the glory of Christ and the preciousness of a hope in the Savior, as I ever had with any person in the world. It seems to me that I have never met with any one who had clearer views, or a more lively faith.

"I have said he was very zealous in endeavoring to disseminate the truth by conversation with others; and I would here add, that he always paid particular attention to the young, attracting the boys of the Armenian academy of Smyrna to him, and striving to interest their tender minds in the instructions of our divine Master. He acquired over several of them, as well as over others of maturer age, a great personal influence; and I am looking for the appearance of fruit from the seed thus sown by him. He was naturally eloquent; or perhaps it was grace which made him so. He had remarkable sweetness in prayer, and with it great fervency. Timid at the beginning, his feelings gradually rose above his fears, and poured themselves forth in such words of power and beauty as always amazed me. And I have heard one who was often with him in his visits among his countrymen, say, that his power of bringing illustrations and examples to convince and persuade those who objected to his doctrines, was very remarkable. He was also my chief assistant in revising the translation of the New Testament; and he was at work, up to the time of his departure from Smyrna, upon a translation of the Old Testament into Modern Armenian from the Turkish of Mr. Goodell."

Mr. Dwight was with him a few hours before his death, and the dying man then said to him, "I feel that I am a great sinner; but I know that Jesus is mine and I am his." Mr. Dwight describes the cases of two other Armenian brethren at Constantinople, who had died in the faith. One of them spent an hour previous to his death, in addressing those around him, declaring his hope and joy in Christ, with whom he was certainly going to dwell. "My hope," he said, "is in Christ alone, neither is there salvation in any other." He then spoke of the deplorable condition of his own nation, under the blighting, deadening influence of superstition; "but," said he, "a nation will shortly rise up out of my nation, which will follow Christ alone, and it will become very great, and will ultimately prevail." He then spoke with great satisfaction of the progress of the gospel among his countrymen, and said that this was the only true way of salvation, and he died commending his spirit to the blessed Savior.

Persecutions.—A new patriarch has been appointed, a man who was once in habits of personal intercourse with members of the mission, and then recognized their teachings of the way of salvation as true and unexceptionable. How often have

such men, when not heartily reconciled to Christ and exalted to official eminence and there sustained by opposers of the truth, become the most dangerous persecutors. It seems likely to be so with this man. He has devised new and ingenious methods of annoying his evangelical countrymen. In the first place, he required the great and leading Armenians who were the patrons of evangelical men, to withdraw their patronage, thus leaving numerous objects of this persecution without the means of gaining a livelihood. Again, the priests were ordered to see that every one in their parishes came without fail to confession, and received absolution and partook of the communion in the Armenian church; and this order was to be enforced on all who were suspected of being inclined to evangelical views. The names of such as refused to come, were to be handed in to the patriarch. The first of these two orders were enforced; the last, for some unknown reason, did not issue in any important result. There is evidence that many of the native brethren were disposed to meet the patriarch's requisition in a spirit of determined resistance. An evangelical vartabed, who could not be induced to do violence to his conscience, was sent away to Jerusalem; and a pious priest, who has frequently been referred to in former Reports, was banished to a distant monastery near Kaisarea. On his way thither under charge of a Turkish officer, he everywhere preached the gospel for which he was in bonds, and precious fruits may be expected from his labors.

Persecution for righteousness' sake soon arose in Broosa, Nicomedia, Adabazar, Erzeroom, and Trebizond. At Broosa an unsuccessful attempt was made to procure the removal of the missionaries. Most of the native brethren in that place met the attempts made to intimidate them with a becoming firmness. At Nicomedia, an active member of the persecuting party commenced measures to secure the detection and punishment of all who should assemble in any place for studying the Scriptures; but the discovery of some iniquity which he had committed, defeated the plan for the time being. At Erzeroom, measures of great violence were resorted too. Men were seized, put in irons, and cruelly bastinadoed. But the system of cruelty and wickedness was carried out most thoroughly at Trebizond, where the "gospel readers," as they are there called, had all to pass through a fiery and most trying ordeal, which the great body of them, being of a crushed and fearful spirit, were not able to bear. Indeed, though the number of these has been considerable at Trebizond, it has never been supposed by the missionaries, that many had advanced so far in knowledge and grace, as to be prepared to suffer the loss of all things for Christ's sake, or were even converted men. It is

to be considered that the Armenian population of Trebizond has far less general information than is found in the metropolis and its vicinity, and even in many other cities of the interior; that their spirits have been more affected by Turkish and ecclesiastical oppression; that there is among them less strength of tendency to social organization; and that it has been less easy to bring them regularly under the doctrinal power of stated formal preaching, and that therefore they have less experience of the sustaining power of the gospel in times of adversity and trial. Besides, the local Turkish and ecclesiastical authorities at that distance from the seat of the general government, are more unscrupulous than they dare to be at Constantinople. The Armenians who were known to have gone to the Scriptures in the modern language to learn the way of salvation, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of earthly ruin and starvation. In one instance, Christian burial was refused to the remains of a deceased wife and mother, though she had herself adhered to her church; and it was refused, moreover, in terms and manner the most revolting to the feelings of surviving relatives. Some stood firm through the whole of this fiery trial. One of these was banished far into the interior. Another was hurried on board a steamer and sent to Constantinople, where he was thrown into the most loathsome apartment of a mad house, his feet put in the stocks, his neck chained to the wall, and he denied wholesome food and all intercourse with his friends. But prayer was made for him without ceasing by the church in Constantinople, and on a Sabbath, while the people were assembled for worship at the mission chapel in Pera, he came in unexpectedly among them, having been released from his prison.

The Committee will quote the judicious remarks of Mr. Bliss in view of the sore, but perhaps useful, visitation at Trebizond.

"Is it said that this event is a heavy blow, and that it must greatly injure our work? Most deeply do we feel it to be so; but it may prove a great gain. The fire has tried our work; let the wood, hay and stubble burn; let *our* work perish. God's work will stand, and will shine forth from the midst of the flames. If there was a defect in the reformation, we will bless the kind though severe hand of the great Physician who has discovered to us the fact, and will hope that as he has smitten us, so he will bind us up. Let no man find discouragement in such developments, but rather a most pressing exhortation to seek for us, and for our whole work, a more abundant effusion of the Holy Spirit."

Such persecutions are sure evidences of progress in the good work. And in the progress of the work, as soon as it becomes apparent, persecutions are to be expected, and with increasing

severity; and we must not be surprised if many, of whom better things had been expected, should not remain steadfast. The Lord knoweth them that are his, however, and he will not suffer them to become the prey of the destroyer.

To excite the Armenians the more in their opposition to Protestant missions, the Jesuits have been publishing a series of works designed to throw odium upon Protestantism and Protestant missionaries. The experiment does not appear thus far to have had the success that was expected from it. But we may be sure our active and persevering foes are not to be foiled, except by the zealous preaching of the truth as it is in Jesus, and by an humble reliance upon God alone for defence and prosperity.

THE PRESS.—The *printing* executed at Smyrna during the year 1844, is stated in the following table.

	Size.	Pages.	No. of Copies.	Total Pages.
IN ARMENIAN.				
Magazine, July to December,	4to	100	500	50,000
Covers for do.	"	24		7,200
Merle D'Aubigné's Reformation, (commenced,)	8vo	296	1,000	296,000
Balbaith's Confession, 2d ed.	12mo	49	2,000	98,000
Spelling Book, 4th ed.	"	60	2,000	120,000
Psalter, Anc. Arm. 2d ed.	16mo	274	2,000	548,000
Progress of Sin,	"	24	2,000	48,000
Sin no Trifle,	"	16	2,000	32,000
Payson's Thoughts,	24mo	180	2,000	360,000
Abercrombie's Mental Culture, (at the expense of the author,)	"	84	1,500	126,000
Three Conversations,	"	96	2,000	196,000
The Two Lambs,	"	52	2,000	104,000
		1,357	19,000	1,985,200
IN ARMENO-TURKISH.				
Psalms, (finished,)	16mo	178	2,000	356,000
Reading the Scriptures, (Chrysostom, &c.)	12mo	106	2,000	212,000
Young Christian, (Abbott,)	"	350	2,000	700,000
Piety, (from Pike's Persuasives,)	"	70	2,000	140,000
Serious Inquiry,	"	20	2,000	40,000
Claims of the Pope,	16mo	112	2,000	224,000
Guide to the use of the Fathers, (commenced,)	"	48	2,000	96,000
The Ten Commandments, (handbill,)	folio	1	2,000	2,000
Sermon for the whole world,	24mo	28	2,000	56,000
Mary Lothrop,	"	172	2,000	344,000
		1,085	20,000	2,170,000
IN BULGARIAN.				
Child's Book on the Soul, Part I.	12mo	61	2,000	122,000
Totals,		2,403	41,000	4,277,200

[Equal to 3,642,000 pages 12mo.]

The printing for the Armenians amounted to 39,000 copies, and 4,155,200 pages. The total from the beginning in the languages of the country, is 73,233,060 pages.

The Magazine is issued monthly, and is very acceptable and useful to the increasing body of inquirers among the people. The "Evangelical Preacher" is also a monthly publication, and is a sermon or sermons on doctrinal or practical subjects. It is well received, and promises to diffuse a great amount of gospel light and influence. Dr. Merle D'Aubigne's History of the Reformation is to be issued in two volumes.—The books and tracts issued from the depository at Smyrna during the year 1844, were 30,770; remaining in the depository 76,174.

The translation of the Old Testament into the Modern Armenian is in progress under the superintendence of Mr. Riggs, and the American Bible Society has resolved to furnish the funds for printing it.

Schools.—Scarcely anything is attempted in this mission by means of *free schools*. Two are connected with the Constantinople station, containing seventy female pupils, and five with the Trebizond station, in which there are one hundred and fifteen pupils. The day-school at Galata is going into effect; and so is the seminary for females, which has a beginning in two boarding scholars. Thirteen joined the *Seminary at Bebek* near the close of the last year, making the whole number of boarding scholars in that promising institution, thirty-four. Since the close of the year, the patriarch compelled the grandson of a priest to leave, in order to save his aged relative from the punishment which would have fallen upon him in case of disobedience. Another, the patriarch took, sorely against the will of the young man, and made him teacher of a select class in one of the principal schools of the metropolis. Mr. Hamlin regards him as better qualified for his duties, than any other teacher in the eighteen Armenian schools of Constantinople and its vicinity. In March last Mr. Hamlin thus speaks of the first graduating class in the seminary.

"The senior class of our seminary has just graduated. It consisted of but three individuals. You are already aware that most of the original members of this class have entered into various useful employments, as interpreters in the capital and neighborhood. The three who have just graduated, are the choicest members of the class, and have made good progress in all their studies. They are regarded by us and our Armenian brethren as hopefully pious, and devoted to the spiritual and intellectual renovation of their countrymen. One will probably be connected with the press at Smyrna; and the other two will become teachers. We regard them with great interest as the first *ripe fruits* of the seminary. On receiving their diplomas, they were addressed by Mr. Dwight and myself, in regard to their aims in future life and the principles by which they are to be governed. A neat copy of D'Aubigne's History of the Reformation,—from Joseph McKean, Esq., Treasurer of Bowdoin College,—was presented to each. They were quite overcome when taking leave, and we gave them the parting hand and blessing with strong emotion. We love them as sons, and shall always follow them with deep interest and earnest prayer.

Would that the many individuals who have manifested a special interest in the seminary, could have witnessed the scene, and entered into all the feelings and emotions awakened in our own hearts."

PREACHING.—The importance of the Seminary at Bebek with respect to the preaching of the gospel, is strikingly illustrated by Mr. Wood, in a letter written in June, from which the Committee cannot forbear extracting the following passages.

"The position which we occupy with respect to the work of God in Constantinople, may be illustrated by an account of one of the days of last week. On Thursday, June 5, Mr. Hamlin sent for me to see company at the seminary. On going over, I found about twenty men assembled in his study. He informed me that they had come up from the city to hear preaching; and he wished me to attend to them while he retired to make preparation for this service. Accordingly I sat down in the midst of them for two hours or more, and was occupied in explaining passages of Scripture, answering their questions, and conversing about the most important and fundamental points of Christian doctrine. At length Mr. Hamlin came in, and we repaired to the school-room to hear him deliver a lecture, (one of a course which he is delivering to the students,) on one branch of the evidences of Christianity; the lecture being adapted to the auditory, and made highly practical in its character.

"As he was about closing, a new company of fifteen or more came in. They were much disappointed at finding themselves so late; and Mr. Hamlin suggested to me that I should give them a sermon in addition. They were anxious to have me comply with the suggestion; and it was arranged that, after an hour, another service should be held. So, availing myself of a former preparation, I returned in an hour and preached on 'Christ's kingdom not of this world.' The audience had now increased to more than forty, and made, with the students, a congregation of between seventy and eighty! After the service, they remained to continue the discussions until five o'clock in the afternoon. During the whole day, from eight in the morning to the hour just named, they were occupied, either in listening to preaching, or in conversation about divine truth. They received the truth as famishing men lay hold of food when it is brought to them. There did not seem to be a caviller or opposer among them. The topics brought forward were not questions of idle curiosity, but matters relating to the most essential and vital truths of the gospel."

The number of attendants at the preaching services in the metropolis, and also the number of visitors for religious conversation at the khan, are steadily increasing. It has been necessary to enlarge the chapel by opening an adjacent room, and still more ample accommodations are very desirable. The room at the khan is also too small, and it is proposed to open an additional room in a different khan, and to make arrangements by which visitors shall be received in one or the other place nearly every day. The preaching service for females was continued till the hot weather of summer; and strong desires having been expressed that it might be resumed notwithstanding the inconvenience some must encounter in attending, Mr. Dwight was expecting to comply with the wishes thus expressed.

Mr. Dwight and Mr. Schneider have made missionary visits to places more or less distant from their stations, and with great encouragement to repeat such visits in time to come.

SPIRITUAL NATURE OF THE WORK.—This will best be set forth by extracts from the communications of the missionaries. Mr. Dwight writes as follows:

"Among our Armenian brethren there is evidently an increasing conviction of the enormous evil of sin, and a disposition to search deeply their own hearts and compare their secret thoughts and motives with the perfect standard of God's word. I have never seen in America more pungent views of the dreadful evil of sin and the plague of the heart, than I have lately witnessed here. Some four or five of our brethren went to a health retreat in the vicinity of the capital to spend a few weeks for a change of air; and, finding many of their worldly countrymen who had gone there for a similar purpose, they immediately began to labor for their salvation. Prayer meetings were held daily for two or three weeks, at which the Scriptures were read and exhortations given; and although at first they were alone, before they left, some fifteen or sixteen were in the habit of attending with them; and some who were decidely hostile, became, it is hoped, the true children of God. These brethren themselves were greatly revived and quickened. One of them said to me, after his return, 'We thought, before we went there, that we knew something about Christ, the deceitfulness and wickedness of our own hearts, the Holy Spirit, and the value of prayer; but we find that we knew nothing before; and even now we know very little as we ought to know; but we never knew so much before.'"

Again, he writes:

"The Christian deportment of our Armenian brethren gives us more and more satisfaction. They seem, for the most part, to perceive very clearly that it is their duty to abstain from all appearance of evil; and, consequently, they withdraw from every idolatrous ceremony of their church. One of them lately remarked to me that he did not see how any enlightened and pious man could say that there was no harm in conforming to ceremonies imposed by the church, but which are not commanded in the Bible. There is a great injury growing out of the observance of rites imposed as religious duties by the command of men, but not found in the word of God. Both our Savior and his disciples refused to submit to the dogma of the Jews that it was not lawful to eat with 'unwashen hands,' because it was imposed by man as a religious duty. It might have been said to them, 'It is a small thing to wash your hands before eating, and nothing wrong in itself; and, therefore, for the sake of conciliating the Jews, why not yield the point, and practice as they do?' But no. Our Savior would not, even by so small an act, sanction the principle that man has a right forcibly to impose religious rules upon his fellow man, not enjoined by God in his word.

"Although, so far as I can observe, the great object of our Armenian brethren is to preach Christ and him crucified, and to lead men to seek directly for the salvation of their souls; yet, from the nature of the case, they do often become involved in controversy in regard to the various errors and superstitions of the church. Great alarm is evidently felt by the superstitious party for the Saints and the Virgin; and strenuous efforts are made to repair and strengthen the crumbling fabric of their ancient system.

In this desperate attempt they have the active assistance of the papists, who seem to be even more alarmed than the Armenians themselves."

On another occasion Mr. Dwight says:

"Having had an unusual number of visitors at the khan, one day, and being exceedingly fatigued, a good brother came in, just as I was getting ready to return home; apologizing for coming so late, he said that he would not detain me. I begged him to sit a few minutes, however, and we soon entered into an interesting conversation, during which a plain looking Armenian, whom neither of us knew, introduced himself as an inquirer. He had in his hands one of our tracts which he had been reading; and he opened to a passage that was to him, as he said, unintelligible, and desired to have it explained. It proved to be a quotation from Christ's words to Nicodemus, 'Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God.' I most joyfully entered upon an explanation of the passage, and from that text preached to him the necessity of an entire moral change, in order that he may be fitted for heaven. The good brother who was with me, also addressed him in a very simple and forcible manner. I could not but feel that God sent that brother into my room, just as I was going out, to detain me until this new inquirer should reach the place."

Doct. Smith, while visiting a company of native brethren in the interior, thus bears witness to their excellent spirit:

"The spirituality of the inquiries made is such as might be expected from a crowd, hungering and thirsting after righteousness, but who have almost starved for want of some one to break unto them the bread of life. The eagerness with which they catch at the sermons and expositions published in Mr. Adger's magazine, is truly delightful; for it shows that a work may be going on, unseen by us, from month to month, we know not in how many places."

Mr. Dwight visited this same company of believers, and says he found them hungering for the bread of life. He had never met with men who appeared to be more in earnest in seeking their own salvation and that of their friends and neighbors, though they experienced opposition.

Progress of the Work.—It is not possible to determine with certainty, from time to time, the actual progress of such a work of reformation. In times of comparative quiet and security, we shall be tempted to be sanguine in our estimate; and when the fiery trial and the burning up of the "wood, hay and stubble" come, then we shall be prone to undue depression. We do well to remember that the apostle Paul once had occasion to say even of the disciples in Rome, "At my first answer, no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge." The storm of persecution may be allowed to desolate for a time, but it is probably essential to the gathering of pure churches out

of communities so superstitious and morally debased as are the oriental sects.

Mr. Hamlin uses strong language in expressing his views of the extent, to which the way of the Lord is prospered among the Armenians:

"I trust the time is soon coming when the families that call on the name of the Lord, will be as numerous among the Armenians as are the individuals now. The way seems to be fully prepared for a great outpouring of the Spirit from on high. The truth has been circulated by the books of our press, far more widely than we have generally supposed; inquiring minds—minds in a waiting, expecting attitude—are found not only in Constantinople, but in many villages scattered here and there in the interior. In many of these villages the living voice has also announced the message of salvation from house to house; and wherever Armenian mind is found, God has seemed to be speaking to it by his Spirit."

Nor is the language of Mr. Dwight less confident. He says:

"I feel confident in the assurance that, with the blessing of God, there will be a certain and speedy triumph of the gospel here, provided there is a vigorous application of the appointed means to the extent demanded by the circumstances of the case. I feel that we are called upon to labor far more zealously than we have ever done, with more simple faith in God and love for the souls of men; and also to exhort our brethren at home to be instant in prayer for us and the people around us, knowing that if they are, they cannot withhold the necessary means for the energetic prosecution of this work, on which we have been sent forth."

A few extracts from a communication of Mr. Homes, who has the special charge of the book and tract distribution, will show not only the progress of light, but also the excellent *native agency* which is coming to our aid in this good work. Attention should be paid to the geographical position of the places which are named.

"A young man, a native of Sivas, temporarily residing here, called recently to purchase some Armenian New Testaments. He said that he had been asked by letter to contribute some money to build a church in his native town; but that, instead of contributing to build a church of material stone, he would prefer to contribute, according to his ability, to build up a church of living stones. And, therefore, instead of sending money, he wished to send the word of God. I cheerfully furnished him with what he wanted, and with many tracts in addition.

"A vartabed from Cesarea has been, for several days, urging me to furnish him with books for the region from whence he came; which I have accordingly done. Although he was too poor to pay for them, he will at least distribute them at his own charges, even if he sells them, as I have no doubt he will. We have heard of some of our books, especially our bound monthly magazine, being sold in the interior for two or three times the price at which we sell it ourselves.

"Another vartabed, who gives much evidence of piety and of genuine earnestness in bringing his countrymen to the knowledge of the gospel, has been virtually exiled from the city by ecclesiastical authority. This has only given him occasion to supply himself with several boxes of our

books, and to visit the interior of Amenia and sell them. He expects to go to mountainous regions, where no missionary has ever yet been. We have not yet heard of the success of his tour."

Two native helpers were sent into European Turkey. The following extracts relate to their labors and success:

"These brethren have since returned empty handed, their great complaint being that they had not books enough to supply the demand. In the town of Rodosto, God gave such effect to their preaching that a rising congregation of Armenian Catholics was entirely dispersed; and all those who were sending children to the Catholic school, have taken them away. At one time five priests in that town came to them in a body; and to them they preached on salvation by faith for many hours. The head priest took occasion to preach to the people that they must beware not to worship the pictures before which they burned candles; but that still the saints represented upon them were their intercessors!

"In Sophia our brethren preached with the freedom of prophets against idolatry, it being perhaps the first time, for hundreds of years, that any person, in the spirit of Christ, had awakened the sluggish native mind to the nature of spiritual worship. Some manifested great eagerness to know the truth. One confessed with tears that Christ must be his only Mediator and Savior. Another avowed that Christianity was only made a matter of traffic in Sophia. He found many who were ready to co-operate with him in changing the day of the market, as the Christians have succeeded in doing at Philippi, another place, through which they passed. Would that some evangelical missionaries could be sent to labor for these four millions and a half of Bulgarians!

"In Salonica our brethren sold many hundreds of copies of the Scriptures to the forty-five thousand Jews found there. A Greek bishop bought all the Bulgarian and Greek Scriptures and Testaments which I had sent him, and gave, in part payment, a large silver cross, with a figure of Christ upon it. One man was convinced of his sin as a Sabbath breaker, and ceased to open his shop on God's holy day. Another confessed the good that he had received from the instructions of the missionaries at Athens. Still another was anxious to have our brethren pray for and with him.

"Since the return of these brethren from their tour, one of them has started again. His main object is to sell Hebrew Scriptures to the Jews in and around Salonica, in which he is abundantly successful. Even the New Testament is frequently demanded. And he finds such demands for Greek and Bulgarian New Testaments, as surprises us all. I am this day sending him four additional boxes of New Testaments, with tracts in the same languages. He writes to me that the people say, 'Formerly we paid some attention to the prohibitions of these books by our clergy; but that day has now gone by.' The region of Salonica has been more rarely visited for missionary labor than any other on the shores of Turkey. We regard it, however, both in respect to Jews and Christians, as a most promising field. This brother, while distributing books, is none the less engaged in preaching to Jews and Gentiles.

"Besides our agents who sell in bookstores, we have two who daily traverse the length and breadth of the city, in different directions, and all the shores of the Bosphorus, carrying with them the Scriptures to sell or give away. They start with a small select bundle in their hands, and dispose of them in the shops, in the coffee-houses, preaching to all men. They often bring persons to us for religious conversation; others they bring to hear preaching on the Sabbath. They have been engaged in these labors for several months, and we witness no relaxation in their zeal.

They are men of solid minds and warm hearts, who have embraced, with the heart and the understanding, the fundamental doctrines of the gospel. Mighty in the Scriptures being men of one book, which they continually read, they not only thereby supply the place of classical learning, but they are always able to give an answer from God's word to those who oppose them with arguments from the so called 'church,' or the questionable testimonies of the fathers."

MISSION TO THE JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*, and Mrs. Schauffler.

Besides the Ashkenazim, or German Jews, and the Sefardim, or Spanish Jews, there is at Constantinople a small body of Italian Jews, i. e. Jews whose intercourse with each other is chiefly in the Italian language. Our particular field of labor is among the Spanish Jews, which is by far the most numerous body. Mr. Schauffler found it necessary, however, during the first nine months of the last year, in consequence of Mr. Allan's absence, to superintend the establishments of the Scotch Free Church for the German Jews, consisting of a dispensary, a school, and an operative institute. Our Scotch brethren are much interested in Jewish missions, and appear to be content with this method of laboring for the conversion of the Jews. Lest the example should be urged, the Committee state their belief that a method more simple, direct and spiritual, that shall make less demand on the strength, patience and pecuniary resources of the missionary, will be productive, in the end, of greater spiritual results. At first, it may be, there will be very few converts, and much suffering among those few from the enmity of the unbelieving Jews—possibly demanding, as in the days of the apostle Paul, specific and special contributions "for the poor saints which are at Jerusalem." But the mission will have the satisfaction of knowing that its plan of operation is based on the commission of Christ under which it acts, and on the evident understanding of that commission by the apostles; and we have no sufficient ground for expecting success in missions either to Jews or pagans, except in the grace and providence of God. The Committee are pleased, nevertheless, with the cheerful and cordial assistance rendered by Mr. Schauffler to our esteemed fellow-laborers in Scotland, to whom, as the Board will remember, we are under much obligations for their pecuniary assistance granted some two or three years since.

The edition of the Hebrew-Spanish Old Testament printed at Vienna is nearly exhausted, and the American Bible Society has consented to assume the expense of a new edition, to be printed at Smyrna. Mr. Schauffler had previously been au-

thorized to order a new edition of the Pentateuch from Vienna. There is a gradually increasing demand for the New Testament. Mr. Schauffler has his heart much set also on getting out an edition of the Old Testament in Hebrew-German, and a proposition to that effect has been made to the American Bible Society. The version will require a far more thorough and laborious revision than did the Sefardi version, but he can obtain more efficient helpers in this work than he did in the other. This version would be for the tens of thousands of Jewish families in South Russia, Moldavia, Wallachia, and other countries about the Lower Danube down to the Black Sea.

The attendance at the German service, which Mr. Schauffler has resumed, is greater than it ever was, especially in the number of Jews. The audience is nearly or quite half Jewish. At two or three other services in the week, most of the hearers are Israelites.

The Committee have not yet succeeded in finding a suitable associate in this mission for Mr. Schauffler. Among the many who excel in oriental learning among our young students for the gospel ministry, is there not one who is desirous of devoting his life to the Jewish mission at Constantinople? As the best means they can think of to augment and direct the zeal for Jewish missions, the Committee have printed a third edition of Professor Stuart's sermon preached at the ordination of Mr. Schauffler, fourteen years ago, and copies of this discourse are for distribution at the present annual meeting.

MISSION TO SYRIA.

BEIRÛT.—John F. Lanneau, Thomas Laurie, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs De Forest, Mrs. Hurter.—Two native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck.—Two native helpers.

Absent.—Eli Smith, *Missionary*.

(2 stations; 6 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, and 4 native helpers;—total, 19.)

The past year has been eventful in this mission. The 'Hasbeiya movement,' as it is called, has passed through the first, but the Committee trust not the only, stage of its existence. Its more important facts are on record, for our future direction, admonition and encouragement. They show us—what we are learning and may expect to learn still more among the Armenians, and what the history of all the great European reformations in former times abundantly illustrate—amid how great

tribulations the work of spiritual renovation must pass to its ultimate and certain triumph in the Oriental churches. Speaking of the political aspects and relations, which have connected themselves with this movement on Mount Hermon in the different stages of its progress, and for which the Committee regard the mission as in no sense responsible, Mr. Thomson remarks as follows :

"There has been no departure from the prescribed policy of the mission. The governing circumstances were wholly beyond control, and the matter shaped itself. And such will probably be the case with any similar movement. You may warn us faithfully against a political and worldly policy and spirit, and I trust we shall listen attentively and reflect solemnly upon the fraternal admonition. You may instruct us, if you please, where to preach the gospel, and the probability is that your directions will be obeyed. But if you attempt to decide how the strong elements of Syrian society shall act under the preaching of the gospel, your wishes will be as little respected, as the commands of England's king were by the rising tide. Those who embrace the gospel will be persecuted; and people oppressed and in fear for their lives will cry out for relief, and the effort to secure this will be attended by all sorts of commotion. We may lay it down as the basis for calculating all future contingencies, that the introduction of evangelical religion in Syria will every where encounter the same manifestations of popular, ecclesiastical, and political hostility, as at Hasbeiya. Indeed I am not acquainted with any place in this country, where the same amount of public preaching, attended by as large a secession from any of the existing sects, would not have excited equal, if not more violent, persecution. And if the attempt to rescue these poor people from their soul-destroying superstitions must not be prosecuted unless it can be conducted in something like the same quiet way, with which you are familiar under the well regulated social, civil and religious institutions of the United States, the case is desperate."

It seems indeed to the Committee, that the reformation of religion in Syria may not come about in precise accordance with any of our plans. The whole structure of society there is so peculiar, that its modifications may take place in ways which will seem new and strange to us. The signs of progress may be different from those to which we have been accustomed to look. Much may have been gained even when few are actually rescued from the thraldom of superstition and sin, and while the results all seem to be delayed which we are most anxious to see. Our brethren in this mission are not able to mention recent additions to the church, nor can they point with confidence to any considerable number of converts. But they can speak of continually increasing facilities for intercourse with the people; of constant increase in the respect and confidence felt for them by all classes of the inhabitants; of "labors more abundant" performed by themselves in the preaching of the gospel; of new developments of zeal and efficiency in their native helpers; and of a wider diffusion in the doctrines of the gospel than they have ever before felt

authorized to report to their friends at home. Indeed there never has been more direct, formal, and public preaching of the gospel in any year, than there has been during the past. The native helpers have probably performed more of this kind of work than during all the previous years of the mission, and have given much reason for encouragement by this experiment of their abilities, zeal and fidelity. Had the labors in Hasbeiya, as our brethren say, resulted in nothing more than furnishing a field in which to bring forward certain native helpers, in exercising their talents and manifesting their capabilities, those labors would have been worth all the cost and anxiety they have occasioned. As the past year has been preëminently one of public preaching, so it has been equally marked as a period of unusual religious excitement and inquiry. It is not too much to say, that hundreds, if not thousands, have had their attention strongly directed, for the first time, to the great and fundamental points of difference between the pure gospel as preached by the mission, and their own corrupt and superstitious systems; and not a few have been convinced that the missionaries are right, and that they are themselves wrong. It is known, also, that many are hoping and longing for a better state of things, and have their minds directed towards missionary labors as holding out the only prospect of their realizing this most desirable reformation. In reviewing the year 1844, the brethren make these remarks:

"The experience of the past year has most impressively repeated the lesson, 'Not by might, nor by power, but by my Spirit, saith the Lord.' While, however, the course of events has been reiterating these important truths, it has also illustrated the great fact that the gospel is the wisdom of God and the power of God unto salvation; that it has a living energy in itself, which the combined powers of earth and hell cannot extinguish; that there is nothing in this world so invincible as a conscience steadfast in the truth of God. All the outworks which human wisdom may construct for the defence of religion, can be assailed and carried by the powers of darkness; but every soul renewed by grace is a temple of the Holy Ghost, which never can be subdued. Let us, therefore, labor to multiply these living temples, and dismiss all anxious fears about the final issue of the great contest."

At Abeih, the missionaries have fitted up a regular chapel for public worship, without question or molestation from any quarter. In this place—as also at Beirût—there is preaching in Arabic twice every Sabbath. There is also an interesting Sabbath-school between the services. The neighbors collect in the chapel every evening, at the sound of the bell, for worship. Indeed this mission has had no lack of opportunity to speak to the people, and the effect has been manifestly salutary on the minds of a few. A small class of catechumens has been

formed, to which systematic instruction in the Scriptures is imparted.

In respect to the *distribution of religious books*, the Committee quote from the report of the missionaries at the Abeih station.

"The book-distributer of the mission has been connected with this station. In prosecuting his labors he has traversed nearly all parts of Lebanon and the fertile plains of Celo Syria, and has visited the cities and villages on the sea coast. Since the great excitement which our operations in Hasbeiya have created, it has become much more difficult to carry on this branch of our labors in many parts of the country. Strenuous efforts have been put forth by the clergy of different sects to break up this distribution of books altogether, and the life of the distributer has been repeatedly threatened, if he did not discontinue his visits. If we are to judge from the degree of alarm which the dissemination of our books carries into the enemy's camp, there is no department of our work more effectual than this; and we should therefore be very reluctant to abandon it."

The printing establishment now occupies the basement story of the mission house at Beirût, but no printing has been executed since the first quarter in the year 1844,—in pursuance of the arrangement mentioned in the last Report. In that quarter, the 'Pilgrim's Progress' in Arabic was finished. The pages printed were 132,000. More than four thousand volumes, that had been previously printed, have been bound, and a somewhat greater number of tracts stitched, and the founts of type have been improved. The printing will be resumed the present year.

Five *schools* are connected with the Beirût station, containing 131 pupils. One of the schools is composed of females. At Abeih, it being found difficult to give efficient superintendence to the more distant schools, four of the eight mentioned in the last Report were discontinued. The average number of scholars in the remaining schools, was about 100. The aim of the station is to make every one of these schools in the strictest sense missionary schools and places for preaching the gospel to young and old.—No one of the seven female pupils residing in the mission families yet gives evidence of a saving conversion, while a part of them have come to the age when their relatives begin to think of forming marriage connections for them.

A school was kept for sometime at Hasbeiya; its pupils numbered from thirty to forty. Speaking of this school Mr. Smith says:—

"On opening the school we determined to break in upon the system of disorder and confusion, universally prevalent in the country. The scholars were arranged into classes; definite hours were fixed for opening and closing the school; and the children were made to study in silence. All were taught the Lord's Prayer, the Ten Commandments, and the Assembly's Catechism; and prayer was offered with them, morning and evening, by

Butrus el-Bistany. He took the charge of reducing the school to order and of superintending it, and it soon became the best regulated school connected with the mission. I was highly gratified with the marked effect of silent study in taming the rudeness of the boys. From being as wild as Arab colts, they soon became quiet in conduct, abstaining from disorderly sports, and sometimes even reproving their elders for rudeness in speech or behavior."

Besides the stated *preaching of the gospel* at Beirût and Abeih, there were extraordinary labors of this kind demanded and performed at Hasbeiya, by nearly all the members of the mission and by three of the native helpers. And until the heavy iron-hand of persecution overcame the spirit of the people, and arrested the apparent progress of the reformation, there was the "hearing ear" among the Protestant part of the inhabitants generally, even if but few had the "understanding heart."

The history of the religious movement among the Arabs in Hasbeiya connected with the Greek church, was brought down in the last Annual Report to June 6th, 1844. For the full history of the entire series of events, the Board is referred to the pages of the Missionary Herald referred to in the margin.* A summary view is all that will be attempted in this Report.

Mr. Whiting returned from Hasbeiya to his station about the middle of May, 1844, and Mr. Smith in the latter part of the same month. Doct. De Forest arrived at Hasbeiya to take his place on the 22d of May, and remained until the 5th of June. Although it was deemed very desirable that some one of the brethren of the mission should be on the ground to watch over this suddenly disclosed germ of an evangelical religion, it was found impossible to send any one to that place for some days after the departure of Doct. De Forest. One of the Arab helpers, Tannus el-Haddad, however, sustained the services which had been commenced by the missionaries, and in addition to this, assembled the females daily for instruction and prayer.

About this time the people of Zahleh, a large nominally Christian town at the eastern foot of Lebanon, were induced by some means to interfere with the progress of this good work. This led to a visit by Doct. Van Dyck, accompanied by Butrus el-Bistany, another of the Arab helpers, who went to relieve Tannus. They arrived on the 20th of June; and Mr. Smith made a second visit on the 29th, Doct. Van Dyck's stay being necessarily short. On the 16th of July Mr. Thomson came to Hasbeiya, and remained there, assisted by Tannus, till the Protestants fled to Abeih to escape the blood-thirsty fury of their enemies. Mr. Smith left on the 19th.

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* See vol. xli. pp. 14–21, 42–47, 145–152; vol. xl. 364–367, 417–418; vol. xli. 261–267.

The day following Mr. Smith's second arrival was the Sabbath. Persecution had already begun to wax warm. He says,—

"I have found our congregation to-day smaller than it was at my former visit. The stony-ground hearers have fallen off in the hour of persecution. Yet some fifty adults were present, and listened with the closest attention. The subject of my sermon was *persecution*:—its necessity, its benefits, and how it is to be borne. My main object was to prepare them to endure with patience, and to suppress in them a spirit of retaliation. In the number of females present, and their attention to what was said, there was a decided improvement. This was owing doubtless to Tannus el-Haddad's afternoon prayer meetings among them. Their minds seemed to be waking up, for the first time, to the idea that religion was a thing for them to understand. Their interest became more manifest in my subsequent intercourse. It drew from twelve to fifteen to the prayer meeting every afternoon, and was often expressed in their conversation, with many thanks to God and to us for enlightening them. Such evidence of gratitude and zeal, when I recollected how lately these same women were blind devotees of the virgin and the saints, and profaning the name of God a hundred times a day, was deeply affecting. We learned to rely, indeed, upon some of them for the stability of their husbands and sons."

Butrus addressed the people in the afternoon. Mr. Smith describes the interesting scene presented on this occasion.

"On going to the afternoon service, I found the children of the congregation assembled in the court, and engaged in repeating the Assembly's Catechism. Their order was perfect, their attention solemn, and their answers generally given with correctness; while the master showed his own improvement by the explanations he gave them. Their parents and friends were standing around, and listening with evident gratification; while curiosity had drawn the members of a neighboring Greek family to their windows, and they too were quietly witnessing the scene. To appreciate its interest you must have been present and heard the shouts that were rising at the same time from an opposite quarter, where the boys of the town were assembled in belligerent array, and making mimic (or rather real, though puerile) war by throwing stones at each other to see which would gain the victory. The little company before me, when I first came to the place, scarcely two months ago, were as fully carried away as any of them with their wild and wicked sports; and even parental authority could not, for a Sabbath or two, bring them to break off for an hour to learn the word of God. Now what a change! It was as if the devil had been cast out of them, and they were sitting in their right minds. Such are missionary triumphs; and the joy that springs from them, is what the world can neither give nor take away."

It was ascertained early in July that the number who were willing to be publicly reckoned as Protestants, was one hundred and eighty-six; viz. eighty-two men, and one hundred and four women and children. Various indications had served to show that some members of this community were not satisfied with the strictness of the mission in regard to baptism and the Lord's supper. Mr. Smith determined, therefore, to bring up the subject for fuller explanation. This was done on the 3d of July.

"I thought best," he says, "to do it through Butrus, whose views also accorded with my own. They were told, that we were more apprehensive of their going back through dissatisfaction with us on this point than from fear of persecution; and that this apprehension, more than any thing, hindered us from going forward and assisting them in building a church, and cemetery, &c. That on this subject they must not expect us to yield at all. For, in the first place, our practice was scriptural. The primitive and essential idea of the church of Christ evidently is, that it should be composed of those who, in the judgment of charity, are true believers. In order to this, all who are evidently worldly must be excluded. Baptism is the sign and seal of a covenant, and therefore can properly be administered only by those who heartily take the covenant, or by their children. In other cases it has no meaning and is of no avail. Second, if we admitted their children to baptism, and themselves to the communion in their present state, it would make them feel that they were regarded by us as good Christians, and our instructions would cease to have the effect they now have, while we keep them in a relation to us which is calculated to make them feel that we are not yet satisfied that they have obtained the one thing needful. Third, should we yield this point, while they urge it on the ground of their old convictions that the sacraments are saving ordinances, we should only confirm them in a fatal error. Fourth, by following the loose practice of the churches around us in admitting every body to the sacraments, we should only be adding another to the already numerous worldly churches existing in the country, which is very far from the object for which we are sent to them. The explanation of these views led to a long and earnest conversation. On our part the most decided ground was taken; for, though temptation to yield to their wishes was very great, I never felt clearer that the views in which I had been brought up are right and expedient; and I was happy to find in Butrus a cordial supporter of the position I wished to maintain. They were also not less earnest in remonstrating, especially on the ground of the disgrace that would come upon them, if their children were left without baptism; and at the close of the conversation, we were left doubtful whether they would not decide that under such conditions they could no longer adhere to us. Yet, whatever might be the result, I was glad that the subject had been fully presented. The opportunity had brought on an explanation of many wholesome truths, in circumstances that had fully roused them up to attend; and we had acted openly and honestly, as we have taken much pains to do, from the first of our connection with this people. The result I felt perfectly contented to leave in the hands of God.

"*July* 4. Our friends gave us their answer to-day on the subject of last night's conversation. It was, that they would yield entirely to our judgment, and we might admit them to the rites of the church when we thought them qualified."

It soon became evident that this little body of Protestants was to expect no protection from the government, and that their enemies were aware of this, and had determined on using violence. On the 11th, Tannus, having gone to a distant part of the town to visit some Protestant families, was surrounded by a party of armed young men, and it was afterwards satisfactorily ascertained that they meditated harm. One of them repeatedly put his hand to his dagger, but was checked by a look from another. Tannus meanwhile seized the opportunity to preach to them in his serious, meek and affectionate manner,

and after about half an hour they went away quite tamed and disarmed.

The subject of the discourse on the next Sabbath morning, July 14th, was the faith of Abraham. The following incident, as described by Mr. Smith, will never be forgotten in the religious history of Hermon and Lebanon.

"In the evening the whole company of our friends, having satisfied themselves that the people of Zahleh were coming, and that they should have to pass through a severe trial, and perhaps much personal danger, met at my house to enter into a solemn covenant to stand by each other to the last. The step was entirely of their own suggestion, and I knew nothing of it until they had begun to assemble. We first had our common evening worship, at which I gave them a longer address than usual, and then they drew up a covenant engagement in the following terms: 'We, whose names are hereto subscribed, do covenant together before God and this assembly, and pledge ourselves upon the holy gospel, that we will remain leagued together in one faith; that we will not forsake this faith, nor shall any separate us from each other while we are in this world; and that we will be of one hand and one heart in the worship of God, according to the doctrines of the gospel. In God is our help.' Each one took this covenant separately, standing by the table, and laying his hand upon the Bible as it was read to him. Sixty-eight names were subscribed on the spot, and the next day the number was increased to seventy-six, all adult males. The affecting solemnity of this scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart thrilling events, but this is one of the last that I shall forget. Would that that chamber, as then crowded with those hardy mountaineers, in the interesting attitude of that moment, could have been thrown upon the painter's canvass! At some future day, when the gospel shall have triumphed here, it would be cherished and admired as the first declaration of independence against ecclesiastical tyranny and traditionary superstition."

About thirty horsemen arrived next day from Zahleh, intending to quarter themselves on the Protestant families until they yielded, or were impoverished, but the people foreseeing their intention, had closed their houses and assembled elsewhere. The storm, which had been gathering, seemed now ready to burst. At this moment two Druze sheikhs—Amîn Shems, the leading feudal sheikh of the province, and Muhammed Keis, a man of unequalled personal bravery—made their way through the excited crowd, seated themselves by the side of the emîr, protested in the strongest language against the treatment the Protestants were receiving from their townsmen, warned all against treating them as persons who had no friends to inquire after them, and called upon the emîr to stand forth in their defence, promising to support him in so doing. This decided interference checked a little the progress of events.

The people of Zahleh had been accompanied by a number of Greek priests, and in prosecuting their object employed entreaties, threats, bribes, reproaches, and actual violence. They

were countenanced by the emir, and led on by a "Young Men's Party," which had grown into an organization under the excitement of the times. Mr. Thomson found the confusion and distress, at the time of his visit to Hasbeiya, indescribable. In consequence of an order obtained in a friendly and influential quarter from the Pasha of Damascus, the deputation from Zahleh left the place after a few days, but not until they had drawn away perhaps twenty, old and young, some of whom soon after returned to the instructions of the missionary. Mr. Thomson and Tannus met the people every evening for religious worship, and spent the day in conversing with those who called upon them, until the 29th of July, when the Young Men rose in arms, and sent a written order to the chief man among the Protestants to leave the place, or they would kill him. They went to great lengths, and virtually took the government of the place into their own hands. To escape from the murderous violence of these enemies, the Protestant men immediately fled. Mr. Thomson and Tannus, not expecting this outbreak, had ascended the mountain to avoid a serious illness, the result of confinement, anxiety, a suffocating sirocco wind, and the loss of sleep. A messenger overtook them at midnight, and they immediately began their return. Mr. Thomson found only the wives, mothers, sisters and daughters of those who had fled; who, though left among their enemies, and anxious for their friends, and some of them so poor as not to know how or where they should find their daily bread, appeared to have no fear for themselves. He overtook the fugitive people the next day upon the mountain, and they were then half-perishing with cold and hunger. They set forward towards Abeih as their only place of refuge, and there they remained till the early part of October, and during this time were zealous in attending upon religious instruction.

On the 8th of October, a Druze sheikh arrived from Muhammed Keis, one of the two sheikhs who interposed in behalf of the Protestants on the 15th of July, saying that the unfriendly emir had been deposed by the Pasha of Damascus, and that another governor had been appointed with express instructions to restore the Protestants to their houses, and he had came to protect them on their way, and accompany them to Hasbeiya. He brought a document from the Pasha of Damascus, directing their return, and guarantying their entire security. They were accompanied by Butrus, and it was intended that one of the missionaries should soon follow. The party reached Hasbeiya Oct. 14th, and found those who had remained there in great fear. The Greek Patriarch arrived the same day from Damascus, avowedly to quiet his people and prevent them from persecuting the Protestants, but really, as it soon appeared, to bring back the latter

to his church. Butrus advised that no one who wears a *hat* (that is, no missionary) should be seen there until the Patriarch had gone and things became more quiet. The school was soon re-opened, and about twenty-five were usually present at the preaching of the word. Tannus took the place of Butrus before the end of October, and was succeeded by Elias el-Fuaz, another of the Arab helpers, about the middle of November. Many influences concurred with that of the Patriarch to inflame the passions of men, and intimidate the friendly governor, and weaken the hands of the Druze sheikhs; till at length the governor was removed, and a son of the late governor appointed in his stead. Now the poor Protestants were again at the mercy of their enemies, and were subject to every form of reproach and reviling, and to be stoned, without the prospect of protection or redress. Even Elias el-Fuaz, their teacher was stoned, and put in imminent peril of his life. He thus describes this outrage on the 17th of December:—

"On Sunday morning, December 15th, I set out to go to worship, avoiding the road that passes the church, for fear of another disturbance, such as happened before. When I arrived at the watering place, I was met by a company of boys, who immediately surrounded me on all sides, and began to stone me. The stones seemed to fall upon me like rain, on my back, legs and head. One struck me beneath the eye, and it seemed as if my head had flown off my shoulders. I was stunned so as scarcely to know where I was, while the blood streamed from the wound in my face. All this occurred while the people were standing about the door of the Greek church, looking on, and no one offering to lend me any assistance. Some even encouraged the boys to go on stoning me, as though they wished to kill me. Makhûl Ghubril, Shahin Da'oun, Girgis er-Reis, and Elias Muttar, leading men of the Greek community, were standing in the bishop's yard, looking on and laughing. Streaming with blood, I went to the governor's palace."

It became evident that the stoning was a preconcerted plan, in order to drive away every one who would not return to the Greek church. The emir returned Elias safe to his house, but did not suppress the tumult, and stones were thrown at his house all day long. The houses of most of the Protestants were attacked, the stones torn up from the terraces, and the doors and windows injured. No Protestant dared to appear in the streets; if he did he was sure to be stoned. Finding there was no relief, about a dozen men, December 19th fled again to Abeih.

It required more courage, faith, and love for the truth, than our poor Hasbeiyan brethren had attained, to stand firm in such circumstances. The alternative before them, if they attempted to live in Hasbeiya, was incessant persecution and perhaps death, and starvation to their families should they go elsewhere; at least, so it seemed to them. There is too much

reason to suppose that, in the recall of the first company of fugitives from Abeih, there was some improper understanding among the native rulers civil and ecclesiastical, and that the local authorities at Hasbeiya in some way knew that they were safe in worrying and persecuting the Protestants until they should be exterminated. The result was that the poor persecuted people, since it had not pleased God yet to give them fully the martyr spirit, yielded the case in despair, and one after another made peace with the authorities of the Greek church. In reference to this painful event, our brethren remark as follows:

"How far they have been obliged to conform to the rites of the Greek church, we do not know. Some degree of conformity, no doubt, is required, to secure them from present annoyance. We would fain hope that it is not such a degree as involves an utter sacrifice of principle. From some information which we have received since the refugees returned, it would seem that the Patriarch and his party are so glad to get them back nominally to the church, that the former are willing to make a sort of compromise; and if they will only give up the name Protestant, and consent to be called members of the Greek church, the Greeks will leave them to do very much as they like in regard to the rest."

Some of the Protestants who remained at Hasbeiya while the last named company of refugees was at Abeih, wrote frequently to members of the mission, stating that they were obliged to conceal themselves in the houses of their Druze and Moslem neighbors to avoid being stoned and otherwise annoyed, and giving assurances of their continued love for the truth which they had recently learned. In January, one of them wrote as follows:

"With respect to ourselves, we and the brethren who, as you know, conformed to the Greek church, meet together, and have prayers, as often as we and they have opportunity. Thanks to God, their faith increases, both that of the men and the women. But we are thirsting to hear your prayers and spiritual instruction again. You are never out of our minds a moment. We pray for grace to wait for that privilege with patience. Not only ourselves long to see you, but also all those who have been with us in our congregation. They sometimes weep bitterly for what they have lost of instruction and preaching. We pray God in mercy to refresh our souls again with good instruction; may we soon see you."

The Committee cannot do better than quote the reflections of Mr. Whiting in view of the facts above described.

"Although the inviting door which was opened in Hasbeiya for the preaching of the gospel is now closed, we are not to despair, nor by any means to conclude that no good has been done. The word of God has been faithfully preached in that community for many months; and we know that the truth has, to say the least, so far enlightened the minds of some that they will never rest satisfied with the darkness and idolatry of the Greek church. We have not yet seen the final result of this effort to introduce the pure gospel among that people. Very possibly we have not

seen the best part of it. We have been disappointed, it is true, in some respects; and we know that thousands of our friends and brethren will participate in this disappointment. They have sympathized with, and prayed for, the poor people who have been struggling to come to the light. Let not their prayers and sympathies cease, now that they are forced back again into darkness. Will they, can they ever love that darkness? Or will the many thousands in this country who have seen these late exhibitions of the spirit and temper of the Greek church, be likely to respect that church the more for these things? Assuredly not. And let us hope that the little leaven of truth which has been cast into that mass of rational minds, instead of being 'rooted out' by the Patriarch, will be preserved there by a mightier influence than his; and that it will work and diffuse itself, until, with God's blessing, the whole community shall be leavened."

Let the churches remember Hasbeiya, and their weak, tempted brethren of Mount Hermon, and give their prayerful attention to the course of events as they shall hereafter unfold the designs of Providence towards that people.

Lebanon has again been purged with fire. There has been another war between the Maronites and Druzes—not however a religious war, but a struggle for political ascendancy and civil power. The fighting began on the 30th of April, and was kept up almost daily, in one section of the mountains or another, for about twenty days. Through the intervention of the European consuls and the Turkish authorities, a cessation of hostilities was then effected, and the combatants were persuaded to disperse. The general result of the contest, thus far, is, that the Maronites have been defeated, and driven out of what is called the Druze section of the mountains, and nearly all their villages are burnt. In some districts, particularly the *Metn*, (the border district between the two sects,) each party alternately prevailed, each plundering and burning the houses and villages of the other. The war extended over the whole of that large portion of Lebanon, which embraces the mixed (Druze and Maronite) population, and great numbers of villages and portions of villages have been destroyed. There was also great destruction of life. Abeih was inhabited by both Druzes and Maronites. The conflict in that village began on the 9th of May. Our brethren were all along assured by both parties that neither they nor their property would be molested, whichever was victorious. The Druzes early had the advantage, and the Maronite part of the village was speedily in flames, and more than three hundred and fifty Maronites were obliged to take refuge in a strong palace belonging to one of the Shehâb Emirs. About two hundred more, and among them several of the most obnoxious persons, found a welcome asylum in the houses occupied by our brethren, and in one occupied by a native helper of the mission, which, being in the centre of the Maronite quarter, was crowded with refugees. Mr. Thomson ventured out in the midst of the

tumult, and succeeded in getting a guard of Druzes and Greeks whom he could trust placed around this house, and thus the people, with their goods, were secured. The palace was in danger of being taken by storm and the people within it all massacred; and the leaders of the Druzes, to avoid this, requested Mr. Thomsom to carry a flag of truce, with offers of safety and permission to retire whenever they might choose to go. This was done at some risk, as the battle was still raging. After the surrender, Doct. Van Dyck dressed the wounded Maronites in the palace, and brought several of them to his own house. He also performed the like services for the wounded Druzes. Meanwhile Mr. Laurie had come up safely from Beirût, attended by only two janissaries, passing through hordes of the victorious Druzes.

The Maronites being in a starving condition, the missionaries baked for them all the flour they had on hand, and sent express by night to Beirût for more. Fearing too, and with the strongest reasons, that the Maronites might be massacred by the Druzes on their way down to Beirût, in consequence of the weakness of their Turkish escort, they sent an express to Col. Rose, the English Consul General, which brought him up immediately with his generous and most efficient protection. In accounting for their own entire personal security amid this terrible conflict of depraved and excited passions, our brethren say;—

"If this were a war directed against Christianity as such, it might then appear strange that we should be allowed to remain unmolested. But such is in no sense its true character. It is in reality a desperate struggle for political ascendancy and power in Lebanon, between the Maronites and Druzes. In this contest, those of the Greek church have made common cause with the Druzes against the Maronites, as their political affinities, hopes and fears have generally led them to do. In such contests, we, as Americans, as Christians, and as missionaries, can take no part. Duty claims from us a strict neutrality, and this we have most carefully maintained. We are not thereby released from the obligation to mitigate, as far as may be in our power, the horrors of war, by acts of charity and humanity to those in distress, of every party; and in this neighborhood, such assistance has been called for chiefly in behalf of Maronites. Nor have the Druzes regarded this as a departure from our neutral position."

It should be added that on the day the Maronites left Abeih, a strong proclamation came out from the Maronite and Greek Catholic bishops at Beirût to all their people, requiring them to guard carefully and protect all the members of the American mission.

The Board will remember, that the Maronites are very bigoted adherents to the Roman Catholic church, and have ever been among the most determined opponents of our missionary efforts on Mount Lebanon. It is to be hoped that these acts of Christian kindness will be gratefully remembered by them.

Mr. Thomson, writing to an associate now in this country, thus remarks upon the bearing this war has upon the religious prospects of the mountains.

"This war has resulted, like the former, in completely destroying the power of the Maronite clergy in this part of Lebanon. You are aware that they were recovering their power, and rapidly rising in their opposition to us. Again the Maronite Patriarch has sunk under disappointment, and *died* a few days ago. And Bishop T., who came to Abeih last winter and stirred up such a ferment against us, and who has been very active in these disturbances, has been deposed by the Pope. Moreover, that party in Hasbeiya who opposed us and stoned our people, has been driven out of the place by the Druzes, and great numbers of them killed. The whole combination is said to be completely broken to pieces and dispersed. These things look as if God, in his overruling providence, was preparing the way for an unrestricted publication of the gospel in this country."

Butrus el-Bistany, once a Maronite, but now a Protestant brother and fellow laborer, also remarks:

"In view of this change in the government and people, my hope is that it may result in opening a door for the entrance of the gospel into this country. Sure I am that all these scenes are the legitimate offspring of the false religion found here. Wherefore I beg you not to forget us in your prayers, nor cease to stir up the Christians in America to more fervent supplications to God, that he would so change the state of things among us as to reign himself in this land, after he shall have rooted out the kingdom of Satan from the midst of it."

Mr. Smith, referring to past events in the history of this mission that will never be forgotten, has this striking commentary on the death of the Maronite patriarch:

"I cannot conclude without alluding to the death of the old Maronite patriarch. What a lesson does that event in such circumstances teach us! After having martyred that faithful witness, Asaad Shidiak, caused the bible often to be burned, had missionaries insulted and stoned, and boasted that he had at last left no spot open for them to enter the mountain, he finds himself stripped of all his power; missionaries established permanently in the midst of his flock; and his own favorite bishop constrained to give orders for their protection; his people once and again ravaged and ruined in wars which his own measures have hastened, if they have not originated; and finally, he sinks himself under his disappointment and dies. How signally has the blood of the martyred Asaad been avenged upon him even in this life. Of the account he has gone to render, one shudders to think. May his poor, suffering, famished flock, now be committed to a shepherd who shall not lead them on to persecution and war, but to the King of Peace, who shall teach them to bless their enemies and pray for them that persecute, and shall guide them into the path to eternal life."

The war interrupted the usual services in the chapel at Abeih only one Sabbath, but the preaching in two of the neighboring villages was necessarily suspended for a longer period, and the schools were all broken up. The teacher of one of them, a Druze, was killed in battle.

Mr. Calhoun joined the mission on the 28th of July, 1844. When the war commenced he was residing by himself at Bhamdun, for the more speedy acquisition of the Arabic language. This village is situated near the Maronite territory. He felt safe, but at length yielded to the advice of his brethren and removed to Beirût. He soon returned to Bhamdun. Mr. Laurie arrived from Mosul on the 10th of November, and became a member of the Syrian mission. The language to which he gave his chief attention at Mosul was the Arabic, as that is spoken by the Syrian Christians. Mr. Lanneau removed with his family from Jerusalem in September. In March last they were severely afflicted by the loss of their eldest child. Mr. Smith, with the entire concurrence of the Committee, is now on a visit to this country. His health—as was the case with several others of the brethren—had a severe trial from the heat, labors and anxieties at Hasbeiya, and it had been previously suffering. Before the middle of June, the brethren of the Beirût station had all taken up their usual summer residence on the mountains, with their families, on account of the insufferable heat of the plain.

The Committee close their report of this mission by extracts of a letter from Mr. Thomson, dated September 8, 1844, from which it will be seen that the mountaineers are in a state demanding some to be at hand, who shall be ready to preach the gospel to inquirers, and to distribute among them the Holy Scriptures.

"I believe I have already mentioned to you an application from the leading men of a village, called Kefr Yukdah, for schools and religious instruction. They belong to a family, called Maloof, one of the most numerous and warlike tribes in the country; they are able to raise fifteen hundred fighting men. The village is situated in the heart of the Maronite region; but the people are Greek and Greek Catholics. These men, after remaining with us several days, took books and returned. The leader opened a school at his own expense, and wrote repeatedly, giving an account of his operations and requesting us to visit them. We were too much occupied with other labors to attend to them, but sent them books, and also directed our book distributer to visit them. About ten days ago the leader came to my house and gave the following account of his troubles.

"After the Greek Catholic Bishop had sent repeated orders to break up the school, he finally made a visit to Kefr Yukdah, and tried in every way, by argument, entreaty, threat and excommunication, to force them to return to their church. He tried to obtain possession of the books in order to burn them. Not succeeding according to his wishes, he applied to the emirs of Biskinteh for assistance. One of the emirs set out by night, with forty men, to seize Assad el Maloof, their head man. He received information of the visit, a few minutes before they reached his house; and as he had no time to escape, he hid in a small cave under his house. The emir and party remained three days in his house, and ate up every article of provisions that it contained, and then left. Assad had remained during all these three days without food or drink. After the emir left he escaped and fled

to us. He appears to be thoroughly Protestant and evangelical in his views, and is remarkably well read in the Scriptures and our religious books. His brothers and about fifteen heads of families are with him in this movement.

"Assad received a letter from them on Saturday, stating that a large deputation of the Maloof family, from different villages, went in a body to the emir, and called him to a severe account for what he had done to their relative. They parted in anger, declaring that as the emir took the sword of persecution to oppress people on account of religion, their sword was as long as his; and they would see whether he would dare to repeat such an insult to their house. These men are not Protestants, but are friendly to Assad and his company, and very jealous for the honor of their family. This matter is causing much talk, and waking up a spirit of inquiry which we endeavor to meet by frequently sending our book distributer among them. Notwithstanding the very disturbed state of the country, perhaps there is more religious inquiry at present than at any previous period in the history of our mission. The fifteen associated with Assad contemplate removing to Abeih, or to some other adjacent village, if they cannot succeed in securing their rights and liberties at Kefr Yukdah. I receive almost daily information of some new movement amongst the people towards a religious revolution, and the different hierarchies tremble for their thrones. This is the true origin of that fiery zeal with which they persecute the people of Hasbeiya. It is worthy of remark that nearly all the religious movements among this people occur in the mountains. The cities are wholly given up to idolatry. Oh! that we had more faith, love, and zeal ourselves, more of us to labor, and twenty more native helpers like some whom we now have. The Lord of the harvest send forth laborers into this great vineyard!"

MISSION TO THE NESTORIANS.

OROOMIAH.—Justin Perkins, D D., Albert L. Holladay, James L. Merrick, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries;* Edward Breath, *Printer;* Mrs. Perkins, Mrs. Holladay, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, and Miss Fidelia Fisk, *Teacher.*—Twelve native helpers, six of them preachers.

Absent.—Mrs. Merrick.

(1 station; 6 missionaries—one a physician, 1 printer, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

The Nestorian community, like the kindred community of Christians in Travancore, is small, and there has been much reason for the hope, that pure religion might be revived in it without any serious disturbance of its ecclesiastical constitution. It was worth while to make the experiment as long as the leading ecclesiastics should give us their coöperation. Nothing short of this, in the very peculiar and remarkable circumstances in which the mission has been providentially placed, appeared to be its manifest duty; and there has been Christian magnanimity enough, through the grace of God, both in the mission and in the community whence the mission originated, to make the experiment in good faith. At one time the past year, it seemed as if the experiment would not be successful; though nothing has occurred to lead to the belief that a sub-

stantially different course than the one pursued, would have been equally effective in diffusing a knowledge of the gospel among the people. The adverse influences which for a time disturbed the onward progress of the mission, within the period now under review, were chiefly from without. They have not been very unlike what we shall have to contend with, more or less and sooner or later, in most other parts of the unevangelized world.

Our brethren have felt some embarrassment, which was increased by the circumstances of the past year, in knowing how far it is proper for them to employ the services of the higher ecclesiastics in connection with the mission. There being some diversity of opinion among them, the case was referred to the Prudential Committee and fully stated for their consideration. It is proper that the result, as embodied by the Committee, should be submitted to the Board. The following report and resolutions were adopted by the Committee in February last.

"The case submitted to the Prudential Committee is a question as to the proper use of that part of the annual appropriation to the mission, which is for the employment of native helpers, and also of a part of that which is for the support of the seminary.

"Before remarking upon either of these points it is proper to say, that the four bishops on the plain of Oroomiah—Mar Yohannan, Mar Elias, Mar Joseph, and Mar Gabriel,—have from the first shown a friendliness to the mission, and a disposition to favor its objects. This experience of the Nestorian mission is wholly unlike that of the missions to the Greeks and Armenians, where the higher ecclesiastics have ever set themselves decidedly against all evangelical efforts that were designed and adapted to enlighten and save the people. It is unlike the general experience in corrupt, superstitious churches in all ages. As our missionary brethren at the Sandwich Islands found rulers and people all providentially thrown upon them for religious instruction, so our brethren at Oroomiah found ecclesiastics and people providentially thrown upon them for the same purpose. Nor have they been disobedient to the clear indications of their duty, but have proceeded on the ground, that their commission to preach the gospel embraced all classes of the people.

"1. The Committee are of opinion, that the brethren at Oroomiah acted in conformity with their duty in placing Mar Yohannan, Mar Elias, and Mar Joseph, three of the bishops, and finally Mar Gabriel, the fourth, in the relation of *boarding pupils to the mission*. The three first received, for several years, daily instruction in a bible or theological class, and were considered, with certain priests and promising young men, as forming the first class in the seminary. As they gave up other business necessary for their support, and removed from their respective villages to reside with the mission at Oroomiah, it was necessary, while this relation continued, that their support (in part, at least) should be provided for by the mission. The whole annual charge on this score for the four bishops, is $225. It is the belief of the Committee, that no part of the appropriation for educating a *native ministry* in that mission, has been more proper than this. Why, if the mission has a seminary for training a *native ministry*, should they disregard the fact that the higher ecclesiastics of the province were ready to become their pupils? Hope has been entertained concerning the piety of Mar

Yohannan and Mar Elias; but supposing that none of them were pious, who could tell what the grace of God might do for them? Placing them in this connection, was the most appropriate means of bringing them under the power of the gospel. Besides, they were the leading, governing ecclesiastics of the Nestorian community, whose official duty it was to preach, and to be examples in word and doctrine; and their example and influence in coming themselves under the instruction of the missionaries, had the effect, in point of fact, to open all the churches to the preaching of the mission, and to bring the whole people, old and young, within the range of the mission schools. Surely no power of abstract theoretical reasoning is sufficient to throw doubt upon the wisdom and piety of this arrangement. We do not yet know what are to be the ultimate results of it. They may not equal our expectations; they may be different from what we anticipate; but the path of duty for the mission has been clear, so far as giving *instruction* to these bishops, at a moderate expense, is concerned.

"2. The four bishops are also employed as *native helpers to the mission*. The whole annual expense chargeable on this score, is $335.

"The inquiries that go to determine the propriety of this expenditure, are these:—Do these men actually render a service to the mission? Is it a service which the mission may properly employ and pay for? Is it an equivalent for the money expended? Is it an expenditure which the Prudential Committee may properly sanction?

"The employment of *native helpers* in missions has ever been one of great delicacy, in which much has to be learned by experience. In the Ceylon mission, the schoolmasters for some time were necessarily heathens, and so they were in the Mahratta mission. In the missions in Western Asia, it has not been till of late that the teachers of the mission schools were to any great extent pious men, and really interested in the objects of the missions. Yet their services, *regarding the circumstances*, were believed to be an equivalent for what they cost; and at length it will be, if it is not already, in the power of the missions to supersede them by better teachers. But it is preposterous to expect, under any circumstances, to get native helpers to labor under the direction of the mission without providing for their support; and for a considerable time, the support must come from the mission; and it is commonly the least expensive labor, in proportion to the amount of its good influence, that is employed.

"The rearing of a native agency, and the employment of that agency,—not only as a means of influence, but also of disciplining and improving the agency itself,—enters deeply into the plan of the missions prosecuted by the Board.

"The general principle applicable to this whole branch of missionary effort is,—*To pay only for services actually rendered, and for no services more than their fair and true value to the mission.* What this is, the missionaries on the ground are generally the best judges. Experience obtained in some other missions would lead the Committee to believe, however, that missionaries, before they are fully experienced, are prone to give too large wages to Asiatics; unless their attention has been seriously turned to the importance of giving no more than the people themselves will be willing to pay for similar services, when the native churches shall assume a support of their own pastors. Whether this has been duly considered by the brethren at Oroomiah, the Committee have not the means of knowing. As a matter of fact, it is doubtless true, that if one of these four bishops was employed by the mission, this would lead almost necessarily to employing the others; and if they became connected with the mission as pupils, they would be also as helpers; or if as helpers, they would also be as pupils. The practical question is, whether the $335, or even the $560, (which is the cost of their education and services,)—whether the whole sum paid by the mission on their account is more than an equivalent for the services heretofore rendered by them?

"The Committee see no just cause of complaint against the mission, on this score.

"The missionaries desire the Prudential Committee to express an opinion whether the connection of the mission with the bishops, shall be a permanent one. This is a question the Committee cannot well answer directly. When the bishops actually ceased rendering service to the mission, it was right and proper that their stipends should cease; and all the ecclesiastics should understand that they ought not to receive a salary, and will not, when they cease to co-operate actively with the mission in the great objects for which the mission was instituted. But it should be remembered, that the value of a service is not always in proportion to the time and labor spent upon it. We see this principle acted on every day in our own country. Talent, character, official station, all go to enhance the value of particular services. A partial service rendered the mission by one of these bishops may be of more real value, than a prolonged and laborious effort by an inferior ecclesiastic, though he may be a much better man.

"The Committee do not see how it was wrong for the mission to employ Mar Gabriel to superintend schools in his own diocese, because his motives were obviously worldly. The schools seemed important to the mission, and it does not appear that they could then have obtained a superintendence for them in any better manner.

"If the bishops prove troublesome helpers, the mission will naturally take measures for gradually dispensing with their services. The Committee anticipate a result of this nature. But violent and sudden changes are to be deprecated.

"What the Committee most fear is, that the putting forward of those ecclesiastics in the manner that seems to have been proper hitherto, will give them too much control of the reformation for which we labor, and which we hope yet to be permitted to see among the Nestorians.

"The Committee adopt the following resolutions in relation to this matter, viz.

"*Resolved*,—1. That the Committee approve of the expenditure, amounting to not more than two hundred and twenty-five dollars annually, which has been incurred by the mission at Oroomiah, for keeping the four Nestorian bishops of the plain in connection with the mission, as pupils in the first class of the seminary.

"2. That the Committee approve of the expenditure, amounting to not more than three hundred and thirty-five dollars annually, which has been incurred by the mission at Oroomiah for services rendered by the four Nestorian bishops of the plain, in connection with the labors of the members of the mission.

"3. That the principle which should govern the expenditures for securing native helpers, is,—*To pay only for services actually rendered, and for no services more than their fair and true value to the mission.*

"4. That the ecclesiastics ought all to understand, if they do not already, that it is right and proper their stipend shall cease when they cease to labor under the general direction of the mission; and that their compensations severally ought to accord with the value of their services to the mission.

"5. That it be earnestly recommended to the mission,—while they avail themselves kindly and freely of the co-operation of the ecclesiastics, and do nothing unnecessarily which shall tend to place them in opposition,—that care be taken to preserve the independence of the mission, and the highly evangelical character of its influence upon the people, and the full and unquestioned right of the mission to prepare for the revival of religion, and in the event of it, to conduct the appropriate measures, according to their own better informed judgments as to the right methods of so doing."

It was stated in the last Report, that several brothers of the Patriarch had fled from the mountains and cast themselves upon the hospitality of the mission. The hospitality afforded them was more limited than were their necessities and desires, and when informed that no more could be done for them, they were for coercing the mission by opposing their labors. In this they were unhappily countenanced by the Patriarch, upon whom an influence hostile to our mission had been successfully exerted at Mosul. A translation of a letter from him written under this influence to the ecclesiastics and people of Oroomiah, has been forwarded to the Committee. In view of the attitude assumed by the patriarchal family, much allowance is doubtless to be made for the vacillating and questionable conduct of some of the higher clergy, concerning whom the mission and the community in this country have hoped better things. It was thought best in June, 1844, to dismiss the village schools, 43 in number, containing 757 pupils. As the seminary for boys needed a reorganization, the obvious necessity of dismissing this also was not so much to be regretted. It was dismissed in April of last year, and not reorganized until the following spring. Mr. Stoddard, however, to whose superientendence it was committed on its reorganization, received eight or ten promising boys into his family in the fall, as an experiment of a boarding-school in which the pupils should reside wholly on the mission premises. The seminary, as heretofore conducted, had its origin early, when there were but two missionaries, Mr. Perkins and Doct. Grant, both of whom were otherwise much occupied, and a regular boarding-school was at that time impracticable. As a substitute, a central-school was opened on the mission premises, under the immediate care of the mission, consisting of pupils from the more important villages on the plain; and considering the poverty of the people, and the difficulty they would have in sustaining their children away from home at their own expense, the mission allowed twenty-five cents a week to each scholar in this school to enable him to procure his food. In the village schools, no allowance whatever was made to the pupils. The central-school became at length too large and too miscellaneous, and could not be effectually superintended. Its most important effect was to furnish tolerable teachers for many of the free-schools, and to scatter some in all the larger villages who could read the Bible in the ancient language, (yet unpublished in the modern,) and explain it intelligibly to others. Even this was a result of considerable value. But it was now time to put the institution on better footing, and therefore the necessity for dismissing the school was not a serious evil. Its present number of pupils is thirty, this being as great a number as is desired.

It was afterwards discovered, that the female boarding school under the instruction of Miss Fisk, might have been continued in operation; but at the time, it seemed otherwise, and this also was dismissed in the summer. Mr. Stocking says that when this result was announced to the pupils, there was a general burst of grief.

"Their tears and sobs told, more expressively than language could have done, the bitterness of their hearts. Nor did they weep alone. We could not restrain our own tears. And who would not weep at such a scene? Here were those whom we had hoped to train up for immortal blessedness, and in respect to whom we felt that our Savior was saying, 'Suffer them to come unto me,' about to be sent back to a darkness almost like that of heathenism. The stoutest hearts of the Nestorians who were standing by, were melted, and those, who were unused to weeping, let fall the tear of sympathy. After commending these tender lambs to the gracious Shepherd of Israel, they begun to make their preparations for leaving us. The most trying moment, however, was yet before them, the parting of pupil from pupil, and from those who had for months taken the place of their parents. When they were ready to leave, they threw their arms around the neck of their teacher, and there poured forth the deep sorrows of their hearts. It seemed as if they could never unclasp their folded arms, and consent to go away. With affecting earnestness they said, again and again, 'We shall never hear the words of God more.' Weeping they left us, and the breezes bore back their mournful sighs when they were out of our sight."

In October the pupils of the female seminary began to return, and almost all came back, without any request from the mission and when the hostility of the patriarchal family was well known to their parents. How interesting and truly valuable this seminary is, will be seen in the following extracts of a letter from Mr. Stocking dated on the 21st of last February.

"New applications have been made from different Nestorian families and villages, and our present number amounts to twenty-six. A portion of these still come from the city, entering our premises a little after sun-rise, and remaining till after sun-set, and during the evening when required. They receive their food with the other pupils, and nearly all their time is thus at our command.

"The native teacher of the school is a Nestorian deacon, a good scholar, and desirous himself of further improvement; he is faithful to his charge. He is exceedingly modest and unexceptionable in his deportment. He opens and closes the school with prayer in the modern language, expounds the Scriptures, and inculcates the practical duties of religion with great simplicity and propriety. We cannot but regard him as a true Christian, desirous of the salvation of his pupils and people. He became hopefully pious during the religious interest last winter. He is the subordinate head of the school, and, aided by a Nestorian woman, superintends and provides for the table.

"The school is divided into classes. The first class embraces those who have been longest connected with the school. They have become good scholars in both the ancient and modern language. In ability to read and translate correctly the Scriptures in the ancient language, they excel the bishops and most of the other readers. They have translated orally the whole of the New Testament, and the greater part of the Old Testament,

in the Jacobite character. To enable them the better to understand what they read, I devote a part of my time to their special benefit. The other classes read such books and portions of Scripture as have been printed in the modern language. The older scholars are also instructed by Miss Fisk in geography, arithmetic, and natural history. But as no books adapted to such studies, have been printed, the labor of teaching these branches is very great.

"Besides the instruction imparted to them during the hours of school, they also acquire in a familiar way, through their own language, a great amount of religious knowledge. They listen with great interest to anecdotes and memoirs of pious children; and their tears and secret devotions furnish proof that they are not unaffected by what they hear.

"They are also taught some useful arts, of which their less favored mothers know but little or nothing. Among these are knitting and sewing. Being more accustomed to the labors of the field, few of the Nestorian females know how to sew with any degree of neatness; and still fewer can cut and fit a rude garment for themselves. Knitting, also, is what few of them understand. But now many Nestorian mothers, emulating the example of their children, are eagerly seeking instruction from them in these useful branches. The school is arranged into classes for the purpose of learning to sew, each of which is under the immediate superintendence of one of the ladies of the mission. They devote a portion of their time, each week, to this employment.

"Among other lessons inculcated are industry, self-denial and benevolence. They are taught the preciousness of time, and to fill up the moments, not employed in exercise, in reading, knitting or other labor which may benefit themselves or others. Miss Fisk, having translated to them some interesting pieces from the Youth's Companion, published in America, they expressed a wish to have it sent to them for their benefit. The inquiry was then made, 'How will you pay for it?' They replied that they would knit socks and send them to the editor. They were told that this would not be necessary; but that they should receive six cents a pair, and thus pay for the paper.

"A few days since a family of Mountain Nestorians, in extremely destitute circumstances, came into our yard to beg some clothing for their needy children. To ascertain the willingness of our pupils to deny themselves, and give a part of what they have to those who are more destitute than themselves, they were asked, 'Who of you will give your own clothes, and in the meantime wear poorer ones till you can make others?' The question was promptly responded to by most of them; and the one who gave her best dress, was considered the most favored. Some even wept that they could not have the same privilege."

Speaking, under the same date, of the prospects of usefulness as affected by the opposition of the patriarchal family, Mr. Stocking makes these important remarks.

"Some may have supposed that the late opposition of the patriarchal family has shut us out from intercourse with the people, and greatly obstructed, if not altogether destroyed, our usefulness. Such an apprehension, however, in my opinion, is not to be entertained. So long as the civil powers do not molest us, the way must be open for preaching the gospel to this people. Interested and hostile ecclesiastics may combine; papists may threaten; and our preaching in the churches may be forbidden; but still men, women and children will listen. The open sanction which, for so many years, has been given by the ecclesiastics to our labors, and the general confidence reposed in us by the people, are calculated to render feeble

the strongest opposition of our enemies. But we would not inspire confidence in men. We have a firmer support, and better encouragement, in the grace and promises of God. Relying on these we may go forward in the midst of opposition yet to come. But it does not appear to me that while we have tongues to speak and hearts to labor, and the privilege of dwelling in the land, that the time will come when we shall not have enough to do. Such a time has not come yet; and if our hands are tied, I fear it will be because we tie them ourselves, and prefer idleness to labor. The Nestorians are a peculiar people. Nearly eight years of extensive intercourse with them convinces me that missionaries, worthy to labor among them, will always find opportunity to preach the gospel 'in the house' and 'by the wayside,' if not in the congregation.

"Our late difficulties, moreover, should not be attributed to any considerable portion of the people or priesthood. They have arisen from a few selfish and evil-minded persons, prompted, no doubt, by foreign influence and the hope of ultimate pecuniary gain. The patriarchal family demanded money of the mission, on the ground that they were the ecclesiastical heads of the people. We boldly and unanimously replied that we could not appropriate the sacred funds of the church to encourage idleness or support rank; that we could not buy their influence with money. The people, as a body, have sense enough to discern that the warfare against us was of a pecuniary rather than a religious character. Many of the people are now looking with dissatisfaction on the conduct of their spiritual guides, and inquiring, 'Why do you not preach the gospel yourselves, and allow others to preach it? Why are not our children instructed? You neither enter the kingdom of heaven yourselves, nor suffer those who are entering to go in.' But while such is literally their language, too much should not be inferred from it. And yet there is enough to encourage the friends of Christ to pray for this poor people, that what is apparently adverse may be overruled for the furtherance and purity of the gospel among them."

The difficulties already mentioned were not the only ones which the Lord was pleased to permit during the past year. The French Jesuits pushed their proselyting measures so vigorously among the Armenians of Isfahan and Tabreez, that they were ejected from Persia in the spring of 1842. In connection with the expulsion of the Jesuits, the Persian government also issued a permanent order, that no native Christians should, after that date, be proselyted from one Christian sect to another. Whether a great Northern Power, regarding French Jesuit missions with jealous eye on account of their political bearing, was at all concerned in this order, is not known. The French government, after some delay, were induced to send an envoy to Persia, to effect, if possible, the return of the Jesuits; but before he had reached that country, the Jesuits had covertly made their way to Oroomiah, run another race of proselytism among the Nestorians, and in consequence been a second time expelled. The French agent therefore took cognizance of both expulsions, and gave the greater prominence to the more recent one, since it had just occurred and was fresh in mind, and since the Jesuits were just then specially intent on adding the Nestorians to their sect. His demand, however, that

permission should be given the Jesuits to return, was refused. He then required the expulsion of the American missionaries, as being obnoxious to the same law. The Russian ambassador—whose protection the mission has enjoyed since the withdrawal of the English embassy from the country in 1839—denied that it was the object of the mission to proselyte, in the sense contemplated by the law. The French envoy then demanded an investigation, and to this the ambassador and the Persian government readily assented. Two Mohammedan meerzas were sent from Tabreez to Oroomiah to make the investigation. These fell under the sway of the papal influence at Oroomiah, and pursued a course, and, as the mission had every reason to apprehend, got up a report so strongly prejudiced against the mission, its object and labors, that it was thought necessary to send a committee to the capital, to correct and counteract the misrepresentations they might make, and prevent the occurrence of serious evil to the mission. Messrs. Perkins and Stocking were sent with this commission. It was no pleasant duty to go on such an errand. Riding rapidly on horseback many hundred miles over cold regions just as winter was setting in, and sleeping on the ground at night without beds, with other similar discomforts, seemed to them not by any means the greatest trials of this arduous undertaking. On their arrival at Teheran, which was on the 25th of November, the importance of this measure seemed very obvious. They found the report of the meerzas very artfully prepared, and bearing manifest traces of the influence of the Jesuits. While it made but few tangible charges, it contained many serious and unjust insinuations. Being on the ground, they were able to meet it with satisfactory explanations and proofs; and thus the storm, which at one time seemed so threatening, passed away without inflicting the injury which the mission feared. The ambassador thought it necessary, however, that the three Nestorians, who were said in the report to have been drawn off to a new ecclesiastical organization, should be summoned to Tabreez, for the purpose of declaring whether the allegation were true or not. He procured a firman to this effect, and took care at the same time that the examination should be fairly conducted. Doct. Wright accompanied these individuals to Tabreez, and the examination took place in February. It was conducted fairly, and the reports forwarded to Teheran proved satisfactory.

The permanent order, or law, upon which this troublesome investigation was based, has come recently to the knowledge of the Committee. It is certain that the mission is not justly obnoxious to it, in any proper explanation of its terms. What may arise in future, under the plain and faithful preaching of the gospel, and the progressive influence of light and truth,

and the outpouring of the Spirit, if the ecclesiastical authorities should array themselves in opposition, we perhaps are not now called upon seriously to consider. Our present duty is plain, and it is matter for grateful acknowledgment that the way for preaching the gospel is open before us, and the future we may leave to the gracious and all-powerful providence of God.

In February Mr. Stocking had a daily bible exercise with the bishops and other natives residing on the mission premises; and there were then very good congregations on the Sabbath, both at Oroomiah, and at Seir, the health station. A school was then in operation at Seir; but the free schools had not been opened elsewhere, though the bishops and people desired that they might be opened. A few of the schools have been voluntarily sustained by the teachers themselves. One of the brethren writes that he had himself about a dozen Nestorians collected in his study every evening, to whom he read and expounded the Scriptures, and that similar exercises were conducted by other members of the mission. Mr. Stocking, for more than a year, had had a weekly meeting for females on the Sabbath at his house, with occasional interruptions, at which the attendants have varied from ten to sixty. "Many of these meetings," he says, "have been interesting and solemn. The word of God has been spoken with plainness, and in a manner adapted to their comprehension; and the Holy Spirit has evidently been present in his convicting and converting influences. The solemn and fixed attention, the penitential tear, and the anxious inquiry, have been the visible tokens of God's presence."

The *press* is in successful operation under the efficient care of Mr. Breath; who has cut and prepared two sets of type modelled after the best and most approved forms of Syrian caligraphy. The natives are highly delighted with the types, pronouncing them perfect. In their chief characteristics the two sets resemble each other, the difference being that in one the stroke is larger and the letter more open. The work was done by Mr. Breath and a native assistant in the short space of three or four months. Mr. B. has since prepared a third set of punches, of a medium size compared with the other two.

The printing in the year 1844, amounted to 437,800 pages; making the amount from the beginning, (as corrected by the mission,) 2,289,950 pages. The number of pages of Scripture was 230,600. The four Gospels in modern Syriac have been printed; and also a translation of the Dairyman's Daughter. The mission is preparing an accurate copy of the ancient version of the New Testament, to be printed, if need be, at a future time. This is the well known version called the *Pes-*

chito, on account of its excellence, which is regarded by critics as one of the best translations ever made from the ancient Greek.

Mr. Jones has retired from the mission, with the consent of his brethren, and arrived in this country, with his family, in February. He has since been released from his connection with the Board. Mrs. Merrick is now in England, her native land, in consequence of severe indisposition.

Mr. Laurie and Doct. Smith, the two brethren whom the last Report left at Mosul, ascended the mountains in the summer of last year, and explored the district of Tiyary. They found it every where a painful scene of desolation. On their return to Mosul, in September, they forwarded their journal and a summary view of the facts, and asked the Committee to decide whether it was their duty to continue the effort to approach the Nestorians from the west. The Committee now forwarded definite instructions to discontinue this branch of the mission. They had, however, previously written so strongly in favor of this result, that the two brethren felt authorized to act upon their own judgments in the case; and, on the 21st of October, they left Mosul for Beirût, accompanied by Mrs. Hinsdale, who had been bereaved of her only child on the 14th of July. Mr. Laurie remains at Beirût, as a member of the Syrian mission. Doct. Smith is a member of the Armenian mission, and has been stationed by his brethren, temporarily, at Erzeroom. Mrs. Hinsdale is employed by the missionaries at Constantinople in the instruction of their children. Mr. Laurie has received letters from the former native helper of the mission at Mosul, giving reason to believe that the good seed of the word was not sowed wholly in vain at that place.

Highly interesting extracts of a journal lately received from Mr. Stocking, will be made to show the opening God is still pleased to favor us with for proclaiming his word to the people, and the reason there is to expect to "reap, if we faint not."

"*March* 25, 1845. Soon after the commencement of the long fast of fifty days, during which the Nestorians are accustomed to attend with more than ordinary regularity and frequency the prayers in their churches and when their worldly avocations are less pressing than at other seasons of the year, I set off in company with Mar Yohannan to visit the villages in his diocese for preaching the gospel. In this excursion of six days we visited fourteen villages and preached nineteen times. Our reception on the part of the people appeared perfectly cordial and welcome. We preached daily from three to five times, and in some cases where the villages were not remote from each other, to as many different congregations. In most cases the churches were filled with attentive hearers, including all ages of both sexes, and the stillness and fixedness of attention with which they listened to the plainest and most pointed truths of God's word, were truly gratifying. In repeated instances their formal prayers gave place to the reading of the Scriptures and the faithful exhibition of gospel truths—

with prayers offered in the spoken language. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise and continuing till sunset, having barely time for necessary rest, and in going from one village to another. To me the season resembled a protracted Sabbath of six days. But the mental and bodily fatigue necessarily attendant on such continued and arduous labors, were rendered light by the privilege of thus presenting the saving truths of God's word to hundreds and thousands of attentive listeners. On reaching a village the bishop would cause intelligence of our coming and its object to be circulated, with the invitation to bring all their families to the church. The people were generally found willing to relinquish their employments at any time of day, and repair at once to the church. This promptitude in meeting for hearing the word, enabled us to visit more places and preach to more congregations in a given time.

"*April* 8. Have spent five days more, chiefly in company with Mar Yohannan, among the larger villages, the most of which we had visited before. In this tour as in the former one, we were encouraged by the same uniform attention to the word preached.

"12. Accompanied by Mrs. S. went to Geog Tapa, where we intended to spend the Sabbath. We reached the village before the time for evening prayers and lodged at the house of Priest Abraham. At evening prayers in the church, I complied with the request made, and preached to the congregation present. Later in the evening also, an interesting company of females assembled at our lodging place, who listened with apparent interest to a discourse on the office and necessity of the Holy Spirit in the conversion and salvation of the sinner. In this village are a goodly number of females who are seriously disposed, and who for nearly a year have been accustomed to attend on the preaching of Priest Abraham whenever he comes to the village. According to the statement of John, one of our best native assistants, who spends his Sabbaths there, so eager is their desire for instruction, and so frequent and importunate are their calls at his room, that he scarcely finds time for private retirement. The case of two or three of these females is thought to be quite interesting. They are reported as changed in their general character and conduct, manifest a love for the truth, and a perseverance in listening to it even in the midst of opposition."

Mr. Stocking then mentions the ordination of John and Moses, two hopeful young men, by Mar Elias and Mar Yohannan, as preachers.

"We regard this as an important event, as it opens the way for these young men to preach the gospel in the villages. John has been accustomed to do this for more than a year, but his formal introduction into the office of deacon, will give him increased facilities in the blessed work. No native has a warmer heart, or more devoted, consistent piety. Moses is amiable and loves the truth, but has not as yet been so active and zealous in making it known to others as John. After the ordination service, Mar Elias accompanied me to the village of Vaserowa, where I preached to the people assembled at the church. From this place we returned to Geog Tapa, where we found the females assembled with Mrs. S. Others soon came in and the room was filled. They listened attentively to the discourse. In the church at evening, I preached again to a company of about two hundred on the great doctrine of justification by faith without the deeds of the law. A company, mostly of females, again assembled at the dwelling of priest A., and listened to the word preached.

"19. Rose before day, and in company with Mr. Stoddard went to the

village of Degalla. The priest of the village had previously invited me to come and preach on the occasion of the administration of the Lord's supper. The church was filled, the congregation all standing in order to furnish room. At the close of the setting apart of the elements, I preached from the 11th chapter of 1 Corinthians, on the nature of the ordinance, and the character and qualifications requisite to a proper participation of the same. We were pained to witness the want of sobriety and reverence in the multitude, who pressed forward to receive the emblems of our Savior's body and blood.

"In order to show that an open door is still granted us for preaching the gospel among the Nestorians, I would here state that during the last fifty days, I have preached forty times in twenty villages to several thousand hearers.

"*May* 8. The past Sabbath priest Abraham, and John and Moses, of their own accord divided the village of Geog Tapa into districts for visiting and preaching to all the families. Four meetings were held in different places by these natives, who speak of the disposition of the people to listen, with great pleasure and hope.

"12. Sabbath. Went to Geog Tapa. As I was entering the house of A., I overheard John earnestly engaged in expounding the scriptures. He was reading in Romans, and the remark that first arrested my attention was, 'Were it possible that salvation could be obtained by our own works of righteousness, what thanks should we owe to God? Why should we thank Him for that salvation which we had wrought out ourselves?' On entering, I found him and the priest surrounded by a few of the more serious persons in the village, readers and others, to whom they were explaining the Scriptures. Soon after I met a congregation in the church, many of whom were females, who listened with serious attention to the account of the prodigal.

"An interesting case of hopeful conversion has recently occurred in Miss Fisk's school. The female teacher of the primary department gives cheering evidence of being born again. Others in the school are in a thoughtful and serious state of mind, and were they not children whose characters are not yet established, we should be constrained to believe that they are real Christians. Numerous and urgent applications for the admission of pupils have been refused, for the reason that, with present help, more could not be advantageously received. The number of boarders in the family is thirty; that of the daily pupils who are in the primary department is thirteen.

"19. Mrs. S. and myself spent the Sabbath at Geog Tapa. Preached twice in the church and twice at our lodging place. We are fully satisfied that there is in this village among both males and females, an unusual attention to the word of God. Formerly a stranger, on entering a congregation, might behold merely attentive hearers, but now they come to you and desire to be instructed in the great doctrines of salvation. John, in his visits to neighboring villages for preaching, is accompanied by several young men (not readers) who appear to be actuated solely by a desire to hear and learn the truth. He usually addresses from two to three congregations on the Sabbath. Mar Elias, though an old man, either in company with John, or alone, travels on foot several miles every Sabbath, assembling the people in the villages of his diocese.

"21. An event of great importance to the Nestorians, and likely to exert an important influence on their temporal, if not their spiritual condition, has just taken place. The Shah of Persia, at the instance, as it is understood, of the English and Russian ambassadors, has appointed David Khan of Tabreez, an Armenian of influence, originally from Georgia, and an officer in the army, as governor of the Nestorians of Oroomiah. The object of this measure is to protect the Christians from the oppressions

which they have so long suffered from their many scores of Khans or nobles, who have been accustomed to collect the government revenues and thus extort from them much more than they were authorized by law to require."

Dr. Perkins, in a letter received after the Report was completed, and dated June 21st, thus speaks of the encouraging appearances at Geog Tapa:

"With unfeigned humility, and gratitude to God, would we allude to a very interesting state of things, which has before been mentioned to you, as existing in Geog Tapa—the largest Nestorian village in this province, and one which always takes the lead, for good or for evil, among the Nestorians. Two of our helpers, priest Abraham and John, who are natives of that village, have repeatedly cheered us with intelligence of tokens of unusual interest on the subject of religion there, during most of the time since the commencement of our troubles of the past year. Of late, that interest has become quite extensive, under the influence and labors of those pious native helpers—so much so that they now have scores of persons in at their house, uncalled, almost every evening, after the toils of the day, to hear the preaching of the gospel; and after the regular services of the evening, many individuals linger till a late hour, to make inquiries and receive instruction. The members of our mission frequently visit that village and preach, both in the church on the Sabbath, and at those evening meetings. More or less seriousness is apparent, and cases of special interest exist. None but a skeptic, in visiting the village, can doubt that the Holy Spirit is operating on the minds of some among that people. Interesting facts, connected with this state of things, might be mentioned, but I cannot go into detail at this time."

SOUTHERN ASIA.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOLM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries and 2 female assistant missionaries;—total, 4.)

It was stated in the last Annual Report that there were signs of unusual activity in the native mind of Bombay and its vicinity. The progress of Christian missions in Hindostan has become too marked and ominous not to arrest the attention and excite the fears of the adherents of idolatry. As one means of covering the weakness of their own tottering system, and of resisting the encroachments of Christianity, the periodical press has been extensively enlisted in their service. "There are now in Bombay," says Mr. Hume, "three weekly newspapers in the Mahratta language, edited and supported by Hindoos; also one monthly magazine. These exert considerable influence among the better educated portion of the native com-

munity. There is also a paper issued at Poona which has a considerable number of subscribers in Bombay. These papers are all decidedly opposed to Christianity. There is also a monthly magazine in the Goozerattee language, one principal object of which is to assail Christianity. The conductors of the work, with the help of Paine, Voltaire, and other infidels, are able, as they think, to refute Christianity. They certainly are able to retail to their readers those things which they find ready prepared for them by the infidels of other countries. There are also three Goozerattee newspapers which are supported by the Parsees and the Goozerattee people. And in addition to all the rest, there are two newspapers published in Persian. These are supported by the Moguls and Persians, a considerable number of whom are always in Bombay." The baleful influence of ten such newspapers and magazines, constantly arrayed against the religion of the Bible, armed, moreover, with the most approved weapons of modern infidelity, it is not easy to exaggerate.

In this state of things it must be regarded as a most auspicious circumstance, that the press under the care of our brethren has never been more efficient and useful than it is at the present time. This establishment had its origin in the wants of the mission. At first there were no means of printing the Scriptures or tracts or school books in the Mahratta language, in all Western India. A necessity was laid upon the mission, therefore, at its very commencement, to supply this deficiency. The enlargement of the press to its present dimensions, however, was by no means contemplated in the original design. But the providence of God, from time to time, has seemed to call for additional facilities in this department of labor; until we have gradually become possessed of a most powerful auxiliary. The Bombay press has now the materials for printing in English, Sanscrit, Mahratta, Goozerattee, Hindostanee, Persian, Arabic, Zend and Pelhvi. It not only does the work of its own mission, but it answers the orders of the brethren at Ahmednuggur, and of other missions of different denominations on that side of India. It is also extensively employed by the Bombay Bible Society, the Bombay Tract and Book Society, and by other religious and benevolent associations. At the present time it is giving to the world an English and Mahratta Dictionary, prepared by the Bombay government;—a work which, when finished, will be an important aid to missionaries in the acquisition of the native tongue. Several periodicals, whose influence cannot be otherwise than salutary, regularly issue from this establishment. Among these are the Dnyanodaya, commenced by the Ahmednuggur mission for the benefit of the Mahratta population in 1842, transferred to Bom-

bay in January, 1845, and now edited by the two missions jointly; the Bombay Witness, a religious newspaper in English, of a truly evangelical and catholic spirit; and the Bombay Temperance Advocate, conducted upon the broad basis of "abstinence from all that intoxicates." In respect to the two last of these publications, however, the mission has incurred neither editorial nor pecuniary responsibility. And, indeed, the operations of the printing establishment, in every department, are conducted with so much system and economy, that no appropriation is needed for its support.

But the press, even in Bombay, should always hold a subordinate place among the instrumentalities to be employed by the missionary. His great business is to preach the gospel, in the sanctuary, by the way-side, and from house to house. The brethren of this mission are not unmindful of their duty. This will appear from the following account of the ordinary services of the Sabbath:

"At eight o'clock on Sabbath mornings, all the children in the boys' schools assemble in the chapel, and constitute a Sabbath school for religious instruction. They are engaged until nine o'clock in reading the Scriptures, in being examined on what they read, and hearing it explained and inculcated, or in attending to other lessons which have been previously assigned to them. Most of these children have as much historical and doctrinal knowledge of the Bible as children of their age generally in our own country. How far this knowledge is accompanied with a conviction of the truth of Christianity, it is impossible to know, but they cannot follow idolatry and its superstitious and unmeaning rites and ceremonies, without recollecting that these things are forbidden, and, we believe, not without often feeling a strong repugnance to them.

"The regular native religious service in the chapel commences at nine o'clock. The congregation consists of the families of the mission and any persons who are employed by them; of the members of the church and their families; of the teachers and scholars of the boys' and girls' schools; of the men employed in the printing office; and of others in no way connected with the mission, who attend from curiosity or a desire to know the truth. The assembly averages about two hundred persons, and sometimes exceeds this number. We have all the parts and the order which are common in the religious services of the Sabbath in churches in our own country. Some of the congregation, as might be expected, appear careless and listless, but others give encouraging attention and apparently hear with feelings of interest.

"On Sabbath afternoons, at three o'clock, we have regular religious services in a school-house on the mission premises. The congregation here is less than at the chapel in the morning, the children in the school and the men employed in the printing office not being required to attend. As the house stands near the great road, where many people are constantly passing, a considerable number frequently gather round the door, and some of them often come in and remain until the close of the services."

In addition to the regular ministrations of the Sabbath, the missionaries have endeavored, as they have had health and opportunity, to inculcate the great truths of the gospel in other

ways. The larger villages in the neighborhood of Bombay, in their mournful destitution of the means of grace, have not been forgotten. In most of these places, it should be borne in mind, mission schools were once in operation. Hence, an uncommon large proportion of the natives are able to read; and they have considerable acquaintance with Christianity. It is very desirable, therefore, that missionaries should make frequent visits to them, that the knowledge which they now have may be kept alive till they shall once more enjoy the benefit of constant instruction.

But the preaching of the word has been followed by less of visible fruit than in some previous years. In 1843 four persons were admitted to the church; while in 1844 there was only one such admission. The whole number received into Christian fellowship since the commencement of the mission is forty. Of these twelve have entered, as our brethren hope, upon the rest which remaineth for the people of God. Two have been cut off from the privileges of the body of Christ; so that the number now in communion is twenty-six.

The state of the schools at Bombay is particularly described in the annual report of the mission.

"Our schools for boys are now five in number, and contain on the teachers' lists about three hundred scholars. The daily average attendance is however considerably less, probably not exceeding two hundred and fifty. It has been mentioned, that the larger boys assemble in the chapel on Sabbath mornings for religious instruction, and afterwards make a part of our native congregation. The books used in school are the Scriptures, school-books and tracts printed by the mission, and the publications of the Bombay Tract and Book Society. They commit to memory the Ten Commandments and a Catechism of twenty pages. They also learn other suitable lessons, sometimes by committing them to memory, and sometimes carefully studying the meaning so as to be examined upon them. The teachers of these schools are intelligent men and have acquired much historical and doctrinal knowledge of the Scriptures. They have at times shown that they felt strong convictions of the truth of Christianity, and we have hoped to see these convictions strengthened till they should give evidence of having experienced the renewing influence of the Holy Spirit and cheerfully profess their faith in Christ.

"The schools for girls are now only four in number and contain ninety-five scholars. They are all on the mission premises and so are under daily inspection, and they all with their teachers attend worship daily with all other natives who happen then to be on the premises. They also with their teachers are required to attend the service in the native language in the chapel on Sabbath mornings. Their studies in school are similar to those taught in the boys' schools.

"It would be easy to increase the number of our schools both for boys and girls, as we often have applications to establish more. But we are of the opinion that it is best not to have more schools than can be frequently inspected and efficiently superintended. Unless they are often inspected, it will be impossible to prevent many heathenish and idolatrous practices from being performed, and improper books from being read and copied.

both stations, and also at an out-station ten miles from Seroor, on the road to Poona, preaching tours have been performed, according to the ability of the mission, in the surrounding villages. The nature of the field on which this labor is bestowed, will be better appreciated by looking at Ahmednuggur and its more immediate vicinity. Within a distance of fifteen miles, there are more than one hundred villages; the population of which, together with that of Ahmednuggur, amounts to more than one hundred thousand souls. Here, as elsewhere, the distinctions of caste are very numerous, there being sixty such distinctions in Ahmednuggur, while in the villages generally, they vary from ten to thirty. Some idea may be formed of the comparative size of some of these divisions by a reference to the following statement, which is taken from a table exhibiting the population of one hundred villages, near Ahmednuggur, and including the same.

Whole population,	84,000
Brahmins,	6,737
Koonbees, (cultivators,)	33,500
Mahars,	7,187
Mussulmans,	7,440
Gardeners,	3,105
Shepherds,	2,391
Tailors,	1,779
Goldsmiths,	1,347

It is to such a people that the missionaries, as they go out from their respective stations, sometimes to a distance of thirty or forty miles, carry the gospel. In their last annual report they refer to this department of their labors in the following language:

"It has been our aim to sow the seed of divine truth, as extensively as possible, in the villages which are sufficiently near to us to admit of our visiting them from year to year; and in the prosecution of this plan we have made frequent tours,—in some instances accompanied by our families,—and have sent out our native assistants as occasion offered. These excursions are becoming more and more interesting in consequence of the increased knowledge of Christianity which we find among the people, and of their increased acquaintance with us and our native converts, and also in consequence of the confidence which many of them have learned to place in us, and in the doctrines which we preach.

"In the tours which we performed in company with our families we were encouraged by finding large crowds of females willing to come out and listen to us, and apparently glad of the opportunity of hearing the truth. Indeed we can say that we have never enjoyed such facilities for preaching the gospel to the females of the villages, as we have during the last year. Women of all castes had the opportunity of learning the way of salvation through Jesus Christ. In some places which we visited, nearly all the women of the village came out to see us and to listen to the message of mercy. In a tour performed by Mr. Ballantine in November

The state of the native mind is becoming, every year, more and more interesting. Hindooism has, indeed, a powerful hold upon the great mass of the population. Its philosophy and its ethics, its superstitions and its worship, are wrought into the entire frame work of society. The intellect and the heart of every man and woman and child have been thoroughly steeped in principles and practices which are utterly opposed to the gospel of Christ. But even the Hindoo has a conscience; and the truth of God and the Spirit of God can call it into life. Men may love darkness and still not be able to exclude the light; and having once seen, however dimly, something brighter and lovelier than all which they have hitherto beheld, they may be led forward, from stage to stage, till they emerge into the full glory of the perfect day.

Many, it is believed, are moving in this direction at the present time. There is a spirit of inquiry, particularly among the mahars, which is full of promise. "The foundations of Hindooism," says Mr. French, "are becoming weaker and weaker every year; and the hand of the Lord is distinctly seen, preparing the way for the introduction of the blessed gospel."

In October last, during one of the annual festivals of heathenism at Bhingar, a large number of mahars assembled to hear their gooroos sing religious songs. Many of those who came together on that occasion, declared their dissatisfaction with the system usually taught.

"One man rose in the midst of the crowd, and told the gooroos who were collected there, that they were deceiving the people, and that they would consequently all perish together. Another told the singers that all their songs were connected with the different systems of Hindooism, which had been proved to be false; and he, therefore, begged them, in the name of many others sitting around him, to sing something else. Another man said that one noted gooroo, who had examined all the different systems of Hindooism for himself, and was satisfied that they contained no way of salvation, had at length embraced Christianity; and he, therefore, urged them to prove Christianity to be false and bring this gooroo back to Hindooism, or, if they were unable to do this, to follow him and become Christians. He spoke, as we were informed, in the name of many others. This individual said to me, on the same day, 'Saheb, we are all in your religion.' One of the singers addressed us saying, 'You have completely destroyed our trade; what is the use of attending pilgrimages any more?' This he repeated two or three different times, and always with apparent satisfaction. We were very much pleased to see so many of that large company exhibiting so favorable a feeling towards Christianity. All gave good attention while the way of salvation through Jesus Christ was briefly pointed out by one or two of our native assistants."

Our brethren have endeavored to take advantage of this state of things by making frequent and faithful exhibitions of the truth as it is in Jesus. In addition to the ordinary services at

both stations, and also at an out-station ten miles from Seroor, on the road to Poona, preaching tours have been performed, according to the ability of the mission, in the surrounding villages. The nature of the field on which this labor is bestowed, will be better appreciated by looking at Ahmednuggur and its more immediate vicinity. Within a distance of fifteen miles, there are more than one hundred villages; the population of which, together with that of Ahmednuggur, amounts to more than one hundred thousand souls. Here, as elsewhere, the distinctions of caste are very numerous, there being sixty such distinctions in Ahmednuggur, while in the villages generally, they vary from ten to thirty. Some idea may be formed of the comparative size of some of these divisions by a reference to the following statement, which is taken from a table exhibiting the population of one hundred villages, near Ahmednuggur, and including the same.

Whole population,	84,000
Brahmins,	6,737
Koonbees, (cultivators,)	33,500
Mahars,	7,187
Mussulmans,	7,440
Gardeners,	3,105
Shepherds,	2,391
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last, although unaccompanied by his family, he had frequent opportunities of addressing the females of the mahar caste, in consequence of the fact that some of the native converts with him, originally of that caste, were persons with whom they were well acquainted; and in accordance with the invitation which they received, they cheerfully came, and generally gave good attention while listening to our message. It was made an object of particular effort to bring them out to the place of public resort, in order that they, as well as others, might have the opportunity of hearing our instructions. In respect to the females of the mahar caste these efforts were almost uniformly successful. In one case, indeed, after having preached to a large audience composed of the higher castes of men in the principal *chowdee* of the village, Mr. Ballantine went from thence to the quarters of the mahars, and there not only did the mahar women come out to hear him, but even some of the higher caste females assembled; and among them the wife of the pateel (head man) of the village, a very intelligent woman, came, expressing great anxiety to know what we had to say in regard to the way of salvation, and, sitting down near us, she showed by the attention she gave and the questions she asked, the interest which she felt in the truths presented."

It is an important consideration that our brethren, in the prosecution of this species of labor, are forming new centres of influence in every direction, and thus preparing the way for a much broader system of operations. In the month of February last, Mr. Ballantine, on visiting a village about forty miles from Ahmednuggur, received an urgent request that a building might be erected for Christian worship, on land to be given by a portion of the inhabitants for that purpose; also, that a native catechist might be stationed there for their instruction and guidance in the way of life. They subsequently signed a written agreement, conveying the land, as they had promised, and binding themselves to reimburse the cost of the building, should it ever be diverted from its intended use. The pateel of the village, and other leading men of the place, were very favorable to the plan and expressed a desire that a school might be opened for their children. Such applications will doubtless multiply upon the hands of the missionaries; and it will be our duty to give them the requisite facilities for meeting, as far as practicable, these demands, as they shall be made from time to time.

The immediate results of those frequent exhibitions of divine truth which have been already mentioned, have not been as great, perhaps, as some would have anticipated. The number of persons admitted to the church, during the year 1844, was sixteen. Of these one was a woman of the cultivator caste; one was a mussulman moonshee, who died soon after his baptism; and the remaining fourteen were mahars, of whom two were women and twelve were men, all heads of families. On the first Sabbath of January last, six other individuals were received into Christian fellowship, four men and two women; all were

mahars. The number of native church members at that time was sixty, one having been excommunicated in 1844. Others, it is presumed, have been added since. Indeed at the commencement of the current year the mission had the names of more than twenty inquirers, who had requested baptism and placed themselves under Christian instruction.

Some of those who have recently made a profession of their faith in Christ, will probably become fellow laborers with our brethren in the missionary work. Respecting one of them, a gooroo who had previously attached himself to several different Hindoo sects, Mr. Ballantine writes as follows:

"This gooroo, according to the testimony of those best acquainted with him, was a very moral man, being free from those habits of dissipation and uncleanness to which gooroos in this country are so often addicted. He had made his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick, and indeed throughout all this region; and he also exerted a great influence over a large class of the community which had not formally acknowledged him as their gooroo. About a year ago he first heard of Jesus Christ, the only Savior of the world. It is now some months since he came to Ahmednuggur; and Bhagooba, who was acquainted with him, visited him frequently and endeavored to point out to him the excellence of Christianity. He listened with attention, and soon became convinced of the truth of what Bhagooba advanced, and came to me for farther instruction. He now began to preach to his disciples salvation through Christ alone. Most of them left him in consequence of this course; though some declared that, inasmuch as he had determined to embrace Christianity, they could not do otherwise than follow him. He told them that he had been deceiving them hitherto; that an awful load of guilt rested upon him for practising such deception in matters concerning their salvation; that the only way by which he could hope for deliverance from his burden of sin, was by applying to Jesus Christ, the sinless Redeemer of lost men, and he urged them to apply to the same Savior for salvation.

"He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of Hindooism, and having himself been initiated into the practices common among them, he is able to expose 'the hidden things of darkness,' and modes of deception which they adopt to lead the people to look up to them as possessed of superhuman power. He declares that every religion with which he has become acquainted among the Hindoos, is maintained by fraud and deceit; and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support."

One fact in relation to those who have recently made a public avowal of their Christian discipleship, is worthy of a particular notice. Prior to the commencement of 1844, there were only four or five communicants who did not look to the mission, in some way, for their support. It so happened, that the services of the new converts were generally needed; and it is always better, as far as possible, to employ Christians rather than heathens. But the number of those who can be thus em-

ployed, must necessarily have a limit; and our brethren were beginning to feel not a little anxiety lest a profession of Christianity should be supposed to constitute a valid title to be received into the service of the mission. Their fears have been dispelled in part, however, by a circumstance which is believed to be without a parallel in the history of missions in Hindostan. Of the number who have been admitted to the church since the commencement of last year, nine are possessed of property by right of inheritance, or are entitled to certain emoluments attached to the performance of duties connected with their villages, and are, therefore, independent of any assistance or employment of the mission. Three or four are in good circumstances, being the owners of a number of cattle, and having other property to a considerable amount; they are also engaged in the cultivation of large farms for their support.

The department of education has received its due proportion of the care and labor of the mission. Measures have been taken during the past year, which are calculated, apparently, to make the schools as useful as is practicable at the present time. The annual report of the mission speaks of the seminary at Ahmednuggur as follows:

"The seminary has been under the charge of Mr. Burgess, who has labored much to elevate the character of the institution, and render it as efficient as possible in promoting the objects for which it was established. Several boys, educated in the seminary, have obtained employment during the year with gentlemen residing at Ahmednuggur, in the capacity of writers or pundits, on a high salary; and this has given quite an impulse to those who are still enjoying the advantages of the institution. We are sorry to lose such of our boys as have made the greatest improvement, and from whom we expected most important assistance in the instruction of the seminary, or in teaching our common schools; but we find that we are unable to give the salary which they can at once obtain from English gentlemen, after having enjoyed the advantages here afforded them. But we would not be discouraged. The more young men we can educate and fit for performing the duties of life, the greater will be the influence of our schools on the community, in the end. The Marathee department is under the charge of Ram Krishna, one of our native assistants. The English department is intrusted to Mr. Beck, without whose valuable assistance it would be difficult for us to carry on the labors of the institution with efficiency."

Hitherto no members of the seminary have received baptism; several, however, give some evidence that their hearts have been renovated by the grace of God.

The boys in the boarding school at Seroor are represented by Mr. French as making steady progress in their studies and in the knowledge of the Scriptures. "Our labors in this department," he says, "are full of encouragement. We feel, however, that without the descent of the Spirit our hopes will be disappointed, and our labors become comparatively fruitless." The number of pupils in this school is fifteen.

The female boarding school at Ahmednuggur still enjoys the benefit of Mrs. Ballantine's superintendence, and it is not known that any material change has taken place in respect to its management. Most of the girls now connected with the institution are small, many of the larger girls having been removed by their parents. Two scholars, after having expressed a desire for baptism, were taken from the school in September last, the parents alleging, as a reason for this course, their fears that their daughters would become Christians if they remained. A considerable number of the present pupils are the children of native Christians.

Another extract from the annual report of the mission will show the state of the common schools connected with the Ahmednuggur station.

"In respect to our boys' schools we have recently appointed a native superintendent to take charge of all of them, to visit them regularly, and see that their scripture lessons, as well as their other studies, receive due attention, to assist in teaching the boys of the town schools on the Sabbath, and also to instruct a few young men with the design of preparing them to be school teachers in the villages. We have long felt the importance of increasing the number of our village schools, and we can obtain suitable teachers for them only by training them up ourselves. The young man whom we have made superintendent, has long been employed in the mission as a teacher, originally by Mr. Munger at Jalna, and afterwards by us at this station. This whole department of labor was recently placed under the charge of Mr. Abbott.

"The girls' schools are proceeding, as in former years, in the midst of great difficulties. They are all under the charge of Miss Farrar, who is indefatigable in her exertions to make them as efficient as possible. A change, we think, is generally taking place in public opinion as to the importance of female education; but this change is so slow that many years, we fear, will elapse before the people of this place will desire to avail themselves extensively of the advantages afforded them for the education of their daughters."

The number of pupils in the different schools under the care of the Ahmednuggur station will appear from the following table.

Seminary:—Boarding Scholars,	48	
Day Scholars,	46	—94
Female Boarding School,		30
Common Schools:—for boys,	389	
for girls,	48	—437
Total,		561

Mr. French has established two common schools, and the one in the village of Seroor is prosperous beyond his anticipations. It has survived the government school, and also the one which was supported by the people; and there seems to be but little prospect of its having a rival. The pupils in these schools, all

boys, are forty-nine in number. The school connected with the out-station near Seroor, has twenty pupils.

A few small publications have been prepared for the press in the Mahratta language. The Dnyanodaya (Rise of Knowledge) was conducted by the mission alone till the close of 1844; since which time it has been transferred to Bombay. Henceforth it is to be edited by the two missions jointly, as intimated in the report on the Bombay mission. Books and tracts have been distributed at the stations, and also on the numerous tours performed by the brethren and their assistants, much as heretofore. The number distributed during 1844, was 8,211.

MADRAS MISSION.

ROYAPOORUM.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

CHINTADREPETTAH.—Miron Winslow and Henry M. Scudder, *Missionaries*; Mrs. Winslow, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

Absent.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

Doct. Scudder was disposed to return to Madras the present year, but for several reasons the Committee advised him to remain till the next year. A second son, already under appointment for the Ceylon mission, is expected then to accompany him. The eldest son, who embarked the last year, will probably remain at Madras, where he arrived in the Ashburton, on the 4th of September. Having spoken the Tamil language in his boyhood, it seemed to return to him like a forgotten dream when some association of ideas has awakened its remembrance, and he recovered it so as to commence preaching in Tamil in January. Doct. Scudder is extending his useful labors widely in the United States, to awaken a missionary spirit among the children and youth. On the 12th of March last, Mr. Winslow and Mrs. Dwight of the Madura mission were united in marriage at Jaffna. The afflictions to be reported, are the bereavement suffered by Mr. and Mrs. Ward, in the loss of an infant child, and also the necessity Mrs. Ward was under of spending some time in the cooler region of Bangalore, early in the present year, on account of impaired health.

Three public religious services weekly have been held at Royapoorum in the native language, and during a part of the time there has been one in English, commenced at the earnest request of most of the Protestant families in the neighborhood. The attendance at the morning native service was about 220.

A monthly prayer meeting is held by the natives of both churches, alternately at Royapoorum and Chintadrepettah on the Wednesday evening following the first Monday. The brethren of the mission are with them during a part of each meeting, and instruct them in their own personal wants, and especially those of the heathen of India and other lands. A female boarding school, commenced at this station and under Mrs. Ward's especial care, contains seven pupils. Through the liberality of friends in India, a house has been erected for this institution large enough for thrice the present number of pupils. One of the pupils is a candidate for baptism. Six day schools connected with the station contain about 210 scholars. These meet on the Sabbath in bible classes. The missionary examines the day schools personally twice every month, and meets the masters of the school and his two native helpers every Saturday afternoon, when he reads to them the Scriptures and some other religious book, such as Rhenius's "Body of Divinity," or the "Pilgrim's Progress." Besides these services, and two tours performed previous to January, Mr. Ward has edited the Aurora, a semi-monthly journal in Tamil, and a semi-monthly pamphlet of fifteen pages containing miscellaneous reading lessons for each day in the month, and has furnished practical expositions of the parables of Christ, which the Madras Tract and Book Society has published in a volume of about 400 pages; and he caused to be circulated during the year 1844, 3,781 copies of the Scriptures in whole or in part, and 30,000 tracts. Speaking of his tour to Conjeveram, performed in May of last year, Mr. Ward says:

"I went from street to street and house to house, till the exhaustion of all my stores of books, my own fatigue, and the approaching evening, induced me to return to the bungalow. I did so, I hope, with a grateful heart. During my seven years' residence in India, I have given much time to tours among villages and to street preaching, but never did I spend a more satisfactory and a more agreeable afternoon, in any heathen village, than I did here. I gave away hundreds of tracts and portions of the Bible, and preached to multitudes of my fellow men the glad tidings of Christ, 'the way, the truth, and the life.' I could pray with a feeling, bordering almost upon certainty, that a blessing would follow the seed thus sown. The two assistants soon returned, bringing a favorable report of the reception they had met with in the parts of the town which they had visited. We were all occupied till the darkness of night came on, with receiving visitors at the bungalow."

In December Mr. Winslow wrote, that a uniform edition of the Bible had been completed, in one volume, with the headings and chronology according to the English authorized version, and with references. The edition was 6,000 copies. The Committee have received a report of the amount of print-

ing in 1844, namely, 15,950,951 pages; but are not able to say with certainty whether more than 13,000,000 of pages were in the native languages. This would make the whole number of pages printed in the native languages from the beginning, 66,697,766.

The schools at Royapoorum have been mentioned. The three day schools at Chintadrepettah contain about forty boys each and two or three girls. The English school contains sixty boys. There is a school for girls containing eight pupils. At Nungumbaukum is a school in two departments, English and Tamil, under the direction of the mission, but supported by an English friend; it contains about ninety children and youth. The whole number of pupils, therefore, in the mission schools is about 500.

There do not appear to have been more than six additions to the native church in the year 1844. How far caste should be made a subject of discipline in the churches, after the members have had time for instruction in relation to its evil nature and influences, must of course depend on circumstances, of which the missionaries are the only competent judges. It would seem however that, in the matter of admission to the ordinances of the gospel in the first instance, the holding to caste among a people so slow of apprehension on moral subjects, ought not to be regarded as of itself a sufficient disqualification, except so far as it goes to destroy the credibility of the evidence of regeneration by the Holy Spirit; inasmuch as a credible profession of faith in Christ is all that is necessary to entitle one to baptism and the Lord's supper. The following extract of a letter from Mr. Winslow dated in April last, will show with what tenacity the idea of caste cleaves to the native mind:

"On the first day of the year, we thought it advisable, on account of certain indications that feelings of caste were lingering in the minds of several of our members, to invite our communicants generally to partake of a love feast with us. Some of them made objections, alleging that their friends would give them trouble; but at length they promised to come. They would not, however, partake of any thing which would be considered by their friends as inconsistent with their standing as caste Christians. This fact, in connection with the very improper spirit which they manifested, led us to suspend six from the fellowship of the church. Two of them were employed as readers at Royapoorum; and we suspended them from that service also, as inconsistent with the maintenance of caste, which they then avowed; though they, with others, in joining the church, had professed to renounce it. One of them subsequently returned, renouncing his caste. The others set up a determined opposition, and took such measures to injure us, and the other brethren in the church, that we were obliged to dismiss them from employment in the printing office. One other person joined them; so that five were dismissed. They have obtained employment elsewhere, and are still suspended. It is not likely that they will be again received, as they are defending caste. They were all married, and most of their wives were members of the church; so that we shall probably lose ten members at least.

"On the other hand, we have had the comfort of having with us our principal native assistant, Samuel Downer, who was of good family, but who cheerfully came forward, leading the way in giving up all badges of caste, and endeavoring to induce others to do the same. Two other caste men, who had been brought in from heathenism, came and ate with us gladly; also one leading man, who, like those whom we cut off, was born of Christian parents, and had been a nominal and a caste Christian before he was received by us. The difficulty has arisen from the fact that caste has been retained by these nominal Christians, and hitherto fostered in the old congregations. It will require great firmness and wisdom to get our own little flock clear from the entanglements in which they now are. I hope God will give us grace to be faithful; and may he grant us his Holy Spirit, without which all our efforts will be vain! Just before I left for Jaffna, another church member, and his wife, came and took breakfast with us, thus giving up their caste; so that the members who remain, may be considered on a better foundation than they were before."

The brethren call very earnestly for more laborers. A quotation will be made from an appeal by Mr. Ward, written early in the present year.

"Enough to say that this is the second city of India, the metropolis of the southern division of the empire; that it contains a population of four hundred and fifty thousand souls, and is crowded with errorists of every name and grade, from the most debased votary of paganism to the refined Socinian. Here and there, among its native population, may be seen one and another who worship God in spirit and in truth; but the multitude are living without God and without hope in the world, or, like the papists, having a name to live while they are dead. Such, in the light of the Bible, is a truthful view of this city. We see these things, and with truth can we say, that our 'spirit is moved within us.' Knowing that there are means which, if at our command, we could bring to bear directly upon the minds and consciences and hearts of these worshippers of evil, we cannot be silent. We must again urge upon your attention the claims of Madras. We ask your kind interest in what we have to say in behalf of these our heathen neighbors, of whom we can say, 'It is our hearts' desire and prayer to God that they may be saved.'

"It is to be remembered that Madras is a chief city, the head quarters of civil power, and the fountain from which flow, to the farthest limits of the empire, streams to irrigate and freshen, or to deaden and destroy. This is not the place to dwell upon the importance attached by our divine Master to cities. Their importance is recognized throughout the whole of the New Testament history, and is, no doubt, admitted by the Prudential Committee. I simply suggest it as a circumstance which is not to be lost sight of, when legislating and deciding on our claims."

Mr. Winslow says:

"At Madras there is every opening, and a call on all sides—by the opposition of the heathen who are violent against Christianity, and by the spirit of inquiry in many heathen and nominal Christians, who at least wish to know more of the gospel—for vigorous efforts to extend Christianity. We ought to have the means of supporting three times as many schools as we now have, and of making them suitable places for preaching, and then of preaching in them regularly; also of conducting an efficient high school, and a boarding school for girls."

The Committee recommend the enlargement of this mission; and that the present female boarding school be somewhat enlarged, and permission given to open a small boarding school for males, with express reference to training up a native ministry.

MADURA MISSION.

MADURA, WEST STATION.—Henry Cherry, *Missionary;* Mrs. Cherry.—Seven native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary;* Mrs. Muzzy.—Francis Asbury, *Native Preacher,* and seven native helpers.

DINDIGUL.—John J. Lawrence, *Missionary;* Alfred North, *Assistant Missionary;* Mrs. Lawrence.—Eleven native helpers.

TERUMUNGALUM.—William Tracy, *Missionary;* Mrs. Tracy.—Seven native helpers.

TERUPUVANUM.—Horace S. Taylor, *Missionary;* Mrs. Taylor.—Nine native helpers.

SIVAGUNGA.—(Vacant.)—Four native helpers.

Absent.—Noah M. Crane, *Missionary;* Mrs. Crane.

(6 stations; 6 missionaries, 1 male and 6 female assistant missionaries, 1 native preacher, and 48 native helpers;—total, 62.)

The diminished number of laborers and the multiplicity of labors and cares in this mission have lessened the amount of correspondence, and the Committee have not all the usual materials, the present year, out of which to make their report.

Mr. Taylor arrived at Madras in the 'Ashburton,' September 4th, and reached Madura on the 10th of the following month. He is stationed at Terupuvanum, in place of Mr. Muzzy, who, since July of last year, has occupied the station at Madura vacated by Mr. Crane. Mr. Crane, having become wholly unfitted for labor by the disease mentioned in the last Report, and no means being left for saving life except a voyage to his native land, took passage with his family in the ship 'London' for St. Helena, and arrived in Boston in May last. The marriage of Mrs. Dwight with Mr. Winslow has already been mentioned. On the 9th of November, Mr. Cherry was married to Miss Henrietta Ebell, grand-daughter of the Rev. Mr. Palm, formerly missionary in Jaffna, and now pastor of the Dutch church in Colombo. Her father is magistrate at Paumben.

The Committee regret to say, that they are yet without a missionary physician to send to this mission. Why is it that, in a profession so crowded as the medical profession is in this country, so few have their attention turned to the heathen world? Three missionaries are under appointment, and are expected to embark soon after the annual meeting.

Mr. Tracy has charge of the seminary, which is now at Terumungalum, but to be removed nearer to Madura. No statistical report has been received in the department of education. Writing in February, Mr. Tracy says, "The blessing of God has hitherto, we believe, attended our labors in the seminary. Nearly one half of the pupils are professors of religion, including the whole of the first class." Mr. Tracy regards this fact as particularly animating, when viewed in connection with the state of the people in that region. "On every side," he says, "we find a movement toward Christianity. Individuals, families, and whole villages are looking to us for instruction; some with pure, others doubtless with improper, and more with mixed, motives. Still, however, they come, renouncing heathenism—pagan and Roman—and placing themselves under the influence of the gospel."

A class, six in number and all hopefully pious, graduated in February. No material changes are known to have taken place in the boarding and free schools as reported a year ago. The several schools then stood as follows:

	Pupils.
Seminary,	30
Four boarding-schools for boys, distinct from the Seminary,—at Dindigul, Terumungalum, Terupuvanum, and Sivagunga,	144
Two boarding-schools for girls,—at Dindigul and Madura East,	51
Preparandi,	36
Four select schools,	173
One hundred and fourteen free schools,	3,353
Total,	3,787

The church members reported at the last annual meeting, were eighty-seven. The Committee are only able to say, that thirty-one hopeful converts appear to have been received into the several churches in the early part of the present year—the greater part of them in connection with the Dindigul and Sivagunga stations. At several of the stations there were unequivocal evidences of the presence of the Holy Spirit. A number of new villages have put themselves under the care of the mission, but others, finding they were not likely to receive the attention they expected owing to the enfeebled state of the mission, withdrew. This was a painful sight. How shall those villages be brought back again? "With the addition of Mr. Taylor to our number," says Mr. Muzzy, "we are unable to resume more than one station; we cannot even man the new station at Maloor without at least three new missionaries; for one must go to Sivagunga and another to Terumungalum. All the other twenty-five or thirty promising fields must still remain unoccupied; and this too, although the present is a very

favorable time for going forward and enlarging our plans. Indeed the Romanists appear to be waiting to come to us till we can take care of them; but they will not wait long."—Mr. Lawrence wrote thus from Dindigul in the latter part of last year.

"Our catechists and myself have travelled some thousands of miles during the past two years, and we have given away thousands of tracts, and held thousands of conversations and discourses, concerning 'the way, the truth and the life;' and we find a readiness to hear and receive us, which quite surprises and encourages us. At the same time, those villages on which we bestow the most labor, show us plainly that the prejudices of the heathen and of papists are inveterate, and require patient, unremitted and assiduous toil.

"The progress of India towards western civilization, in consequence of our increasing proximity to it, especially by means of steam, is very striking, and must become greater, from year to year. It is hardly possible for the moral sentiment of the people not to undergo a corresponding change; and though it is a rare thing for a nation to change its gods, it will be wonderful if the Lord of lords does not accomplish the work. Rarely now do we see a heathen temple receiving repairs; but it is not a rare thing to see one neglected and shut up. It is very rare to see or hear of a pagan going over to the Romanists, for that is scarcely a change of gods, only of names; but it is not rare to see both pagans and papists receiving the New Testament, asking for schools and catechisms, and even giving up their idols. I have had these badges of idolatry sent in to me, during the past year, by two intelligent men; and they are both now desirous of a connection with the church. When men give up their sacred thread, their beads and their yellow robes, there is at least encouragement; and more, there is a loud call for additional labor on the part of the church. I think I speak within bounds when I say, that the careful prayerful labor of ten missionaries could now be most profitably put forth in the sub-collectorate of Dindigul. And each of these missionaries, moreover, might fully employ ten native helpers. There would then be more than two thousand souls to each native helper and missionary, or twenty thousand souls to each missionary."

The concluding portions of a general letter from the mission, received when it was too late to modify the preceding report, are here inserted. It will be seen that the facts and reflections are full of encouragement.

"Several cases of applications to us for instruction have lately occurred, which are interesting. A newly arrived member of this mission says: 'During my visit at Dindigul, I listened to an interesting conversation between the missionary and the zemindar of Combay, a man who pays to government an annual tax of seven thousand dollars, and resides some ninety miles from this most remote of all our stations. He had previously, through a native reader, become acquainted with the general principles of the gospel, and now, of his own accord, sought an opportunity for conversation with the missionary. Of the folly of idolatry he wished to say nothing. 'Do not I know,' said he, 'that those idols are nothing but stone?' And again he said, 'Come to us and teach us, and I will do just as you say; I will be like a little dog that you have trained for yourself.' I asked him through an interpreter, 'Are you willing that all your people shall learn and embrace Christianity?' He replied, 'When ants have tasted sugar, need you hire them to come and eat it?' He also pointed out what appeared to him the

unfavorable location of a small church in one of his villages, and urged the erection of another, promising to do it himself, if permission were given. On the evening of the next day, he came and conversed again on the subject of Christianity; and the next Sabbath he came into the Dindigul church, and took his seat on the mat with the common people, a thing which has not been done before by any native of distinction since the establishment of the mission. During the service he listened with fixed attention to the exhibition of the demands of the gospel. Under the control of this man there are four large heathen temples, and many smaller ones, together with some fifty thousand souls dependent on him as his tenants.'

"About twenty miles from Terumungalum station there is a similar case. A leading man of a large village came and stated that, for some years, he had been convinced of the absurdity of the old way; that he had read Christian books; that he had persuaded about two hundred people to forsake heathenish practices; and that now they were ready for schools and preaching. After an earnest conversation with the missionary and with a student of the seminary, he was dismissed with a promise of help. This man has a dignified appearance, and a pleasing air of sincerity and firmness.

"Such cases as these show the nature of the change that is passing upon the people. In the mind of here and there a naturally sensible native, suspicion gradually accumulates to conviction, and then to openly expressed contempt of the reigning folly; accompanied by an inference from the superior intelligence and the veracity of white men, that they must have a better way. Still, he can hardly be said to have light yet, but only a blackness of darkness less pitchy; a yearning desire for a change; a small remnant of common sense, sick of an overwrought and loathsome folly; something of the original dignity of the Creator's image still lingering in the soul. Suppose such impressions were to take possession of the minds of millions in Southern India;—impressions of all degrees, from the increasing light of the circumspect convert, down to bold contempt, to secretly confessed dissatisfaction, to growing suspicion, to admitted doubt, to stupid assent, and to that state of hollowness in all decaying systems of error, where multitudes, each for himself, are willing to receive a new fashion, but are afraid of their neighbors. As we have seen in all time past, so we may be sure for the future, that when things come to this pass, something further will be developed; something visible will suddenly appear as an inviting public standard or timely occasion, to which millions will rush and embody themselves in permanent institutions. The known tendency of the human mind to run into periodical excitement is laid by in store for us; there is nothing in the world but Christianity and its accompanying science that can occupy it. Mohammedanism, like an old and sullen tyrant, is going to its rest, loaded with curses. The Man of Sin has had his day, and cannot regain his power and influence. In the East all else but the truth is cobwebs and dust. Suppose these things, and we have a rude, but probably a substantially true, conception of the appointed process for the regeneration of this country. The former part of the process,—a slowly spreading conviction,—we are now assisting to push forward, and every stroke tells.

"But while among these distant glories we sometimes allow our minds to play truant from the plodding details of our work, we are not so willing to grant this indulgence to our supporters in America. They are a vigorous race, in a bracing climate, and a highly suggestive field. Their way has been cleared of great obstacles by the operation, for centuries, upon their forefathers of powerful means, of which most of them have no conception. They are so accustomed to leap to results that it has become an unconscious habit of mind. A journey which costs us a fortnight, they perform in twenty-four hours, and grumble that it is not performed in twenty. Great schemes are conceived, begun, finished and enjoyed; while in Asia the same time is consumed in only wearing away a part of a corner of one of the obstacles.

The slowly chiseled stone pillars of the great temples are symbols of all things here. This habit of mind, which, to us who see it in the light of contrast, seems a surprising thing, we cannot but regard with some apprehension. For a long time to come, we shall be able to speak of but little in the way of results, at least what will seem results to the people of the new world, though to us considerable and most comforting. What does this year's report present but a repetition of the last? Next year we hope to add a few villages, an important overturn in those little communities, and a visible enlargement of territory to us. But when they shall have reached America, they will have assumed the form of a few monotonous words. We sometimes see in the newspapers things that startle us, and show, in an impressive manner, the mighty influence of the American habit of mind alluded to. We saw a communication in the New York Observer, not long since, which seemed to indicate that the people are looking upon foreign missions as a job soon to be finished. Being insensible of the vastness of the work, and the great length of time it will require, they appear to be unwilling to give to their plans the dimensions which they ought to possess. But we put our trust in that same wise and great Being, who against obstacles inconceivable, has opened to us a wide door, and who, in carrying on a great system, is able to make all his operations, in all parts of the world consistent and harmonious and successful."

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

BATTICOTTA.—Henry R. Hoisington, and Edward Cope, *Missionaries*; Nathan Ward, M. D. *Physician*; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Six native helpers.

OODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey, and Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*; and four native helpers.

MANEPY.—Eastman S. Minor, *Printer*; Mrs. Minor, and Mrs. Apthorp.—Seth Payson, *Native Preacher*, and three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Smith.—One native helper.

CHAVACHERRY.—Benjamin C. Meigs, *Missionary*.—Three native helpers.

VARANY.—(Vacant.)—Three native helpers.

VALVERTY.—*(Oodoopitty.)*—Vacant.

Out-Stations.—Caradive, Moolai, and Velany, connected with the Batticotta Station; and *Atchuvaly*, connected with the Tillipally Station.

Absent.—Levi Spaulding, and Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs Hutchings, Mrs. Meigs, and Mrs. Wyman.

(8 stations; 8 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, and 27 native helpers;—total, 50.

Consultations with Messrs. Spaulding, Scudder and Hutchings, held in six successive days, have added materially to the stock of ideas and impressions in the Committee concerning this mission. The grand object in view was to ascertain why greater progress has not been made towards obtaining a native ministry, and also in what ways that important result can be more effectually promoted. The inquiry involved the vital

principles and all the details of the missionary work, and, being farther prosecuted among the missionaries now on the ground, will lead, it is hoped, to some important results.

The Ceylon mission occupies thirteen of the thirty-two parishes in Jaffna, into which the district was divided by the Portuguese some two or three centuries ago. The names of eight of these parishes are given at the head of this report, as being places where our brethren actually reside, and from whence they may operate directly upon between two and three hundred thousand souls. The Portuguese erected a church and a parsonage house in each of the parishes, and the ruined churches and parsonages, so far as needed, have been given to the mission for use by the English government, and have been more or less repaired at the expense of the Board. Two or three of the parishes are now vacant. In the others the average congregation at the station on the Sabbath varies from 165 to 640. Of these at least five-sixths are boys and girls connected with the schools, and it is a fact worthy of notice that the proportion of adults in the congregations at the stations varies but little now from what it was ten years ago. It would seem, however, that, taking all the meetings and visits into account, the gospel is addressed to a much larger proportion of adults than this. It is the opinion of our brethren above named, that the missionary actually preaches to more adults for having schools, though it was admitted, and it must needs be true, that the large number of children present on the Sabbath diminishes the motive to make efforts for getting adults into the congregagations. Many of those who have left the schools, though kept by national custom from the more public and stated meeting at the station, are found at the preaching in the bungalows, or school-houses, and are said by Mr. Poor to be among the most interesting part of the congregations there. Idolatry has less hold upon them then it has upon the rest, and they are very ready to take the side of the missionary when he is opposed in argument. The mission has twenty-three places for stated preaching.

The seven churches contained 228 male and 132 female members at the close of 1844; in all, 360. Fifteen were admitted by profession during the year, and the same number were restored from suspension. One was excommunicated, two were suspended, and three died.

The churches in Ceylon are organized with a view to their being trained to self-government. The minister and his church manage their business together. The organization indeed is peculiar, adapted to the ignorance and degradation of the people, but the grand object is to train every church member to the

knowledge and practice of Christian order and discipline according to the principles relating to these matters found in the New Testament. Mr. Spaulding says they train their native members to self-government as a mother does her children; never using authority however to influence a vote, nor to force the native mind, and always taking care not to break with the church, but to carry it with them. It would seem that this mode, properly carried out, tends most effectually to promote a developement of the Christian life in the entire body of native believers. At their best estate, churches, when first gathered from among the heathen, always have great weakness, and cannot stand alone. It takes long to rise above the inveterate habit of lying, and dishonesty, and the not less inveterate prejudices and habits of caste in India. That these churches may be able to spread themselves beyond the stations, and furnish an indigenous ministry, and exist without the missions, every individual church-member needs to have all made of him as a Christian that is possible, and to be drilled practically into the nature and application of all the principles appertaining to Christ's spiritual kingdom. It is through the church, that the power is to be created—the pivot and lever—that shall operate decisively upon public opinion, on custom, on social abuses and evils, on great national sins, to their overthrow;—not by shutting out any from the ordinances of the gospel, who give satisfactory evidence of being regenerated by the Holy Ghost, but by admitting all such to a participation of the ordinances and into the visible fold of Christ as soon as they give this evidence to the satisfaction of the missionary, and there bringing the principles and influences of the gospel to bear upon them with their greatest force. In this way the standard of practical religion will be progressively raised, and along with it, by an obvious process, the standard of qualifications for church membership. We have seen this process illustrated in our own land in respect to intemperance, the Sabbath, etc., but how much time and labor has it required, and what concentrated gospel light. It is within the native churches, and by operating upon converts who are admitted to the ordinances of the gospel, that the gospel is to be illustrated to the view of the heathen, and an elevated standard of Christian character formed and rendered extensively influential.

The Christians in Jaffna live among the heathen, often in the same house. The ultimate results may thus be greater, but this commingling of the two elements must of course have the effect to weaken the power of the Christian life and of Christianity on its professors. In such circumstances too the children of the native Christians must be in very great danger of imbibing

heathen ideas, prejudices and customs. But there is probably no way of avoiding this evil, except by resorting to expedients which, besides being expensive and without sanction in the usages of the apostles, may be of worse tendency. We must "sow beside all waters," and preach the gospel to all as we have opportunity, leaving it for the Head of the Church to work out the great result by his mighty power and grace.

The mission has been further weakened by the death of two of its members. The removal of Mr. Apthorp to Valverty, near the sea, was mentioned in the last Report. On the 25th of May, 1844, he was attacked by the typhus fever and died on the 8th of June, before the necessary buildings at the station had been completed. His last words, within an hour of his departure, were, "Precious Savior; come, come quickly." His end was characteristic of his missionary life. His afflicted widow, though not in good health, remains in the mission, and has taken the oversight of schools at Manepy. Mr. Wyman was one of the instructors in the seminary at Batticotta when he was rather suddenly prostrated by a consumption, the seeds of which had probably been a long time in his constitution. He removed to the station vacated by the death of Mr. Apthorp at Valverty, but growing worse he went to Madras. There the strong opinions of physicians overcame the decision he had judiciously formed in the earlier stage of his disease, and induced him to resort to a sea-voyage, and he embarked, with Mrs. Wyman, in the London, in company with Mr. Crane and his family. When fourteen days out, his disease took the form of inflammation of the brain, depriving him of his reason, and on the 13th of January, the contest terminated fatally, and his body was committed to the deep. His missionary career was short, but his heart was in the work to which he had devoted his life. His widow is anxious to return as a teacher to Ceylon. Mr. and Mrs. Whittelsey were bereaved of a child in the summer of last year, and early in the present year, Mrs. Cope and Mrs. Smith were both laid for a time on beds of sickness.

Mr. and Mrs. Hoisington reached Jaffna, returning from the United States by way of Madras, on the 5th of October. The Committee fear that the enfeebled state of the mission has thrown such an amount of labor and care on Mr. Hoisington, that his health will again suffer. Mr. Winslow made a visit to Jaffna early in the present year, and for a few weeks renewed the labors of former years. It was while here he was married to Mrs. Dwight, as already mentioned.

The report of the mission for the year 1844 furnishes the following tabular view of the schools:

STATIONS.	Seminary.	Pupils in Seminary.	English schools for males.	Pupils.	Boarding schools for females.	Pupils.	Free schools.	Male pupils.	Female pupils.	Total number of pupils.	Schoolmasters members of the church.	Pupils members of the church.
Tillipally, .			3	82			34	852	641	1493	14	
Batticotta, .	1	124	1	46			13	432	148	580	5	23
Oodooville, .			1	16	1	92	12	338	202	540	6	31
Manepy, . .			1	24			10	173	168	341	10	
Panditeripe, .			1	18			6	149	62	211	6	
Chavacherry,			1	10			9	278	85	363	6	
Varany, . .			1	10	1	22	7	135	45	180	5	2
Valverty, . .							6	282	90	372	2	
Totals, . .	1	124	9	206	2	114	97	2639	1441	4080	54	56

Comparing the past year with the one preceding, we find eight more pupils in the seminary at Batticotta, 50 more boys in the English schools, six less pupils in the female seminaries, 22 more free schools, and 897 more boys and 405 more girls in those schools. The increase in the number of youth under instruction, was 1,354.

The testimony of the three brethren from the Tamil missions as to the value of the school system, is united and strong. They say it has risen in their estimation, and never was in higher repute. As a means of raising up a native ministry, they would prefer a boarding school of 40 scholars to what is called a "Duff school" of 400. This latter description of schools is the common day school on a large scale, taught by one or more missionaries, commonly in the English language. The Prudential Committee have the impression, though they are not confident as to its correctness, that too great prominence may have been given to the English language in some of our own missionary schools. Religious instruction, to be effectual on the heart and life, must ordinarily be given in the vernacular tongue, and by those who speak it in some good degree idiomatically. The amount of religious instruction given in the seminary at Batticotta, is said to be much greater than is given in any of the colleges in this country; but the present instructors desire some one to be associated with them, who by long preaching in the native tongue is better prepared with language and experience, than any one of the present instructors has had the opportunity of becoming, for the pastoral care and theological instruction of the students. At present, the institution is less a theological school than it was intended to be. The tendency of things in the foreign missions is of course to raise up ministers in a manner analogous to that which is usual at home, and to require attainments in the native

ministry corresponding in a good degree to what is demanded at home. Hence our missionary seminaries have a strong tendency to become colleges, in respect to the degree of attention given to the natural sciences, thus creating a necessity for another and distinct school for the theological training. This tendency is inevitable, and no one is to be blamed for it. Our ideas on the subject of preparation for the ministry, include the common school, the academy, the college, and the theological seminary, as the established series of causes by which, with the divine blessing, the competent ministry is to be produced. But this road is too long for ordinary travel in heathen lands. Our fathers had not all these, and the apostolical missions had far less; and certainly all this does not *naturally* belong to the degree of civilization we find in heathen countries. It must be, one would think, that the Head of the church would have the preaching of the gospel in heathen lands committed, at the outset, to a native ministry before it shall generally have received all this training in the knowledge of human sciences, and in mental and even moral discipline, and before it has been thus heavily armed with the weapons of human learning to cope with the learned heathens; and this too even at the risk of many failures, and of frequently bringing dishonor upon the ministry. Indeed the Committee do not see how a numerous and competent ministry can ever be created in connection with foreign missions, but by throwing responsibility upon the native helpers at great risk of many inconvenient and painful failures. Yet there is very much to be said in favor of caution on this point; and while the Committee would have our brethren urged to beware of excessive caution, they would bear strong testimony in favor of the general wisdom and ability with which they have conducted all departments of their work, and entitled their opinions and example to the most respectful consideration.

The three brethren, in giving their testimony before the Committee, described the native helpers of this mission as possessing fine talents and able to do a great deal. They excel as mathematicians. One of the native preachers was said to be as well qualified for the ministry, as one half of the young clergymen in this country; and he and another of the preachers were said to be fully equal, in respect to power in the pulpit, to some of our own preachers of acknowledged eloquence. In seasons of revival, the native helpers have manifested an engaged and lovely spirit; and some, when they have gone abroad on the continent, have appeared to go with a missionary spirit. They sometimes appear to think very little of money; and the brethren were unitedly of the opinion, that the native

Christians appear very much as Christians do at home under similar circumstances.

The severe discipline in the seminary at Batticotta in 1843, which for a time produced only murmurs and complaints, appears to have increased the confidence of the native community in the conductors of the institution. The numerous dismissions referred to have been salutary, both in their effect upon the young men who were disciplined, and upon the interests of the mission. The following facts communicated by Messrs. Ward and Cope, show an interesting and most important advance in the ideas and feelings of the people on the subject of education:

"There is a growing desire on the part of students to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain longer in the seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and five years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the seminary are making sacrifices to fit themselves for its instructions, which, till recently, we did not venture to expect. In proof of this we will mention the fact that of the thirty-five boarding scholars belonging to the preparatory class, a large majority are paying for their board in ready money, and in part also for their books."

Another extract is made from the report of the seminary for the year 1844.

"One of the most pleasing circumstances in reference to this class, is the fact that a large part of the class pay each *three shillings sterling per month*, in advance, towards their expenses. This is to us an encouraging fact. One or two of the classes, last admitted, were received on condition of each one's giving a bond for the future payment of eleven pounds and five shillings sterling, in six annual installments of one pound seventeen shillings and six pence each. The first installment will become due at the end of the first year after the student shall have graduated. Candidates for the seminary now feel little or no difficulty in meeting this condition. But this course must be eventually attended with difficulty and trouble on our part. These we would avoid by having the money paid in advance, so far as it can be done. The step, therefore, which has been taken in the case of the present fifth class, we consider to be a decided improvement on the previous one; though the amount paid is eighteen cents a month less than what is nominally given by the bond system. A few of the last class were received on bonds, and a still smaller number without condition."

The female seminary at Oodooville, under the care of Mr. Whittelsey, is enjoying its usual prosperity. Seventy pupils have been married from this institution since its commencement, all but two or three of whom were regarded as pious, and only three or four have conducted badly. Those, having become widows, married heathen husbands; but hope is entertained as to the piety of one or two of even these. It is not found easy to give the girls all the instruction they need in the arts of domestic life.

It will be seen by a reference to the tabular view of the schools, that Mr. Poor is making an experiment of education on a large scale. Connecting as he does the zealous preaching of the gospel with this system of free-schools, the experiment is one of great interest.

The government of Ceylon, instead of continuing to establish schools of its own, to which there are objections in districts occupied by Protestant missions, has resolved to aid the cause of English education, by contributing to the several missions directly in proportion to certain specified items of expenditure. The grants are made with no other conditions than that the sums are to be expended, in addition to the amounts already devoted by the missions, in the diffusion of English education as far as practicable; that quarterly returns of the schools and of the number of scholars, and half yearly reports of examinations, shall be sent in; and that the schools shall be open to visitation. The grant made to the mission under the care of this Board was £200.*

The number of pages printed during the year 1844, was 5,809,000. Of these 1,546,000 were of the Scriptures, and 2,844,000 were of tracts. The printing from the beginning, as corrected by the mission, amounts to 120,382,890 pages.

Chavacherry, where Mr. Meigs is very cheerfully laboring, is now accessible by a new macadamized road and bridges. It was commenced by Doct. Scudder, and has several times been left vacant. Mr. Meigs is gradually increasing his preaching places in the populous region around him.

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* The following correspondence will show the friendly estimation that is put upon the labors of the mission by the government of the country.

Jaffna Cutchery, Oct. 9, 1844.

Sir,—I have much pleasure in annexing for your information copies of a letter from the Colonial Secretary and of the Despatch from the Right Honorable the Secretary of State therein referred to, acknowledging the receipt of the Report upon your mission.

I have the honor to be, Sir, your most obedient servant,

(Signed) P. A. Dyke.

Mr. E. S. Minor, Secretary, etc.

Colonial Secretary's Office,
Colombo, Oct. 1, 1844.

Sir,—With reference to your letter of the 25th April last, I am directed to transmit to you for the purpose of being communicated to the gentlemen of the American mission, the copy of a Despatch from the Right Honorable the Secretary of State.

I have, etc.

(Signed) P. Anstruther, C. S.

The Government Agent, Jaffna.

Downing Street, 22 July, 1844.

Sir,—I have to acknowledge the receipt of your Despatch of the 20th May last, No 85, enclosing a report from Mr. Dyke on the American mission in the northern province of Ceylon, together with several reports from the mission, of their proceedings and progress up to the present time. I have read these reports with great attention; after perusing them it is impossible to doubt that the establishment of this mission has been of essential service to the diffusion of education and a knowledge of Christianity, in the district where its labors have been employed. I trust that the mission will be encouraged to proceed in their interesting work, and I shall at all times be happy to take into favorable consideration any proposition which you may feel it necessary to make to me for their protection or assistance.

I have, etc.

(Signed) Stanley.

Lieut. General Sir Colin Cambell, K. C. B. etc.

The Committee close their report on this important mission with extracts from an appeal for additional laborers, written by Mr. Hoisington in behalf of his brethren, at the opening of the present year.

"Batticotta is still in want of at least two additional men. The seminary cannot be healthfully and properly worked without the entire services of three missionaries. And if there were, as it is hoped that there soon will be, a *select department* in the seminary, this number would not answer the demand. With the full complement of classes, aside from the select department, there are twenty-four recitations a day. One third of these, on an average, ought to be attended to by missionaries. This alone would be considered sufficient for three men in an American college or theological seminary. But attendance upon these recitations is scarcely a moiety of the labor required. A large boarding establishment in such a country as this, necessarily imposes heavy cares upon those who manage its secular concerns, involving numerous accounts, a constant attention to repairs, and unceasing labor and solicitude in looking after, night and day, so many Hindoo youth. The guidance and instruction of the native teachers, and the daily general superintendence required, are about as much as one man ought to do. Besides all this it is necessary that some one of the faculty should attend to and direct the exercises of literary and moral societies, should hold church meetings, and guide inquirers to the Lamb of God, &c., &c.

"The instructors of the seminary must also bear a part in the general business of the mission. They must attend the meetings of the mission and of the Bible and Tract Societies, must aid in correspondence, assist in forming committees on the press, on boarding schools, and on English and native free schools, and furnish matter for the almanac and other publications.

"In addition to this demand, the common concerns of this missionary station call imperatively for another man. He should be a strong man, well furnished in Tamil. This is one of the largest stations, independent of the seminary; and here is the largest mission church. The encouragements to labor among the people in this place seem to be increasing. The people call for meetings in their villages, and listen with great apparent interest to the truth, compared with what was formerly observed among them.

"There are yet other urgent demands for laborers. The important stations of Manepy, Panditeripo and Oodoopitty want each a missionary. These fields are 'white;' nay, the harvest is perishing, while vacant houses, and other facilities for the laborer, call for the occupant. The results of years of severe toil are in danger of being lost for want of a 'bishop.' How long shall this cry, re-echoed so often, be heard in vain? Where are the young men, just leaving our seminaries? Does not the cry come to them? Have they no bowels of compassion for the dying heathen, none for their elder brethren who are ready to faint because of the heat and burden of the day? And even our younger brethren in the ministry, where are they? Does not the Lord call some of them, as he did some of us, to leave their delightful homes and the quiet village scenes with which they are familiar, and go forth, like their divine Master, to seek and to save those who are lost?

"With the supplies now named, our field is by no means manned. There remain large sections unoccupied, even within the compass of our stations; and thousands must be left to perish for 'lack of the bread of life,' though the people be so accessible, and there be so many facilities at hand, were there only the captains of tens and of fifties to lead forth to

the work. Even were the old stations manned, as above named, the removal of one person by sickness or death or otherwise would be calamitous. Important interests must necessarily suffer, and the cause, in these respects, move backwards. In this way the mission has suffered for years."

Of the missionaries now under appointment, it is expected that two will join this mission the present year, and two in the course of the next year.

SIAM MISSION.

BANGKOK—*Siamese Department.*—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries;* Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway.

BANGKOK—*Chinese Department.*—Stephen Johnson and Lyman B. Peet, *Missionaries;* Mrs. Peet.—One native helper.

(2 stations; 6 missionaries—one a physician, 5 female assistant missionaries, and 1 native helper;—total, 12.)

The death of Miss Pierce is almost the only event that has occurred to disturb the current of affairs in this mission the past year. This occurred on Sabbath morning, September 22, 1844. Her disease was consumption. "To the last," says one of the brethren, "she possessed a calm, sweetly submissive and heavenly frame of mind, anticipating the speedy coming of her Lord to call her to himself. She greatly rejoiced in the fact of having consecrated herself to the missionary work, and she counted it a precious privilege to die on heathen ground." Mr. Caswell suffered much from ill health during a considerable part of 1844.

Among the obstacles to the spread of the gospel, the following are enumerated; viz., the use of tobacco, opium, and guncha, (a plant possessing many of the properties of opium,) intemperate drinking, and gambling.

The amount of time and strength spent in preaching has been greater the past year than in any former year. The tract house is visited repeatedly in the week for preaching and distributing books, both in the Siamese and Chinese languages. The tract house, being situated in the great bazaar, is favorable for a wide diffusion of gospel ideas, but it is not so favorable for a concentrated influence, though as much so perhaps as any place yet attainable. Another place for Chinese preaching is almost half a mile from the one just mentioned. The native teachers give considerable aid in the Chinese department in communicating a knowledge of Christianity, and a daily religious service is held in the Chinese hospital. Writing a review of the first half of the year under consideration, the mission thus speak of other labors in the way of preaching the gospel.

"We have been accustomed, more than formerly, to take short walks in different directions, preaching to any whom we may meet, and, as opportunities offer, entering into houses, and becoming acquainted with the occupants. It is not improbable that this mode of preaching may be found to be more effective than any other which we are at present able to adopt. We feel, if we mistake not, an increasing love for unfolding the gospel orally, and an increasing purpose to prosecute this work as the Lord may give us ability. At the same time, we feel, as much as at any former period, the importance of faithfully employing the press in the great work of evangelization. In these excursions, we sometimes find places where it seems practicable and desirable to adopt something like a regular plan of preaching. Where such doors are opened, we aim to enter and occupy. One brother has occupied two such preaching places, with a good degree of punctuality, for several months."

Enmity is sometimes shown by acts of rudeness towards the brethren while delivering their message. Mr. Hemenway, writing in September, describes some experiments he had made in preaching, which are fitted to encourage to the very frequent performance of this duty.

"Early in the present year, I commenced visiting from house to house among those families who live at a short distance from this station. My first object was to proclaim orally the story of the cross to all who would listen; and my second, to put into the hands of those who could read, either a portion of the Scriptures, or a volume of Christian tracts. In these labors I found much greater pleasure than I had anticipated. In almost every instance I met with a kind reception; and I always found the individuals of the family, where I stopped, willing to listen to me as long as I thought it profitable to remain. Those who could read, gladly availed themselves of the privilege of obtaining books. These families were not, however, all Siamese. Some were Malays, some Cambojians, and others Laos. But from a long residence among the Siamese, they had acquired such a knowledge of the language as to be able to speak and understand it.

"After pursuing these labors a few weeks, it seemed to me desirable to obtain a place where I might go at stated seasons, and preach and distribute books. In looking about for such a place, I could think of none more favorable for my work than the *sala* of the wats. This is made up of one, two or three open sheds in front of the wat ground, according to the size of the wat, erected as lounging places for the inmates of the wat, or as resting places for travellers. They are to the Siamese what the inn is to the American and Englishman.

"I first selected the sala of a dilapidated wat, about half a mile from this station, and situated in the gardens. The inmates, including priests, men and boys, did not amount to more than ten or twelve. But the road which passed through the wat ground, was quite direct from the palace of the Praklang; and, after leaving the wat ground, it branched off in several directions to a large canal, thickly settled on both sides. While the dry season lasted, and until the rains of the rainy season became excessive, this road was much traveled. In spending an hour at the sala in the morning, I seldom failed to have from fifteen to twenty hearers. Some would stay nearly the whole of the hour. Others would call and listen to the truth for a few moments, obtain a book, and then go on.

"Not long after I took this sala as a preaching place, I selected a second, connected with a flourishing wat about a mile distant from the mission station, and in a different direction. Whenever I go to this place I am sure of meeting many individuals in the course of the hour which I spend there.

And although the number present is large, oftentimes, yet I have generally been treated with respect, and have frequently been listened to with a good degree of attention. The few books which I take with me are always in great demand; and I might distribute a much larger number, if I could carry them with me. The many pleasant and interesting seasons which I have had at this sala, I have sometimes been inclined to attribute to the fact, that the wat is one of the five in Bangkok the priests of which reckon themselves as belonging to the new party. The priests have always shown themselves friendly to me, whenever they have come out to the sala to get books. Sometimes they have tarried awhile to listen to what I had to say to them and to others present."

Mr. Peet also says, in December last:

"The gospel is now daily preached in the consecrated places of public resort, at our own houses, and by the way side, in the city and in the country, no man forbidding. In view, therefore, of the Lord's mercies towards this people, we are encouraged to hope and to pray for still greater blessings, and such as accompany salvation."

The hearers vary at the places for preaching from a few individuals to thirty or more. The brethren are not without hope concerning two or three persons, that their hearts have been touched by divine grace. Mr. Johnson thus writes in October:

"Among the Siamese especially, including both the priests and the people in general, the call for Christian tracts is increasing. Among the Chinese, several have made application for Christian baptism; but the evidence of their piety has not been such that we could conscientiously accede to their requests. Also among the Siamese there are some individuals who may be regarded as in an interesting state of mind, though perhaps as yet destitute of genuine piety. Those who have already been received into the church, we hope are growing in knowledge and in grace."

Doct. Bradley has of late been frequently called to attend the sick in high places.

Occasional excursions add to the local knowledge of the mission, and bring them into more extensive acquaintance with the people. The Committee have received the past year a record of a tour performed by Mr. Hemenway, in company with Mr. Buel of the Presbyterian Board, among villages lying southwest of Bangkok. The following extract of a letter from Mr. Caswell, while it shows how practicable it is to penetrate into the country, exhibits a fact that is full of admonition to Protestant Christians.

"I have to-day visited the Port Captain, one of the principal men among the Roman Catholics here, who informed me that several of their missionaries are now on a tour to the north and west; that those who have gone west have proceeded as far as the boundary between Burmah and Siam, and those who have gone north have proceeded as far as Chiang Mai, which is a Laos country at the extreme of the Siamese territory in that direction.

They are before us and will be every where. How wonderful are the resources of Anti-christ! When shall we see the standard of the Lord evidently lifted up against him?"

A small newspaper is issued, called the "Bangkok Recorder," to be sustained by a subscription of one tical, or sixty cents, a year. It was commenced with twenty-five subscribers, which was regarded as a good beginning. Fifty subscribers would suffice to pay for the edition, which is small, making no account of editorial labor.

The teacher of the Chinese boarding school has been received into the church, and three other Chinamen have offered themselves as candidates for admission, and give some evidence of piety.

SOUTHERN MISSION IN CHINA.

HONGKONG.—Elijah C. Bridgman, D. D. and Dyer Ball, M. D., *Missionaries.*

CANTON.—Peter Parker, M. D., *Missionary;* Mrs. Parker.

Absent.—Ira Tracy, *Missionary;* Samuel Wells Williams, *Printer;* Mrs. Tracy.

(2 stations; 4 missionaries—two of them physicians, 1 printer, and 2 female assistant missionaries;—total, 7.)

In one of the communications from our brethren the past year, a list is given of the Protestant missionaries, whether ordained or not, who have been sent to the Chinese people. The whole number, according to the table, is seventy-five. Of these twelve have died, twenty have retired from the service, and six are absent on visits to their native lands; leaving thirty-seven now in the field. These thirty-seven are distributed as follows: at Shanghae, two; at Amoy, seven; at Hongkong, thirteen; at Canton, two; at Macao, three; at Bangkok, three; at Singapore, one; at Rhio, one; at Malacca, one.

The Board has as yet no missionary laboring north of Amoy, though Fuchau was visited by Mr. Stevens in 1835. The Committee have it in contemplation, should the Head of the church furnish the suitable laborers, to extend operations to some one at least of the three free ports higher up the coast, and they have sent out instructions to the brethren at the southern stations to make the preparatory personal observations. Meanwhile the territorial extent of the field makes it inconvenient for our operations to be all under one organization, and it has been resolved to make a distinct mission at Amoy and another of the two southern stations. Stations north of Amoy, will of course form another and northern mission. The Committee feel bound, by the information thus far before them, to

have as large a proportion as possible
China proper, though a station at H
letter from the mission, written in Jan
that the missionary there is not now
years ago, to the foreign factories, b
dence, erect his chapel, open wide his
both Bibles and tracts." The city
comprise at least a million of souls.

The brethren thus describe the ben
cessive treaties made with China by
and French:

"The benefits secured by the three succes
ers of the West, have been progressive. A
when five ports were opened to foreign com
additional advantage was obtained by the s
cessful negotiator went a step further, and
had other than mere political and commercia
kingdom,' and secured, not to its merchants
its citizens (philanthropists and missionarie
immunities at all the five ports. He led th
tions the right of establishing temples of w
and cemeteries for the dead; and he also
had previously barred the libraries of the em
and by solemn compact secured the right of
Chinese or Tartars, the illegality and treasono
so seriously impeded the acquisition of the
treaty, in these particulars, starting from the
stopped, followed in the same track; and it
privilege of adding to their churches and
schools or colleges; and not only the right
flowery language,' with permission to purcha
but the liberty to sell their own, and to teac
other languages. Under this last provision
ment can oppose any serious obstacle to th
God and of Christian tracts, and works of li

With the field thus opening before
thought it necessary to give their ope
revision, and this revision they have
tions of inquiry, etc. are on their w
Until of late, there has not been scop
and system in our missionary efforts
has been little opportunity for preac
habits of missionaries have been f
through the press, or the hospital, o
the emigrant Chinese in other lands
importance were it not that, in these u
the dialect acquired by the missionari
language may not have been just the
more promising of the districts late
greatest familiarity is with the writt

language. With such disadvantages, it is not an easy matter for missionaries, who have been on the ground a dozen years, to accommodate themselves suddenly to a new order of things. The *new* missionary can go to any port, enter upon any dialect, or any mode of operation, without loss of previous labor or any peculiar embarrassment; but it is not so with his brethren who pioneered the way and toiled for years before the day-star appeared. The great object of the Committee will now be to secure, with the divine blessing, an effective preaching mission in China. This will require a little time and some accessions to the number of the missionaries.

The room for the public preaching of the gospel belonging to the station at Hongkong, will seat seventy or eighty persons, and is well filled on the Sabbath. This is one of five or six congregations gathered in that place every Lord's day by missionaries connected with different missionary societies, in which Mr. Williams says instruction is communicated, for the most part, in an intelligible manner.

The remarks of this missionary upon the difficulty of communicating instruction to the Chinese mind are important, especially considering his own acquaintance with the language and condition of the people.

"It is a great attainment to be able so to expound Christian truth to the Chinese, as to be sure that what we say is understood. The people often pretend that they comprehend our teachings, to save themselves from the imputation of inattention or ignorance, when, on being questioned, they answer in a vague way which only shows how apathetic are their minds, and untouched are their hearts. The muck-rake has been always in their hands, and the tale of the cross finds no response in their mercenary breasts. The subjects spoken of are new; the idioms and figures we employ are barbarous and difficult to understand; no quotations from the classics; no well rhythmed periods; but, as they say, only a seesaw on one 'Jesus who was dead, but whom we affirm to be alive.'"

Future discoveries may show that the difficulty described below is more formidable in the southern provinces, than it is in those which lie farther north.

"The real ignorance of most of those whom we address, is a great obstacle when we try to explain a portion of Scripture or a tract. They read, in very many cases, their own language just as I should read Hawaiian, without understanding a word, only a few characters here and there. The labor of learning their native tongue is very great, even for the people themselves. Indeed it is quite as much (if not more) for them as it is for us; for they have no well digested rules for learning the characters, or the idioms of the written language, and a year or two at school merely enables them to read a few thousand characters, of which they are never taught the meaning. I have often asked people in the streets if they knew the meaning of a newly published edict which they had just been looking at, for some time, very attentively; and in not a few cases they could tell me nothing at all of its contents. So it is, in a still greater degree, with our

tracts, our versions and our preaching; for in all these instances the newness of the subject adds exceedingly to the difficulty of understanding the language. In most cases, therefore, books are not looked into, but are laid upon a shelf; the labor and trouble of reading them being greater than the mind and memory willingly undergo. You see people resorting to conversation, to the gaming table or the opium-pipe, for mental amusement or mental stimulant; not to reading. This is the case even among educated men. Our teachers who seem to understand whatever is placed before them with perfect facility, seldom occupy their leisure with reading anything, but spend it in listlessness or in conversation. Poverty too prevents a large proportion of the men from learning to read, or from following up their education so as to extend their knowledge. If a lad can write a business letter and keep accounts, he has education enough to get along in the world; and this is the only end of his life.

"We see then that a native agency is indispensable to the success of the gospel among our means of acting upon the mind of this people; for it is almost impossible for a foreigner to adapt himself to the level of the greater part of a congregation which may be collected at any given place. They may ascertain, indeed, that the discourse is about Jesus and heaven and hell and repentance; but these terms must all be explained; not a word can be taken for granted. A foreigner learns, for instance, that a certain word means 'repentance;' but he will be mistaken if he thence infers that this term conveys the same idea to a Chinaman as 'repentance' does to himself. I have been surprised at the ignorance of those who have received a good deal of instruction, even in respect to the simplest principles of Christianity. After several such attempts to instruct and convince and convert, we learn more fully what this Scripture means, 'Without me ye can do nothing.'"

While on this subject, and because it is wise to open our eyes upon the difficulties that oppose our progress, an extract will be made from a letter of Doct. Parker, written at Canton in February last.

"The unnumbered variations in the pronunciation of the written character is a great imperfection. Not merely is there the embarrassment which grows out of the variety of provincialisms, rendering the inhabitants of two provinces, who can only speak the peculiar dialect of their native place, utterly unintelligible to each other; but frequently I meet with persons of the same province, though of different districts, and others of the same district, but different towns or villages, who with difficulty understand each other. And not only so; I have often seen persons of the same city and province, who have spoken together the same dialect from infancy perhaps, extremely embarrassed in explaining a topic, not at all abstruse, but a little out of the ordinary course of daily conversation. Whilst a labored conversation is carried on between them, for the purpose of elucidating the idea in question, and familiar set phrases, in which the sentiment or the character occurs which they refer to, are employed, one of the circle of by-standers, attracted by the spirited conversation, more sagacious than the rest, catches the thought, and conveys it in other words; and thus the Gordian knot is untied. In the constantly recurring set phrases in common use, in commercial transactions, in government correspondence, and in the terms employed in medical and surgical practice, there is the least ambiguity and embarrassment; but when you come to abstruse, scientific, metaphysical, and, especially, religious subjects, then the imperfections, both of the oral and written language, stand out in bold relief, and in disheartening number and magnitude. The absence of pronouns, the fre-

quent omission to express the tenses, the distribution of connective particles, want of punctuation, the often far-fetched comparisons, incongruous metaphors, obscure (and to the foreigner often unknown) historical, classical and mythological allusions, invest the language with no ordinary difficulties and infelicities to convey even Chinese sentiments, and above all, the idioms of western languages."

These and all other difficulties can be overcome by faith, prayer, study, and practice; and the increasing numbers and efficiency of the native Christian agency will continually diminish their practical importance.

There are encouraging indications. The mission, writing in July, somewhat more than a year ago, says,—

"Connected with the mission at Hongkong are some very favorable indications of good. One of the Chinese printers is a professor of Christianity, and others are more or less interested in its doctrines. One individual, a Chinese lady, has asked for baptism, and she gives evidence of being a true convert. She is the daughter-in-law of Leang Afah."

Again, writing in January last,—

"The policy of the Chinese goverment towards foreigners has become, not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness, (forced, indeed,) to yield equality to others, and treat them as it would itself be treated. The tide has fairly set in favor of reform, and it will be found irresistible. The foreign relations of China are now so altered, that this government, in order to preserve peace at home or abroad, must consult with other nations, and conform, in a greater or less degree, to their usages. To draw back, and return to its former isolated state, is now impossible; and not many years can elapse, before western governments will have their ministers plenipotentiary in Peking, and, at their own capitals, representatives from the court of China. In a few years the whole length and breadth of the country will be traversed by foreigners, as freely and as securely as the continent of Europe."

Again;—

"If we compare the present with the past, the contrast may serve to corroborate the statement that a new era has begun in Canton. When the High Commissioner Lin came to this city in 1839–40, it was rumored, one day, that the foreign factories were to be visited by officers of government. The consternation of Chinese servants and landlords was extreme, lest Christian books, in the Chinese language, should be found at our residence. Now high officers of the court visit the same factory, and are shown the repository of Christian books, and invited to read and welcomed to receive them, without the slightest apprehension; and, indeed, they actually do receive them, in some instances, and courteously express their thanks for them." *

* Doct. Parker, in a letter dated March 18, says that the China Mail of March 13, contains the following article:

PEKING GAZETTE.

Christianity.

"It is authentically stated that Keying has memorialized the Emperor on the subject of the Christian religion, and accompanied this paper with copies of Christian tracts and other books in the Chinese

A school of six Chinese lads is taught at Hongkong in the Chinese language. The whole course of instruction is shaped with a view to filling their minds with a knowledge of the gospel. Doct. Parker has also, as heretofore, several medical pupils.

The Board is aware that, excepting the support of the medical missionary and his family, the hospital at Canton is sustained by the Medical Missionary Society at that place. Up to the commencement of the present year, 16,000 patients had been received, of whom 1,631 were admitted within the last six months of the year 1844. Speaking of the distribution of religious books among the patients in this institution, the mission remarks as follows:

"In regard to the distribution of the Scriptures and tracts in Canton, a new era seems to have commenced. More have been given away at the hospital within the last six months, than had been previously disposed of during as many years. They lie openly upon the tables in the wards of the hospital, and are read by the patients, and seen by the visitors constantly. When patients who have been residing in the hospital, are discharged, they are supplied with a variety of books, in duplicate and triplicate copies, with the request that they will not only read them, but circulate the extra copies among their friends. In this way the word of God and tracts are widely circulated through this and other provinces, under the most favorable circumstances. They are associated, indeed, with the hand of a foreigner; but this foreigner has instrumentally opened their blind eyes, or relieved them of incumbrances and maladies that otherwise had been as lasting as life."

The Committee have no report of the printing in the first half of the year 1844. In the latter half, the tracts printed amounted to 1,128,400, including 22,000 sheet tracts. The number distributed in Hongkong has probably averaged one hundred a day—generally given out in the depository, which has served, for one hour daily, for a dispensary.

A sore bereavement has come upon the mission, as well as on Doct. Ball and his family, in the death of Mrs. Ball, which occurred on the 6th of June in the last year; followed soon after by the death of their youngest child. Mrs. Ball was devoted to the missionary work with great singleness and

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language. It appears that these have been minutely examined, and an answer has been received, (from the Boards at Peking,) to the effect that the publication of these works proceeds from good motives, for they exhort the people to the practice of virtue; and the religion they contain, which has hitherto been interdicted, should be tolerated and allowed."

Doct. Parker addressed a letter, March 17th, to the proper Chinese officer, making inquiries as to the correctness of the statements contained in the foregoing article. The following is a copy of the reply which he received, March 18th.

"I received your note of yesterday, and have perused it with pleasure, and fully understand it. I have recently heard that the august Emperor has excused men who learn and practice the religion of the Lord of Heaven from expiating their crime according to the old law; but it is still not permitted foreigners, at their pleasure, to repair to the inner land to promulgate their religion. Never has any one presented the Emperor with Christian books; neither has he sanctioned their broad circulation."

Doct. Parker adds, in reference to this answer, "I am happy to find that there is even so much foundation for the statement. Evidently the opposition to the spread of the gospel in China is gradually yielding."

strength of purpose, and lived and died an example of Christian faith. On the first Sabbath of the month preceding her death, she had the joy of seeing her eldest daughter uniting herself with the visible church of Christ.

Mr. Williams, with the concurrence of the Committee, is now on his way to the United States for a brief visit. His expenses on the overland route are understood to be defrayed by the kindness of a travelling companion.

AMOY MISSION.

Amoy, one of the five Free Ports in China.—Elihu Doty, and William J. Pohlman, *Missionaries*; Mrs. Doty and Mrs. Pohlman.

Absent.—David Abeel, D. D., *Missionary*.

(1 station; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

Messrs. Doty and Pohlman left Pontianak in Borneo, with their families, April 8, 1844, and going by way of Singapore and Macao, reached Amoy in the latter part of June. There they were cordially welcomed to their new field of labor by Dr. Abeel, and Drs. Cummings and Hepburn. They were able to relieve their beloved brother, then enfeebled by disease, from his preaching to the English sojourners in the place, but not to coöperate with him in the Chinese preaching. They say:

"Our tongues are again tied. This strange puzzle of a language has so many dialects, its tones and inflections are so nice, and of such indispensable importance to being fully understood, that, in many respects, it is like beginning anew. The dialect we have studied is not spoken at all in this province. Do not understand me that all our labor is lost. Not at all. What we have acquired is of essential service. I am persuaded we shall get this new dialect in half the time it would take a new comer. My hope is, that by the aid of analogical resemblances in words and phrases, by diligence and God's blessing, we shall be able to hold forth the word of life in one year from the present time, in this great metropolis. I say one year at the extent. Perhaps it may be done in half that time."

Nothing could exceed the apparent friendliness and frankness with which these new brethren were received by every one of the mandarins, as they were successively introduced by their elder brother, on his return from Hongkong in the October following, though told most expressly that the object for which they had come was to make known the doctrines of Christ.

In July Dr. Abeel removed from Koolongsoo to Amoy, to escape the malaria to which that island for some reason was found to be subjected at that season. The married brethren could not so easily find suitable accommodations in Amoy, and before the middle of the month their families were severely

visited with fever, and the eldest child of Mr. Doty, a child of much intelligence and promise and of hopeful piety, who had just completed his sixth year, was taken from his parents and consigned to the grave. The children of Mr. Pohlman suffered, but not unto death. The whole company found it necessary to remove to Amoy, notwithstanding the very limited range of accommodations for dwelling places. In August Dr. Abeel visited Hongkong and Amoy to recruit his health. He returned in September not essentially benefitted. He regards the causes of fever at Koolongsoo as in a great degree temporary.

As a means of recruiting health, and at the same time of exploring the ground and diffusing a knowledge of Christ and his salvation, Dr. Abeel now made a series of boat excursions to places in the vicinity of Amoy, in company with fellow laborers in the work. Writing, towards the close of November, he says:

"I am glad that I was permitted to return to Amoy for a short time, if it were only for these experiments. True, they do not prove all that we wish to know. They do not show, for instance, whether missionaries will be allowed to reside permanently in these towns and villages; but they do show that these and similar places are perfectly accessible to us, and that labors which require only transient visits, such as preaching and superintending schools, may be performed. And labors of this description, I have little doubt, will very soon open the way for permanent stations, wherever it may be thought desirable to establish them. When God's Spirit shall be poured out, and native converts and evangelists shall have been raised up to our assistance, what ample scope there will be for the employment of all their time and energies!"

It had become evident that a sea voyage was the only means of prolonging the life of our esteemed brother, and, after spending a month at Canton and Hongkong, he embarked for the United States, and arrived at New York on the 3d of April last. While hope may not be entertained of his recovery, the Committee are thankful in being able to recognize him yet as among the living.

A few extracts from the journals of Dr. Abeel, chronologically arranged, will give some just apprehension of the opening there is for preaching the gospel, within the sphere of his observations and experience.

"*January* 15, 1844. As far as mere preaching is concerned, we have an unbroken succession of Sundays. Would that those ministers who find preaching to be diet, exercise and medicine, would come and relieve the less etherial bodies of their brethren here. As the Chinese express it, 'It would be all refreshment for them and nothing else.' To-day there were two young men from Tong An, the capital of this district, who say that about seventy or eighty persons in that place worship toward the azure vault every morning and evening. At first I suspected that they were Mohammedans; but they said they were not. I inquired if they were papists; they replied, 'No.' I asked them if they had obtained their belief

and practice from their fathers; they said they had seen some of our books, which taught this mode of worship. The most intelligent of them had once been present at our religious service; from that circumstance, in connection with the agency of our books, he said that his views had been corrected. He gave answers to questions which generally confound even those who say that they have read our books, which were very satisfactory. May it not be that the Lord is preparing this little company for the reception of the truth? It is most encouraging to know that God does at times accomplish his plans of mercy in hidden ways, and with the aid of very little instrumentality. I gave them the Scriptures and a selection of books, and promised them a visit if I could accomplish it.

"29. After much labor and patience we have succeeded in obtaining two hongs at Amoy. One is to be the chapel and general reception room; the other is for the in-door patients. There are very comfortable apartments above the chapel, and Doct. Cumming has taken possession of them. Doct. Hepburn and myself spend part of the day there, fulfilling our respective engagements. The work of teaching and healing go on admirably together. I generally take my place among the people, while the doctors examine the patients and perform their operations in a back room; so that we are not in each other's way.

"Yesterday (Sabbath) the first religious services were held in the new chapel, and about seventy united with us in worshipping the true God. We are thankful for the arrangements we have been permitted to make, and humbly trust that the divine blessing may rest upon our efforts. Greatly do we need at least another missionary for the present crisis. In going to Amoy I am obliged to leave my former station at Koolongsoo, which is in many respects exceedingly important. The visitors are of a better class than at Amoy, and they are generally from different parts of the surrounding country. I have thus far returned early, and thus endeavored to perform missionary labor at both places; but it does not work well."

Mr. Pohlman says that from sixty to one hundred daily, heard the gospel at the hospital, on their arrival in June.—The following paragraph was written at Hongkong in September:

"Missionaries are now beginning to preach the gospel in China. From the prejudices of the people, the paucity of laborers, the restrictions under which they have been placed, their ignorance of the language, and other causes, the experiment of oral and public teaching has never, till very lately, been made. And now most of us labor under serious embarrassments from not having a thorough acquaintance with this strange tongue; and all of us are hampered by its inadequacy to convey spiritual ideas, and the incompetency of these Chinese to understand this class of truths. If Christians knew how little of the gospel, for some of the reasons above mentioned, is brought intelligibly and impressively before the minds of the heathen, and how small a number of the latter constitute the stated hearers of our congregations, they would never wonder why there are so few converts in China, but rather adore the mercy that has saved any. The difficulties referred to are daily becoming less formidable, however, and will gradually vanish as the gospel has free course and is glorified. Missionaries will learn the capabilities of the language for conveying religious instruction, and their younger brethren will profit by their knowledge. The heathen will become enlightened by the Spirit of God, and they will let their light shine. Correct ideas and associations will spread among different classes, and good and honest hearts will be thus prepared to receive the seed."

It is a fact of interest, that while at Amoy, Dr. Abeel had the opportunity to impart considerable correct information to one of the leading minds in the Chinese government, with regard to the relative importance of other nations of the world.

"*Feb.* 29. I have spent nearly three hours with the Imperial Commissioner, giving him geographical information. He has constructed six or eight maps after an atlas I lent him. The great difficulty is to give him any approximation to the sounds of some proper names. England is Yin-Keih-Le. France is Fe-Lan-Se. Russia is Go-Lo-Sze. Many of the initial and final sounds of our syllables are entirely unknown to them. Hence I am obliged to be wide awake, or when he repeats the names I have given him, I do not recognize them.

"*March* 9. Patients and visitors at the hospital are increasing. I have given the Imperial Commissioner the benefit of three long visits during the week. Not to interfere with my other duties, I go to him after dinner. He is a very diligent and apt student. He has drawn out probably twenty maps. In my last visit I gave him many important statistics and facts, which I hope may be useful to him and to his countrymen. I am informed that he intends to publish the maps. The scene is now closed, and I earnestly pray that the Lord will render the instruction which has been communicated, subservient to his own merciful designs towards this people."

INDIAN ARCHIPELAGO.

BORNEO MISSION.

KARANGAN.—Frederick B. Thomson and William H. Steele, *Missionaries*.

PONTIANAK.—William Youngblood, *Missionary*, and Mrs. Youngblood.

(2 stations; 3 missionaries, and 1 female assistant missionary;—total, 4.)

On the first of March, 1844, Messrs. Doty and Pohlman came up from Pontianak to Karangan to confer with their brethren respecting their own removal to China. On the following Sabbath, in view of their contemplated separation, the missionary company united together in celebrating the Lord's supper. As if to deepen the tenderness and solemnity of the scene, they were called to witness, in the afternoon of that day, the death of a young daughter of Mr. Thomson; and the next day, after accompanying the bereaved parents to the grave, Messrs. Doty and Pohlman bade their brethren of the Dyak mission an affectionate and probably a final adieu. The year had not ended when Mrs. Thomson was called to follow her departed child into the eternal world. After repeated attacks of disease, she was persuaded to descend the river to Pontianak for medical aid, little aware, either she or her husband, of the serious nature of her symptoms.

"The morning of the day (Dec. 2d) on which she set out," says Mr. Thomson, "she was particularly active, and superintended all the arrange-

ments for her journey. I accompanied her some distance down the Karangan, to see the *bidar* through the principal obstructions of the way. She was remarkably cheerful, ate a hearty meal, and expressed great satisfaction in feeling so free to go alone; a thing, which as she observed, she could not have thought of with composure a year ago. But this appears now to have been the last effort of exhausted nature to brace itself against the ravages of disease. The women who accompanied her, say that she lay down immediately after I left her, and did not attempt to set up again all the way to Pontianak. About half way down the river, she penned a short note to send to me by a boat which passed them on Tuesday afternoon, in which she said nothing of her complaint, but that she had become weaker. This she wrote in a reclining posture. Shortly after, they tell us, she noticed that her breathing was short and difficult, but said nothing farther as to being either worse or better. On Wednesday evening when about ten miles distant from Pontianak, she asked the name of the place, and was answered; the same thing occurred again about five miles from Pontianak. At the last place she requested a sponge with water, with which she repeatedly wiped her face. This is the last time she is known to have spoken; though one of the women says that she tried repeatedly to arouse her, and even woke up the children to arrest her attention. She probably soon after became speechless, and when the bidar reached Pontianak, about three o'clock on Thursday morning, Mr. Youngblood found her apparently insensible. The physician was immediately called, but every effort to revive her proved abortive. At half past six in the morning she sweetly breathed her last, and her weary spirit went, we cannot doubt, to rest in the bosom of that Savior in whom she believed."

Mrs. Thomson's death occurred on the 5th of December. She was a native of Switzerland, and went to Batavia as a teacher in 1839 under the care of the "Society (at Geneva) for the Promotion of Female Education in the East." She was married to Mr. Thomson at Batavia at the close of 1840. The surviving children were received into the family of Mr. Youngblood. The health of Mrs. Youngblood, however, was very precarious in March last; and Mr. Steele then wrote that he was himself suffering from an obstinate cold and cough. In connection with this fact, Mr. Steele says:—

"It is a thought of inexpressible pain to feel that our mission may *die out*, unaided from the ranks of the pious young in the land we have loved and left, and yet it must arise in our minds. We are, we trust, led more humbly and abidingly to implore the Spirit's blessing upon us and our work, and in Him whose we are and whom we serve to repose a newness of unreserved confidence. The Dyaks still come not to the light because their deeds are evil, but we fondly hope that these our trials may be sanctified, through us, to their eternal good: and, if we all fall, the mounds that cover our bodies in their last, long sleep, may preach to them, by God's blessing, more effectually than have our unworthy lives. Let no man who has tasted of redeeming love dare despair of Borneo—the lighted lamp of the gospel is here, and it must not be extinguished. Something of respect for the Sabbath has obtained among the Dyaks, and *shall* it ever become a forgotten day? From American Zion the spiritual misery of these millions awaits an answer."

This affecting appeal comes especially for the friends of the

cause in the Reformed Dutch Church, to which the Committee earnestly look for a number of preachers, a missionary physician, and perhaps also a printer for this distant field.

Mr. and Mrs. Nevins, whose return was mentioned in the last Report, have received, at their own request, a release from their connection with the Board.

The Committee have received the most authentic information of the friendly disposition of the Dutch government, both at home and in Netherlands India, towards the persons and labors of our brethren in Borneo. The only substantial ground of discouragement appears to be in the delay of a reinforcement. A year ago the Sabbath service at Karangan was attended by 35 to 40 persons. In view of this fact the brethren say,—

"These are truly 'small things,' but it is still their 'day;' and instead of faint-heartedness that we see no greater results, we ask you to join us in most fervent praise to God for the changes we have witnessed, and that each day brings advancement. Far be faint-heartedness from us, and from all who love the Lord! Were we not all guilty and faithless, he would appear in mercy; and the secret of his absence from us may be sought in our absence from the throne of grace. If Christians would hear of the downfall of paganism, the church must pray, must agonize in prayer, remembering Gethsemane."

A school of fifteen or twenty scholars has been brought into successful operation, and the fears of the parents lest the children were sought for the school that they might be made slaves, have been removed.

"We cannot paint to you," say the brethren, "the intelligence and the affectionate confidence of these little ones, their delight in obtaining new and elevating ideas, their unselfish rivalry for an approving word or smile from the teacher they have learned to love. These cannot be adequately expressed, but you will rejoice to know that our Father is granting such gladdening tokens to your brethren. The number of boys has seldom been more than seven. Of girls there have been more; and these latter receive instruction in needle-work and vocal music, in addition to the usual lessons in spelling, reading and writing. The ages in both cases range from six to fifteen years. In this department we have had, since May 10, a useful auxiliary in the person of a young lady from England; and it is our intention to erect, at an early day, a building, to be used at first for school exercises, and Sabbath services, of which we hope to speak at some future time as a boarding-school. The average time in which the pupils learned the alphabet was one week, a proof, we believe, that stupidity belongs not to a Dyak."

The young lady above mentioned was sent out by the same society which originally supported Mrs. Thomson, assisted, it is believed, by ladies in England. She became a valuable helper to Mrs. Thomson in the school at Karangan. The following passage in the journal of Mr. Thomson, under date of April 20, 1844, presents us with a lovely scene in connection with the deceased laborer.

"Our school to-day, and for several days past, has probably embraced nearly all the children of the village, and that after a number had been sent home by Mrs. Thomson, who told them that on account of her many other duties this morning, she could not attend to them. When they had finally attained their object, by returning in such a body that she could not think of dismissing them without a lesson, she asked who of them would come to-morrow. They replied by asking, who would not?"

Messrs. Youngblood and Thomson have both, as usual, availed themselves of tours among the Dyaks for preaching the gospel. In the journals of these tours it is quite obvious, that the oppressive government of the Malays is a serious hinderance to the progress of the truth.

Mr. Thomson has completed a catechism in the language of the Dyaks, and has commenced the preparation of an English and Dyak dictionary. There is obviously no want of work. The same missionary writes in April of last year,—

"I scarcely know how to sustain what was before pressing upon me from day to day. There are the constructing and copying of school cards, (we hardly dare yet to speak of books, although, if our work proceeds as it now bids fair to do, we shall soon be in painful need of them,) and teaching their use; the translation of the Scriptures, and the emendation and transcription of what we have before translated; the formation of an orthography for the language and the frequent changes and corrections which such a work requires; all, moreover, in addition to our many secular cares here in this wilderness! Will not the church think of us in this trying situation, and send some of her many devoted sons and daughters to our help? How much a printer might even now relieve us, and how much greater will be our need of one, if the Lord should give us any of that outward success, which all present appearances seem so clearly to indicate! This single want at the present time, leaving out of view the future, makes me feel as if I should like to have a hundred hands, if I only had mental and physical strength to keep them employed. But we will trust that help is coming; and if our expectations fail, we will still try to go forward under all our burdens, and do what we can till we sink beneath their weight; and then if our father and mother forsake us, we fondly believe the Lord will take us up."

The brethren are of the opinion that the detention of missionaries at Batavia on their way to Borneo, will be short. They make a statement concerning the healthfulness at Batavia, which is worthy of attention.

"Is Batavia regarded as the house of disease and danger? We give you our united opinion that it is not more so, in its European quarter, than New York city, *crotonized* New York. Nor did either of us experience any illness there, during a term of one or two years, which does not often occur in your fairest country villages."

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

Hawaii.

Kailua.—Asa Thurston, *Missionary*; Seth L. Andrews, *Physician*; Mrs. Thurston and Mrs. Andrews.

Kealakekua.—Cochran Forbes, *Missionary*; Mrs. Forbes.

Kealia.—Mark Ives, *Missionary*; Mrs. Ives.

Waiohinu in Kau.—John D. Paris, *Missionary*; Mrs. Paris.

———. T. Dwight Hunt, *Missionary*; Mrs. Hunt.

Waimea.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

Hilo.—David B. Lyman and Titus Coan, *Missionaries*; Mrs. Lyman and Mrs. Coan.

Kohala.—Elias Bond, *Missionary*; Mrs. Bond.

Maui.

Lahaina.—Dwight Baldwin, *Missionary*; Mrs. Baldwin.

Lahainaluna.—John S. Emerson and William P. Alexander, *Missionaries and Teachers in the Seminary*; Mrs. Emerson, Mrs. Alexander and Mrs. Dibble.

Wailuku.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Clark, Mrs. Bailey and Miss Maria C. Ogden.

Hana.—Daniel T. Conde and Eliphalet Whittlesey, *Missionaries*; Mrs. Conde and Mrs. Whittlesey.

Molokai.

Kaluaaha.—Harvey R. Hitchcock, Peter J. Gulick and C. B. Andrews, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick and Miss Lydia Brown.

Oahu.

Honolulu.—Richard Armstrong and Lowell Smith, *Missionaries*; Levi Chamberlain and Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Teacher*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers and Mrs. Dimond.

Punahou.—Daniel Dole, *Missionary*; William H. Rice, *Teacher*; Mrs. Rice and Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary*; Mrs. Bishop.

Waialua.—Asa B. Smith, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Smith, Mrs. Wilcox.

Kaneohe.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

Kauai.

Waimea.—Samuel Whitney, *Missionary*; Mrs. Whitney and Miss Maria K. Whitney.

Koloa.—John F. Pogue, *Missionary*; James W. Smith, *Physician and Catechist*; Mrs. Smith.

Waioli.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell and Mrs. Johnson.

David Malo, *Native Preacher*.

Absent.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(21 stations; 28 missionaries,—one a physician; 2 other physicians; 10 other male and 43 female assistant missionaries; 1 native preacher,—total, 84.)

The tenth reinforcement of this mission consisting of the Rev. Messrs. Andrews, Hunt, Pogue, and Whittlesey, with Mrs. Hunt, Mrs. Whittlesey and Miss Maria K. Whitney, the sailing of whom was noticed in the last annual report, arrived at Honolulu on the 15th of July, 1844, after an uncommonly protracted voyage of more than seven months. Including these, the whole number of persons sent to this mission from the United States, is 135,—sixty-five men and seventy women. Of this last reinforcement, Mr. Andrews has been associated with Messrs. Hitchcock and Gulick on Molokai; Mr. and Mrs. Hunt occupy a new station in Kau on Hawaii; Mr. Pogue has joined Doct. Smith at Koloa on Kauai; Mr. and Mrs. Whittlesey have entered into the labors of Mr. and Mrs. Conde at Hana on Maui, it being necessary for the latter, on account of impaired health, to reside a part of the time at Lahaina. Miss Whitney has resided the past year with her parents on Kauai.

During the year under review, three members of this mission have been removed by death,—Mrs. Dole on the 27th of April, 1844, from her highly interesting and important post of matron of the school for missionaries' children at Punahou, which she filled with much satisfaction to her associates; and Rev. Sheldon Dibble, theological teacher in the mission seminary at Lahainaluna, on the 21st of January last; and Mr. Horton O. Knapp, teacher at Honolulu, about the end of March. To the first, death came suddenly and unexpectedly to all but herself, who had been preparing for the summons; and when it came, notwithstanding the ties which bound her to husband and children, she departed with entire resignation and peace to the rest of the people of God. Mr. Dibble had long struggled with disease, and repeatedly before, deemed himself on the brink of the grave. His precarious hold on life had led him to prosecute his work with much diligence, and use the last remnants of time and strength in finishing the task assigned him. He has gone, we doubt not, to receive the reward of the faithful servant. He is the second of the thirty-five preachers connected with this mission, during the last twenty-five years, who has been removed by death, and the first who has died at the Islands. Mr. Knapp also had long been gradually descending to the grave, and closed a life of diligence and usefulness with that calmness and hope which mark the death of the faithful servant.

Four children of the mission have also been called away by death. Though the health of some other individuals of the mission has been seriously impaired, the families generally have been as highly favored in this respect as in former years.

Owing to the inroads of death, some changes of location have been found advisable. By vote of the mission at the annual

meeting in June, 1844, Mr. and Mrs. Wilcox were to remove from Hilo to Waialua, on Oahu, to re-open the manual labor school at that place, which had been suspended since the decease of Mr. and Mrs. Locke, mentioned in the last report.

At the same meeting Mr. and Mrs. Rice of Hana were appointed to Punahou, to aid in conducting the school for the children of missionaries. Other laborers are urgently needed, especially one or two additional instructors in the seminary, and one or two medical missionaries to reside at remote stations at present destitute of the aid of a physician.

CHURCHES.—The accounts received from the mission do not permit us to bring down its general history to a date later than the annual meeting of the missionaries in June, 1844. The following table will give a comprehensive view of the mission churches at that time.

STATIONS.	Whole No. admitted to church on examination.	Admitted last year on examination.	Whole No. deceased.	Deceased past year.	Suspended past year.	Remain suspended.	Excommunicated past year.	Whole number excommunicated.	Remain excommunicated.	Whole number in regular standing.	Whole No. of children baptized.	Baptized past year.	Average congregation on the Sabbath.
HAWAII.													
Hilo,	8,526	306	1,481	328	153	576	32	195	76	6,169	2,801	81	1,900
Waimea,	5,922	85	806	138	54	102	126	197	148	2,040	956	58	300
Kohala,	1,670	297	177	53	54	86	24	43	10	1,575	539	173	750
Kailua,	2,183	98	180	49	64	43	94	154	122	1,813	1,436	76	1,300
Kealakekua,	2,086	42	117	34		60	16	19	17	1,060			500
Kona,	596	16	36	29		30	13	27	25	965	226	106	300
Hana,	1,038	8	59	43						1,046			1,000
MAUI.													
Wailuku,	1,170	90	86	17	9	6				845	659	185	1,200
Makawao,										400			
Lahaina,	758		138	26	7	20	2	28	25	637	725	62	1,600
Labaina luna,	33	2	4	1				2	2	35	30	4	300
Kaanapali,	106	19	7	2	1	1				131	101		400
MOLOKAI,	783	69	65	21	17	48	1	8	8	692	463	98	800
Kaneohe,	259	20	99	2	11	19	5	13	12	220	117	97	500
OAHU.													
Hauli,	1,715	102	196	54	66	55	122	34	20	1,477	649	91	2,000
Honolulu, 1st,	1,818		232	64	180	40	57	277	210	1,425	406	9	1,200
Honolulu, 2d,	1,264	17	129	16	23	10	2		199	734	336		1,000
Ewe,	398	2			1	2	3	8		180	30		400
Waianae,	695		49	2	59	50	3	151	190	180	500	6	275
Waialua,	182		15	4	6	7	3	10	7	198	67	9	300
Waioli,	3		4						13	45	16		150
KAUAI.													
Kalaialamoe,	221	7	23	3	4	5	6	23	13	185	127	16	400
Koloa,	373	31	40	6	2	1		15	11	318	154		900
Waimea,													
Total,	31,409	1,110	3,556	862	657	1,161	411	1,126	1,038	29,659	10,406	934	16,925

On comparing the foregoing table with that of last year, it will be seen that the number of church members, now reported as in good standing, is somewhat more than a thousand less than that reported a year ago; and that the additions to the churches on profession of their faith, are but little more than a fifth of those reported last year. How remarkably this state of things in these churches abroad corresponds with the religious condition of the churches at home! Is there any connection between this spiritual dearth, which has prevailed at the missions and that which has been experienced by the churches at home which sustain them?

Of the general state of the churches during the year, the missionaries, in view of the information gathered from all the stations, remark:

"The foregoing statistics show some diminution in the number of members in regular standing in our churches; and if the number on our records were the criterion of progress, it might seem that our cause is retrograde. The fact, however, is far otherwise; for while the churches have been consolidated by wholesome discipline, the publication of divine truth has been efficacious in edifying saints and in the conversion of sinners.

"We are not permitted to report extensive revivals, as in former years. Still we have been cheered in our work by tokens of the presence and blessing of our God and Savior, and we would erect our Ebenezer; for hitherto hath the Lord helped us. Much of our time has been employed in preaching at our stations, and in making extensive tours through remote parts of our field, that we might thus feed the church of God, reclaim wanderers, and reprove, rebuke and exhort the unstable and disobedient.

"We have had much reason to mourn over the waywardness of the professed disciples of our Lord. Political revolutions which have disturbed this community, tearing away the barriers to vice and the pillars of good order, have been the occasion of sifting the churches and separating the chaff from the wheat. We would not be ignorant of the stratagems of our great adversary, who is ever on the alert to ruin souls. Popery too, his great masterpiece, has been unwearied in its efforts to seduce the unwary. The novelty of popery, however, has worn off, and comparatively few are attracted by its gorgeous show and lying flatteries. By means of the various trials through which the churches have passed during the year, the line of separation between the friends and enemies of God is becoming better defined, and Christians are taking a more decided stand for Christ. Herein is illustrated the declaration, 'The wrath of man shall praise Him, and the remainder thereof shalt thou restrain.'"

But the religious condition of the several churches and the communities around them, is by no means the same. At some the Spirit of the Lord has been present, and there has been an obvious advance in religious knowledge, in practical piety, in Christian public spirit and efficiency, and in all the social virtues and excellencies of character. At others, under the influence of political changes, the excitement and distraction occasioned by the introduction of new laws and usages, the beguiling errors of Romanism, and the unrestrained outbreaks

of the corruption and perverseness of the natural heart, the churches seem hardly to have maintained their ground. The peculiar interest with which novelty at first invested the new religion, and the influence which the example and exhortations of nearly all the high chiefs formerly exerted in its favor, have now passed away. Artificial restraints are losing their power, and the inclinations of the natural heart more freely develope themselves. Where piety did not originate in a change of heart, and was not regulated by Christian knowledge and principle, it is becoming obvious that there is no piety at all. Where it did not exist as a matter of personal experience, it is ceasing to exist as a matter of imitation. Such a change in the basis on which the apparent Christianity of the Islands rested, must have been anticipated by all intelligent friends of the mission. That so large a portion of the native converts stand fast, and still give encouraging evidence of real discipleship, is cause for joy and devout thanksgiving to God.

Of the church under his pastoral care, on Molokai, Mr. Hitchcock writes:

"You will see by the last annual report of the mission, that thirty-one persons were admitted to this church during the past year, and that the members in regular standing amount to about six hundred and fifty. Since the date of that report, there have been no additions, and but few suspensions or removals; about sixty candidates now stand propounded for admission. The church has thus far been more free from scandalous offences in its members, than, considering their circumstances, social habits and great ignorance, could have been anticipated. In many of the members I rejoice to say that God's will is paramount to every other influence; while to the mass it is a rule which is more or less regarded."

Mr. Baldwin writes from Lahaina in December last:

"Our congregations are large and interesting. The King and chiefs are found in the house of God more frequently than in former years; and when there, are uniformly attentive. The church consists of about seven hundred members. Fifty-five persons have lately been added to our number; and from one hundred to one hundred and fifty more may be considered as candidates for admission during the present year. Our schools have been in a prosperous state; and we have reason to hope that light and truth are making steady progress in all parts of the field."

Of his church at Kailua, Mr. Thurston writes:

"Though there are some things of a discouraging character, there are others which are encouraging. We have a goodly number of praying men and praying women in the church, who stand firm and decided on the Lord's side. They are struggling onward, through many difficulties and discouragements, toward Mount Zion above, and there, I have no doubt, they will eventually arrive. Some, I have as little reason to doubt, have entered the place of rest, and commenced the nobler and holier service of the upper sanctuary. In view of these things we feel bound to thank and

praise the Lord; and we would call on our patrons and friends, and on all who love our Lord Jesus Christ, and know something of the worth of the soul, to unite with us in giving praise and glory to God."

Mr. Coan writes from Hilo:

"General peace and prosperity have attended this church during the year. No special defection has occurred, and the march of truth and of righteousness has been onward. The Holy Spirit has descended on many parts of this extended field. Saints have been quickened to watch and pray and labor; and many sinners have, as we trust, been turned to the Lord. Temptations have assailed us; trials have beset us; dangers, like dark clouds, have thickened and thundered; but Jehovah still reigns, and the upper surface of the clouds is gilded with everlasting sunshine."

At Honolulu and Ewa, on Oahu, and the stations on the southern part of Hawaii, less Christian intelligence and stability have been manifested; there has been more yielding to temptation and more inclination to adhere to former grovelling habits and practices; there has been less of Christian watchfulness, and the exciting events which have been occurring, have had more power to distract and ensnare. A general spirit of worldliness has prevailed. Some have apostatised and many have fallen under censure. But amidst these scenes so many have steadfastly withstood the seductive influences which assailed them, and so much power and disposition to resist sin has been manifested, as to place their present character in striking contrast with what it formerly was, and furnish conclusive evidence that true godliness has taken root among them.

During no former year has more effort been put forth to erect comfortable and durable houses of worship, or to support their own religious institutions, than the last. Houses heretofore begun have been completed, and others have been commenced, the same toilsome process of collecting and preparing the materials being required as described in former reports; and it seems hardly possible that the work should ever be effected in any other manner; the dangerous character of the coasts preventing the materials being transported by water, and the lofty precipices and deep ravines over which they must be drawn by land, effectually preventing the construction of roads, or the use of any other animal power than that of man.

Systematic effort to sustain their own religious teachers has been made for the first time during the past year. Of the first church in Honolulu Mr. Armstrong writes;—

"This church has resolved to make an attempt to raise my salary the present year, or as much of it as they can. The first quarterly collection for this object has been taken up and amounts to one hundred and twenty-five dollars. This is quite as much as I expected for a beginning. The fact is, the church members are generally extremely poor; and of those who have the means of supporting the gospel, but few have the inclination to do

much. They do not appreciate the gospel; and how can they give their money for that which they account of no value? But I have been pleased to see the cheerfulness with which the church generally has undertaken to raise my support; and I have no doubt that it will be a great blessing to them, if they carry the plan into successful operation."

Mr. Clark writes from Wailuku,—

"I am happy to mention one very pleasing fact in relation to this church, as it indicates the onward progress of our work, and encourages us to hope that the Hawaiians will, at no very distant day, support their own religious institutions. A little more than six months ago, the subject of sustaining the ordinances of the gospel in this place began to be agitated by some of our most enlightened brethren. A public meeting was called and fully attended. After several animated speeches from leading members of the church on the duty of supporting their pastor, and on the benefit which would accrue to themselves and to the cause of missions by their doing so, the following resolutions, drawn up by one of their number, were proposed and adopted unanimously:

"1. That we decline the support received by Mr. Clark from the missionary society in America, and that this church of Wailuku unite together to furnish all he needs for a support.

"2. That his support, heretofore received from America, be sent to those places where the name of the Savior has not been known.

"3. That contributions at the monthly concert, and contributions for other definite objects, be kept distinct from what is contributed for the support of the pastor.

"Collections began to be taken up immediately for this object. Six months have now elapsed; and during this time about two hundred dollars have been raised for this object, more than half in cash, besides something for other purposes. The people seem disposed to go forward. The amount already raised is as much as I anticipated. I do not expect that they will be able, at once, to raise a full support. But a beginning will be made; and if Providence favors the effort, I trust that the whole amount will be hereafter furnished. It is the more encouraging as being spontaneous, without any direct appeal on my part. The meeting, in the first instance, was held, and the resolutions were prepared, without any agency of mine."

Some effort for the same object has been made at Ewa, and some other stations. The missionaries at their annual meeting last year regarding this subject as of great importance to the establishment and prosperity of religious institutions at the Islands, referred the consideration of measures to be adopted to a committee who reported as follows;—

"1. That we regard the subject one of great importance to the prosperity of Christian institutions in the islands; and that it is peculiarly gratifying to learn, that some churches and congregations have resolved to make the attempt to support their pastors, and are actually taking measures to effect the object.

"2. That considering the increase of means, and the advance of correct principles among the people, we believe the time has come, when several of the more able congregations might be induced to support their pastors wholly, and many others might do it in part; and we believe the present is a peculiarly favorable time to present this subject to our several congregations, inasmuch as there is already, in many intelligent natives, an interest awakened to this subject.

"3. That every pastor take great pains to instruct his people, and especially the church members, in the right use of money; to teach them to curtail all useless superfluities, such expenses as are incurred merely for show and ornament; and to induce them to appropriate their means to useful objects only, such as will secure to them all the advantages and comforts of complete civilization, and especially to sustain among themselves all the institutions of the gospel as the foundation on which their temporal and eternal welfare must depend.

"4. In order to bring this subject in the most advantageous manner before the congregations which are able to support their pastors, in whole, or in part, we recommend that the pastor, together with such two members of the mission, and perhaps such influential native Christians as he may call to his aid, be a committee to present this subject before the people, and in concert with them, to devise such practical and efficient measures as will secure the object; and we recommend further, that these efforts be made as soon as practicable after the close of the present General Meeting, or, at least, before the 1st of September next."

Nor have the liberality and public spirit of the Hawaiian people been manifested merely in supporting their pastors and erecting houses of worship. It is estimated that during the seven years ending with December last, they had contributed $19,987; and that during the year 1844 they raised not less than $3,105.

But it is obvious that the churches need far more instruction—far more moral and religious cultivation than the missionaries can bestow. One of their churches embraces more than 6,000 members, scattered over a territory of 500 or 600 square miles, the transit from one part of which to the other is rendered, by intervening mountains, precipices, ravines and rivers almost impracticable. Seven other churches have more than 1,000 members each. What can a single missionary do for such churches as these, the members so deficient in early training, so addicted to indolence and bad habits, so exposed to corrupting examples and influences, with so little power to resist the artifices of the immoral and the papist? A number of these churches, with the congregations associated with them, need the constant watch and instruction of from three to ten missionaries. Competent native preachers and catechists cannot be found. The missionaries, after making as much use as they can of the more intelligent and consistent church members, are still over-tasked. Their faithful and laborious endeavors to increase Christian knowledge and piety among their respective flocks—to promote purity of virtue and holiness of life, is seen by the following extracts. Mr. Armstrong writes of the first church at Honolulu;—

"My church now consists of about fifteen hundred members, of whom forty-nine have been added since the commencement of the year. This large body of communicants is scattered along a coast of thirteen miles, and over several verdant and beautiful valleys extending into the interior.

I feel the charge to be an overwhelming one. To feed the flock properly; to lead them into the green pastures and beside the still waters; to know their state, keep up their interest in divine things, and attend to all the cases of discipline which arise; all this requires an amount of faith, zeal and patience, as well as bodily vigor, such as Wesley or Whitefield possessed. Efforts on the Sabbath are not sufficient; they must be continued during the week, or the labors even of the Sabbath will amount to but little.

"I am obliged to rely a good deal on native assistants. My field is divided into sections and subsections, each having its presiding helper or watchman, with his several aids under him, according to the number of souls committed to his supervision. These helpers are elected by the church once a year; and they may be re-elected as often as the church sees proper. Some of them are very good men and very useful in the Lord's service; we could not get along without them. Others need more watching. On each Sabbath, after morning service, they report to me the state of their respective charges, and we confer together for a season on the spiritual interests of the church, and then unite in prayer.

"Of out-posts I have seven, and I visit them as often as circumstances allow. At the three which are most important, I hold a meeting once a week, when I preach, catechize, receive the reports of the watchmen, and attend to cases of discipline. These out-post or field labors are very important, as well as pleasant. They carry the light into the dark corners, and afford opportunities for that familiar intercourse with the people, by means of which advice, reproof, rebuke, instruction, or exhortation may be given as the case may require; and above all they have an important influence in keeping up the congregation on the Sabbath. It uniformly declines when they are dropped. In a church so numerous, composed of persons but partially civilized, and seeing the truths of Christianity, as it were, through a glass darkly, continually prone, moreover, to relapse into their former manner of life, or so unstable as to be easily led astray by the lust of the flesh, the lust of the eye, or the pride of life, the utmost vigilance is necessary to maintain order and keep up even a tolerable standard of piety. Discipline must be prompt and decided, and practices must be discountenanced which, among a more civilized and enlightened people, might be allowed."

Mr. Coan writes respecting his field of labor at Hilo:—

"I have now under my care about thirty organized congregations, of from fifty to a thousand souls each, assembling in their respective places of worship, from Sabbath to Sabbath. Many of these congregations have been blessed with the Spirit's influences, and have enjoyed a happy state of religious interest through the year. Others have been more languid. The local assistants who superintend the meetings of the several congregations, and those who travel with me on my tours, besides a great number who are occasionally employed to go to different parts of the field, for the purpose of holding meetings, and visiting from house to house for conversation, prayer, etc., all perform their labors gratuitously.

"In addition to these, I have recently employed two or three persons under compensation. Their duty is to travel through Hilo and Puna, visiting every village, every hamlet, every house and every soul, preaching the Word, conversing and praying every where and with all classes. They spend about one week within the limits of a small congregation, and two or three weeks in a large one, keeping me fully informed, by letters and messengers, of their progress and success. At the end of four months, if on the tour of Puna, they return and report to me; when they are allowed to remain a few weeks at the station for rest, instruction, etc. They are then sent out again, to renew their labors in the same or in another part of

the field. For ability to compensate them, I am indebted chiefly to the kindness of two private friends, members of this mission. The native church members sustain them entirely in food; and they also make them many presents in other articles such as they can command. These helpers have no power to administer church discipline or church ordinances, but simply to conduct meetings, read the Scriptures, exhort, pray and converse with all whom they meet. Should they prove themselves faithful, and should means be found for their support, they will be continued in their work, and be devoted exclusively to it. Thus far the results have been happy, and there is encouragement to try the plan still further."

Measures similar to the foregoing are resorted to by the other missionaries so far as the circumstances of their respective churches require. In this manner they seek to turn their time and strength to the best account, and make their influence most effectually felt over their wide fields.

In treating of the DEPARTMENT OF EDUCATION, it does not seem to be important to dwell at length on the district schools. These, though they owe their origin and present state of advancement to the labors of the mission, and have received all their books and nearly all their teachers through this channel, and still require its counsel and fostering care, have now been taken into connection with the Hawaiian government, which establishes regulations, appoints superintendents, and undertakes to secure the means of meeting their expenses, and requires the attendance of all persons between the ages of four and fourteen years. In the present state of things, owing to the want of competent superintendents and teachers, a steady and judicious enforcement of the laws, and the requisite knowledge and tact for managing such affairs, together with the counteracting influence of the Romanists—these objects are but very imperfectly accomplished. The schools may be expected gradually to improve, and better to accomplish their objects, as law and order and general intelligence advance in the Islands. The state of the schools is much as it was described in the last Report,—their number and the number of the pupils being about the same. Probably nearly one fifth part of the population, are, in one class of schools or another,—more or less constantly brought under school instruction, and probably about one half of the whole population can read the Scriptures in their own language.

Respecting the BOARDING AND SELECT SCHOOLS under the care of the mission, the following extracts from the Report made to the general meeting of the mission in June, 1844, will give the latest information which is at hand:—

"*Boarding School for Boys at Hilo, Hawaii.*—The health of the scholars has been good. Ten left the school at the commencement of the year; fifteen others were sent to the Mission Seminary; and a new class of

twenty-seven were received; so that there were sixty-eight scholars during the year; of whom thirty-seven are members of the church. The studies were much as in former years. The discipline and government of the school were easy. The whole number who have been members of the school during its existence of eight years, is 183: of whom 55 have entered the Mission Seminary, and 14 others have become teachers.

"Although the school appears to be held in high esteem by the people, their contributions have been very few for its support, amounting in all to but little more than $20 in three years.

"*Boarding School for Girls at Hilo, Hawaii.*—This school has been unusually prosperous the past year; has consisted of 26 scholars, all in good health; no death has occurred among the pupils from the commencement of the school. The attention to study has been good, and proficiency in acquiring some of the domestic arts commendable. A large part of the food of the scholars has been furnished by the native church-members; their clothing has been furnished by contributions from friends of the school; 21 of the scholars are members of the church. Three were married at the close of the year to scholars of Mr. Lyman's school.

"*Manual Labor School at Wailua, Oahu.*—This school has been discontinued on account of the death of Mr. Locke, its lamented teacher.

"*Chiefs' Childrens' School.*—This school has been prospered—no death has occurred in it; and but three cases of sickness, during the past year.

"The scholars have been orderly and obedient; have made good proficiency in study, which has increased in rapidity in proportion as their knowledge of the English language has increased.

"Studies in school, much as last year; the youth orderly and attentive to religious instruction, but none are pious.

"The school and teacher have been supported the past year by the chiefs, abating certain advantages of the depository and the herd.

"Mrs. Cooke's health, although feeble, has been better than during the year previous.

"*Punahou School, for Missionarie's Children.*—This school was in operation 36 weeks the past year. Health of all present at the commencement of the year, good to its close.

"The school was prosperous; studies much the same as in the year previous.

"The children generally made good proficiency in study; but little has been done in the department of manual labor, for the want of suitable supervision.

"There were 17 boarders, and 7 day school scholars, making in all 24.

"Four new rooms have been built for the accommodation of the boarders, at an expense of about $600.

"The expense of boarding the children, has been about 50 cents per week; which has, in most cases, been defrayed by the parents.

"The death of Mrs. Dole, which occurred just after the close of the school for the year, has thrown it into great embarrassment; as her labors in the school and superintendence out of it, were of great service, and to us seemed indispensable to its management.

"The report contemplates an increase of boarders in the school, and additional help in the labors connected with it.

"*Select School.*—Mr. Johnson's Select School at Waiole, on Kauai, has been in operation during the year, embracing from 55 to 63 boys, who have made commendable progress in study. Some instruction in English has been given to 18 in the school.

"Manual labor has been connected with this school, by which the boys have been able to obtain a part of their means of support, without detri-

ment to their studies. The people also have contributed a part of their food.

"*Select School at Honolulu.*—Mr. Knapp's Select School has been in operation most of the year; but owing to the feeble health of the teacher, it has been almost entirely under the direction and instruction of a native teacher.

"*School for Teachers at Hilo.*—This school has been continued much as last year, and with similar success; 70 scholars the last term. The school has been interrupted by sickness in the teacher's family.

"*Select School at Kohala.*—This school has been in operation during the year; number of boys 12. Two hours' labor per day are required of each scholar.

"A class of teachers also has been taught by Mr. Bond, two days per week, through the year.

"*Select School at Hana, Maui.*—This school, composed of boys from different parts of the island, has been kept in operation by Mr. Rice, during the year, with a vacation of one month. There were 25 scholars the first term, and 35 the second term. Design of the school, to raise up teachers and prepare scholars for the Mission Seminary. Several from the school have become teachers."

The leading object of the MISSION SEMINARY at Lahainaluna is to prepare competent preachers and teachers for the Hawaiian people; in which, as much progress has hitherto been made as could have been reasonably anticipated. The year ending with April, 1844, began with one hundred and thirty-one pupils and closed with one hundred and twenty-eight, of whom twenty-eight graduated, giving a written promise to pay back to the institution twenty dollars, for each year's board and instruction, unless they should become teachers for such a period as the faculty should deem sufficient. The moral character of the school was good during the year, and two members were admitted to the church. Of the hundred pupils now composing the school about one third are church members.

The number and variety of the studies pursued in the seminary have been gradually becoming greater and greater, during each successive year. Within the period embraced in this report, Euclid's Elements of Geometry have been introduced. A work on general history was in the press; the study of such a book, in connection with suitable exercises on the globes, will aid materially in developing the minds of the Sandwich Islanders. During the last year, particular attention has also been paid to the structure of the Hawaiian language. Compositions have been required of the pupils in their native tongue, more frequently than in previous years.

Since the close of the last academical year, which occurred April 30th, it has been thought expedient by the mission to extend the course of instruction still farther. There are very

urgent reasons for making the English language one of the studies pursued in the institution. Indeed a competent native ministry cannot be raised up, unless they shall have access to commentaries, histories, &c., which are not to be found in their own tongue. The popular feeling, moreover, is strongly in favor of the acquisition of our language; and if our brethren entirely refuse to gratify the general desire, the papists will be resorted to for instruction. The plan adopted for the future management of the seminary is as follows: 1. Dismiss, at the end of the three years' course, all who are regarded as unpromising scholars; 2. Retain the residue of the class, and carry them through another five years' course, making English a prominent study. By letters which have recently come to hand, it appears that twenty-five scholars were receiving instruction in English, three weeks after the commencement of the current academical year.

A theological class, consisting of six members, was organized in the summer of 1843, and placed under the special instruction of Mr. Dibble. By his death, there is a vacancy in this department of instruction, which it is important should be filled with the least practicable delay, by a competent person sent forth from this country. A most interesting field of labor would it be, for one having the heart and mind which qualify him to instruct, and give a character to the future ministers of Hawaii.

Of the FEMALE SEMINARY at Wailuku, the missionaries remark:

"The health of the school has been better than usual. A few were removed from the school on account of ill-health, of long standing. Two of them have since died. The general health of the school has been good.

"The course of studies much as formerly; thorough instruction has been attempted in the rudiments of geography, mental and written arithmetic, moral philosophy, natural theology, Child's Book on the Soul, reading, writing, and a few lessons in drawing.

"The buildings are now complete, and will accommodate seventy scholars.

"Received into the school the past year, twenty-one; married, eight; present number, forty-seven; of whom five are church members."

To the missionaries, the boarding and select schools and the seminaries never seemed more important than at present. Before the Hawaiian community can be well governed, or rely on itself for its books, its ministers and teachers, and the support and management of its own institutions, there must be a large and well educated class raised up from among themselves: and whenever this shall be accomplished, the whole work of the mission as such may be regarded as substantially done.

It has been recommended to the Hawaiian government to

establish and support a national institution, whose main object shall be to teach agriculture in connection with the sciences. Such an institution, well conducted, would have a most important bearing in raising an enterprising and competent class of persons to transact all departments of public business.

PRINTING DEPARTMENT. At the Honolulu press, 81,000 copies of different works, amounting to 7,567,600 pages, have been printed in the Hawaiian language, and 2,460 copies, making 194,700 pages in English.

At the Lahainaluna press, 7,750 copies, amounting to 564,800 pages, have been printed, mostly in the English language, or in Hawaiian and English. The aggregate, in both languages is 91,210 copies, and 8,327,110 pages—making the total of printing since the mission was commenced, 149,911,383 pages. This includes three separate editions of the New Testament, of 10,000 copies each, and two editions of the entire Bible, also containing 10,000 copies each. Another edition of the New Testament of 10,000 copies is in press.

Upwards of seventy different works have been translated or compiled, and issued from the mission presses. About thirty-five of these have been school books of different kinds, and the remainder, religious books and tracts, with treatises on sacred and profane history. This is the limit of a library to which the Hawaiian can have access in his own language.

A printing establishment has been opened at Honolulu, at which all government documents are published by authority, and a weekly paper issued partly in Hawaiian and partly in the English language, which is regarded as the government organ. Besides this, four other papers are published at Honolulu monthly, three of them in the English and the other in the language of the islands.

In SOCIAL IMPROVEMENT there is, from year to year, decided evidence of advance, by no means equal, however, in all parts of the islands; and in some places peculiarly exposed to corrupting and distracting influences, there may be, for a time, no perceptible progress in character or in the arts and comforts of life. In some instances there may appear to be a temporary retrogression. Probably the annals of the world hardly present an instance of greater or more rapid change in the character and condition of any people. On this subject Mr. Coan states:

"Many of the people are also rapidly increasing their own temporal comforts, personal and social, building better houses, improving their wardrobe, procuring chairs, tables, chests, lamps, plates, cups, bowls, spoons, knives, looking-glasses, umbrellas, axes, saws, iron-ware, hammers, chisels, &c. &c. The multiplication of articles of comfort and of utility, has

been truly surprising within the last five years. Some are beginning to keep horses, cows, goats, &c., and to make use of milk in their families—a very recent innovation. I am now furnished with an occasional bowl of milk on my tours—a thing unknown till within two years past. They are also multiplying framed houses, covered with thatch.

"While I mention these visible and cheering evidences of progress among the natives, and while I would praise God for his rich grace, I would add, that you must not take too favorable a view of the state of civilization here. It will not do to compare this people with civilized communities in our own land. Their degradation is still deep and appalling. The sight affects my heart. They are in a transition state, just emerging from darkness, just opening their eyes in the twilight. The elements of old chaos have been thoroughly agitated. Shadowy forms, and the misty outlines of order, are slowly appearing; and the indistinct voices of harmony are faintly falling on the ear. But a brighter day is before us. The year of jubilee will come; the Lord hasten it!"

Mr. Hitchcock, from his field of labor on Molokai, bears testimony to the same point:

"I am happy to state that the people on Molokai have made great progress in moral, religious, intellectual and social improvement. To convince any one of this, he need only be told—after looking at them in their present circumstances, and seeing them sitting decently clad in the house of God, and hearing most of them repeating from memory his word—that twelve years ago there were not ten intelligent readers on the island; that the children were untaught; that their only place of worship was a clump of trees, under which they assembled, a dense mass of swarthy beings, without garments, bonnets, or any thing indicative of the least refinement or comfort; and that there was not a single individual who gave satisfactory evidence of his being a Christian. The progress of the people in knowledge, piety and comfortable living, has already been so visible, decided and beneficial, as to cause us to admire the mercy and grace of Him who has brought about the change; and, regarding the good heretofore done to the people as but the first fruits of a still richer harvest, we proceed in our work with no feeling of discouragement or despondency."

Mr. Gulick, besides confirming what Mr. Hitchcock writes, relative to Molokai, makes some general remarks as the result of what he had observed at other stations:

"Within the last two years, owing chiefly to the illness of my wife, I have visited considerably on all the islands, except Hawaii. The change and improvement in the general appearance of the people, within the last five years, is certainly great. In 1838 I visited this station; and the alteration which has since taken place, is truly surprising and delightful. Very few of the people then wore any thing except native *kapa*, which can scarcely be called raiment. Comparatively few of the natives are now destitute of clothes made of foreign cloth. Even the children generally have a shirt or a frock, and on the Sabbath some additional garment. They then had a house of worship of rough stones, laid up in mud, without plastering, and with mere openings in the wall for windows. Now they have a substantial stone meeting-house, laid up in mortar, one hundred feet by forty-five, neatly finished throughout, with a gallery eighteen feet wide in the end opposite the pulpit. It has an earthen floor, which is entirely covered with mats of the pandanus leaf. Nearly all the audience sit on decent settees of their own manufacture; and for order and pro-

priety of conduct they will compare advantageously with assemblies in some parts of the United States. A similar change, and nearly to the same extent, is observable at various other stations which I have visited.

"In all places where there is a market for native produce, they are beginning to enjoy the comforts of civilized life. In the houses of the more enterprising, we find chests, chairs, lamps, tables, bedsteads, portable desks, and even bureaus and clocks occasionally. Very many own horses; some have cattle and sell milk, butter and beef to foreigners."

In their general letter the missionaries say:

"The advance of the people in civilization, from year to year, is very apparent. Several new and substantial houses of worship have been erected within the last twelve months. Many of the people are erecting neat and durable habitations for themselves. Their flimsy kapas are disappearing, and in their dress and manners they are gradually conforming to the habits of civilized life. The new wants created by their new and civilized habits are rendering them more diligent in business. The hundreds of ships that annually touch here for refreshments, bear testimony to their agricultural enterprise.

"In view of the present condition of this people, and the many marked interpositions of Providence in their behalf, we are constrained to hope that God intends here to demonstrate the power of the gospel to raise a savage people from the depths of degradation, and place them on a high platform among the civilized nations of the earth."

All that relates to the government, the laws, the intercourse with foreign powers, and to the national affairs generally, seems to be becoming more systematized, and more conformed to the usages of intelligent and civilized communities; and although the old chiefs, whose consistent piety and enlightened zeal, contributed so essentially to the extended prevalence of Christianity among their people, in the earlier periods of the mission, have passed away, the authority and agency of God are still recognized by their successors; and the general influence of the rulers and the government seems to be decidedly favorable to education, good morals and the Christian religion. The hinderances to the steady execution of the laws for suppressing vice and carrying into effect the school system, seem mainly to grow out of the contaminating influence of the papists and a portion of the other foreign residents, rather than a want of good intention on the part of the magistrates, or the indisposition of the islanders to obey.

Respecting the progress of temperance at the Islands one of the missionaries remark:

"The cause of temperance is unshaken, among the natives, by the adversity and the prosperity which have attended them the last two years. Among foreigners it has assumed a character never before known. There are now men in Honolulu, perfectly sober and respectable, who have been street drunkards. A kind spirit prevails among us, and we hope that our troubles are nearly at an end with intemperance. The inability of the government to prohibit the introduction of liquors is a hinderance to the temperance cause which we expect will be of short duration. The exist-

ing regulations tend to confine the use of the poison to the narrowest possible limits; which, I trust, will become still narrower when the influences now at work have their full effect upon the population."

On some portions of the Islands, especially those the more recently and the less fully brought under the influence of our mission, ROMANISM has made some progress during the year. On other parts it has obviously lost ground. The number of Roman priests a year ago, was understood to be nine, and the number of Hawaiians baptized by them 12,500, besides some in a course of preparatory training. The priests reckoned their schools at about one hundred, including about three thousand pupils. These numbers probably include all who have at any time been enrolled in connection with that mission, though many are known to have abandoned them. The expenditures of the Romanists for missionary purposes, in the Pacific Ocean, are reported in their publications to exceed sixty thousand dollars annually. Relative to the present state of Romanism at the Islands, the missionaries say:

"The novelty of popery, however, has worn off, and comparatively few are attracted by its gorgeous show and lying flatteries. By means of the various trials through which the churches have passed during the year, the line of separation between the friends and enemies of God is becoming better defined, and Christians are taking a more decided stand for Christ. Herein is illustrated the declaration, 'The wrath of man shall praise Him, and the remainder thereof shalt thou restrain.'"

It is a painful fact, that the progress of depopulation of these Islands, although partially, and perhaps wholly arrested in some districts, is still going on. Generally the deaths seem to exceed the births, and in some parts they are as three to one; and this too while the means of subsistence are most easily obtained and most abundant. Of the taro, the staple article of food for the islanders, it is estimated that on the best lands, a space of forty feet square will produce a sufficient quantity for a man a year, and that one square mile planted with it would sustain 15,151 persons; while not more than one twenty-fifth part of that number would be required to cultivate it.

By a late arrival from the Islands, the information is received that the influences of the Holy Spirit were, last fall and winter, poured out upon the Female Seminary at Wailuku, changing greatly the whole moral aspect of the school, and leading to the introduction of six of the pupils to the fellowship of the church; while of more than that number of others, hopes are entertained that, as their religious character shall be developed, they will be found worthy to be enrolled among the people of God. At some other stations, it is stated that more than common religious interest and progress are manifest.

By the same vessel, the mournful intelligence has been received, that Mr. Haalilio, the Hawaiian chief, who had been sent by his government as joint commissioner with Mr. Richards, to the governments of the United States, Great Britain, France, and Belgium, died at sea on the 3d of December, fifteen days after sailing from Boston. That the disease, which for weeks before his embarkation had been rapidly wasting his strength, would terminate in this manner, his companion and attending physicians had painful apprehension; though what little hope they did entertain, that he would survive and reach his native Islands, depended on the favorable influences of a sea voyage. The intelligent and well furnished mind of Mr. Haalilio, with his capacity for business and his enlightened devotion to the best interests of his country, qualified him to bear an important part in modelling and strengthening its infant institutions. His government and people are overwhelmed with grief in view of his early death. Love for the Bible and prayer, deep conviction of sin and unworthiness, and an humble trust in the atonement of Christ, marked the last years of his life, and his end was peaceful and joyous.

NORTH-AMERICAN INDIANS.

MISSION TO THE OREGON INDIANS.

WAIILATPU.—Marcus Whitman, *Physician and Catechist;* and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary;* and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries;* Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistants, total;—8.)

In May, 1843, nine Indians, four men and five women of the Nez Perces tribe were received to the church at Clear Water, and twenty-five or thirty others, it was expected, would be received to the same church in a few weeks. In June, 1844, ten more were examined and approved as qualified to be received into church fellowship. How many of them have actually been introduced into the church, we are not informed, owing probably to the loss or detention of letters from the mission. The church at Clear Water probably now embraces about fifty Indians. It does not appear from the communications which have come to hand, that any Indians have been admitted to church fellowship at Waiilatpu or Tshimakain. The congregation on the Sabbath at Clear Water, during the winter, was uniformly large and attentive, generally filling a

house fifty by thirty feet, and often considerably exceeding the capacity of the house. The Sabbath school embraced about 200 persons. Weekly prayer meetings are also held among the Indians.

The same earnest desire to learn to read and write, which has been manifested in former years, still continues to draw these Indians to the school. Some hundreds, not a few of them from distant bands, and embracing many chiefs and headmen, arrive at the station in the autumn to avail themselves of the school during the winter. The house, the same in which the Sabbath meetings are held, is for months very steadily filled with learners, mostly adults, who are divided into classes, each of which, for want of books, receives ten or fifteen verses of the Scriptures, translated into their own language, written with the pen in the printed character, which all the members of the class learn to read and copy for themselves. Many of them now perform this exercise with much ease and correctness, and in this manner many have become familiar with large portions of God's word. A small hymn book of thirty-two pages, and a few select portions of the Scriptures have recently been printed at the small press in the hands of the mission.

The Indians at this station and at Waiilatpu are constantly advancing in agriculture, to which the ready market for their produce furnished by the increasing wave of immigration, now flowing into their country, presents strong inducements. Their crops also have been abundant, furnishing many of them with the means of comfortable subsistence, without those distant and perilous hunting and war expeditions, to which their destitution formerly compelled them.

At Tshimakain the missionaries generally address one or two congregations of Indians either at the station, or at their encampment, a few hours' ride distant, the number of hearers varying from ten to fifty or sixty, and sometimes a hundred or more. The missionaries generally are treated respectfully, and though there are sometimes painful exhibitions of dislike and hostility to the truth; yet at others, the attention with which they are listened to, encourages the hope that the truth is producing an effect in the hearts of the hardened and benighted heathens before them. Even the opposition manifested, and the greater eagerness with which some of the Indians engage in their games and sports, seem to indicate that the truth has made impressions on their minds, which it requires effort to resist and efface. Opposition in these circumstances is often an index of progress.

A small school has been taught at this station, but there is little of that earnest desire to learn to read which is manifested at Clear Water. In regard to agriculture also, much less progress has been made, principally, perhaps, because the soil and

the climate are far less favorable. The mission family experience inconvenience from these disadvantages.

Among the immigrants who last year entered the Oregon Country to the number of 5,000 or 6,000 as is estimated, many exemplary church members of different denominations are found. From these one congregational church of about thirty members has been organized and also a small presbyterian church, both of which are supplied with preachers. Other preachers are very much needed to instruct and gather into the fold of Christ these multitudes of immigrants, and withstand the disastrous influences of Romanism and irreligion to which they are exposed. This is the time to say whether this infant community shall grow up under those intellectual and Christian influences which made the descendants of the pilgrims what they are, or whether it shall be characterised by ignorance and impiety.

MISSION TO THE PAWNEES.

John Dunbar and Timothy E. Ranney, *Missionaries;* Samuel Allis, *Secular assistant.* Mrs. Dunbar, Mrs. Ranney and Mrs. Allis.

(1 station; 2 missionaries, 1 farmer, and 3 female assistants;—total, 6.)

Mr. and Mrs. Ranney, after some delays on the way, reached the Pawnee towns on the Platte River, on the 13th of August, last year, and immediately entered on the study of the language and the performance of such other labors as their circumstances permitted.

A body of United States' dragoons, last autumn, visited the Pawnee towns and traversed portions of the wide region beyond, for the purpose of preventing, as far as possible, those murderous assaults of the hostile bands north and west, from which the Pawnees have heretofore suffered so much. Little annoyance from this source, so far as information has been received, has been experienced during the past year.

Meetings with the Indians have been held on the Sabbath, when they have not been on their hunting excursions and quite beyond the reach of the missionaries. All persons, including the women and children, who by the prevailing customs of the Pawnees have been excluded from their public meetings, have been invited to attend. The number present, and the manner in which instruction was listened to, were highly encouraging. Some movements on the part of the agent, and a portion of those employed by the United States government in teaching the Indians the arts of life, have, however, tended to embarrass and counteract the labors of the missionaries, and hinder the improvement of the Indians in other

respects. In consequence of this state of things, an investigation has been held by the superintendent of Indian affairs at St. Louis, who recently visited the mission, which has resulted in acquitting the missionaries of all blame, and giving an unqualified approval of their course. It is to be hoped that progress may now be made in improving the character and condition of this large and interesting band of Indians. A general effusion of the Holy Spirit would change the whole aspect of their affairs.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary;* Henry K. Copeland, *Steward of the Boarding School;* Edwin Lathrop, *Farmer and Mechanic;* Mrs. Wright, Mrs. Copeland, Misses Sarah Ker, Susan Tracy, and Cornelia F. C. Dolbear. Pliny Fisk, Israel Folsom, *Native catechists.*

STOCKBRIDGE.—Cyrus Byington, *Missionary;* David H. Winship, *Steward of the Boarding School;* Mrs. Byington, Mrs. Winship, and Misses Lydia S. Hall and Harriet N. Keyes.

PINE RIDGE.—Cyrus Kingsbury, *Missionary;* Lewis Bissel, *Teacher and Farmer;* Mrs. Kingsbury, Mrs. Bissel and Miss Mary Dickenson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist;* and Mrs. Copeland.

GOOD WATER.—Ebenezer Hotchkin, *Missionary;* Mrs. Hotchkin and Misses Lucinda Downer, Catharine Belden and Laura E. Tilton.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist;* Mrs. Potter, and Miss Catharine Fay.

(6 stations; 4 missionaries, 6 male, and 19 female assistant missionaries. 3 native catechists;—total, 32.)

During the year past, three members of this mission have, with the approbation of the Committee, retired from their connection with it. The impaired health of Miss Arms, the highly esteemed teacher of the school at Pine Ridge, compelled her to relinquish her labors, without the hope of being able soon to resume them, and she returned to her friends in New England, in October. Mrs. Olmstead, widow of the late Mr. Jared Olmstead, with her infant child, and Miss Anna Burnham, who had been a very laborious and successful teacher in the mission for more than twenty-two years, and who was the oldest person connected with the missions of the Board, have also returned to their friends in the northern states.

To supply the places of these, and to meet the demand for additional laborers made by the new female boarding schools, which had been or were about to be opened, under the immediate instruction and care of the mission, the following assistant missionaries, under appointment from the Committee, joined the mission on the 21st of November, viz: Mr. Lewis Bissell and wife, from New Hampshire; Misses Lydia S. Hall, Laura E. Tilton, and Catharine Belden, from Massachusetts; Misses

Cornelia F. C. Dolbear, and Lucinda Downer, from Connecticut; Mr. Edwin Lathrop, from Pennsylvania; and Mr. David H. Winship and wife, and Misses Harriet N. Keyes, and Catharine Fay, from Ohio. Two young men also, one from Connecticut and the other from Ohio, went out to labor for a time in connection with the mission.

By the aid of these helpers, the remaining two of the four female boarding schools, sustained mainly by the Choctaws and placed by them under the instruction of the mission, have been opened, and those previously in operation have been strengthened with additional assistants, who were much needed. The Board, in addition to furnishing the laborers, is expected to bear about one sixth of the expense, the remainder being defrayed from the public funds of the Choctaws. As these schools are brought into connection with the mission families before established there, it is presumed that the aggregate expenses of the mission will not be much augmented.

The school at Wheelock has had fifty-two regular attendants, forty of whom were boarded, twenty-four by the public appropriation. At Stockbridge the school was opened as a village school with fifty scholars, in December. The arrangements for boarding the pupils were about finished in July, and it was expected they would be received at the beginning of the next quarter. At Pine Ridge the number of pupils boarded has been thirty-two, while some others attended from the neighborhood. At Good Water the school was opened at the beginning of winter, with fifteen or twenty pupils and has increased to thirty. A school for boys was taught a few months by Mrs. Hotchkin, making the whole number of pupils at the station forty-eight. The village school at Mount Pleasant has had thirty pupils in regular attendance; making the whole number of pupils under the care of the mission, including those at the Norwalk station, from which no report has been received, about two hundred and fifty, about one hundred and ten of whom have been boarded.

Besides these, numerous Saturday and Sabbath schools have been taught, under the care of the mission families, aided in an essential manner by the native catechists and church members. Of these, connected with the Stockbridge station, there are three with one hundred and thirty pupils. Connected with Wheelock are eight schools, the character of which, and the extent to which they are disseminating religious knowledge, as well also as the ability to read their own language, may be learned from the following extract from a letter of Mr. Wright:

"At Wheelock is a Sabbath school, embracing thirty-five or forty pupils, beside the children of the boarding schools. Beside this, there are seven other schools connected with and more or less under the influence of the

station—one of these is taught on Saturday only, the others, on Saturday and Sabbath. With two exceptions these schools are taught altogether by native teachers. Six of these schools are preaching places, at all of which are attentive hearers of the gospel, and in the neighborhood of three of them reside some of the members of the church. These seven schools, of which I am speaking, are aided by an appropriation of fifty dollars a year from the national fund for the purchase of books and the support of the teachers. Reading, writing and arithmetic, in the native language mostly, are taught. Connected with these schools are not far from four hundred learners, about three hundred of whom are regular attendants, embracing children, youth, and the middle aged. At some of the schools they come from six to eight, or even ten miles. They meet on Friday evening, bringing their coarse provisions with them, and staying at the school house two days and nights, without apparent weariness. Mr. Fisk, a short time before he lost his voice, attended one of these schools, where he found about sixty Indians, eagerly engaged in study, and where he spoke six times to attentive and interested hearers, during the two days' session of the school.

"Beside the seven schools now referred to, there are as many more in this district of a similar character, and aided in the same way."

Similar schools are taught in connection with the other stations, making the whole number of learners, adults and children, probably 600 or 700. To encourage and aid these schools which were contributing so much to promote the intelligence of the people, the Choctaw General Council at its session last autumn, appropriated $500 to be divided equally among ten schools.

Acts like these, taken in connection with the liberal provision made for their boarding schools, for which they annually expend about $25,000, show in what esteem education is held among the leading men of the Choctaws, and the enlightened policy which governs them in regard to it. To aid in sustaining the schools at Norwalk, $300 were appropriated at the same time, with the expectation that, with the aid of individual parents and friends, a small boarding school for boys might be sustained there. The order and proficiency of the pupils and the condition and prospects of the schools generally seem to have been highly satisfactory to the missionaries and to the parents and friends of the pupils.

To meet the constantly enlarging number of readers and the growing desire for intellectual aliment, which these schools are occasioning, and that too, to a considerable extent among the adult Choctaws, there is an increasing demand for books in greater number and variety than have yet been furnished in their own language. Many of the rising generation, trained in the public boarding schools, will acquire such a knowledge of the English as will give them ready access to its treasures.

During the past year some progress has been made in preparing and finishing books in the Choctaw language. At the press at Park Hill, connected with the Cherokee mission, there

have been printed in the Choctaw language, for this mission, the following works:

	Pages.	Copies.	Total Pages.
Child's Book on Creation,	14	2,000	28,000
Bible Stories,	24	2,000	48,000
Character and Works of God,	30	2,000	60,000
The New Birth,	16	2,000	32,000
Sinners in the hand of an angry God,	28	2,000	56,000
I will give Liberally,	16	2,000	32,000
The Lord's Day,	4	2,000	8,000
Salvation by Jesus Christ, and other pieces,	28	2,000	56,000
		16,000	320,000

The four gospels also are nearly through the press, that by Matthew being a second and revised edition.

In relation to the churches under the care of this mission, the information received continues to be, as it has been for some years past, highly interesting. The spirit of religious inquiry has not, however, been so general at the stations, nor the additions to the churches so numerous, as during the preceding year. Two new churches have been organized, one of them at Mount Pleasant, in connection with Mr. Potter's station,—and the other, called the Six Town church, on the Blue river, in the western part of the nation; increasing the number of churches now connected with the mission to seven.

The following table will give a view of their progress during the year ending in April last, and their present state:

CHURCHES.	Added on profession.	Added by letter.	Present number.	Adults baptized.	Children baptized.
Pine Ridge,	11	3	172	7	13
Wheelock,	58	3	182	53	41
Stockbridge,	5	2	74	5	11
Mayhew,	9	4	37	1	5
Chickasaw,	1		123	1	5
Mount Pleasant,	1	14	15		6
Six Town,					
Total,	85	26	603	67	81

The Six Town church was lately set off from the Chickasaw; but the number of members composing it is not mentioned.

From these churches nine members have been excommunicated, and seventeen have been removed by death. Some additions also have been made to them since the foregoing report was made.

Besides the several stations, the missionaries have numerous other preaching places where the truth is regularly dispensed more or less frequently. Of these, nine are connected with Wheelock. Messrs. Kingsbury and Hotchkin make extensive tours in the western portion of the Choctaw country, where they statedly preach. In this work the missionaries are much aided by the native catechists. The numbers who assemble, the attention paid to the truth preached, and the respect and confidence with which the missionaries are every where received, are highly encouraging; as are also the advancement of the church members generally in Christian knowledge and exemplariness of conduct. Prayer meetings conducted by themselves are frequent among them, and during this year they have manifested a great increase of Christian benevolence in the use of property. The contributions from some of these churches encourage the hope that we may soon have them as active coadjutors in the missionary work. For missionary and other purposes, there have been collected from Pine Ridge and vicinity, including Doaksville and Fort Towson, $473 12; from Wheelock, $46; from Stockbridge, $63 93; from Good Water, in cash, $43 62, and in cattle, $22, and from the Mayhew church, $10, making an aggregate of $658 68. The girls in the boarding school at Pine Ridge have performed sewing and fancy work for which they received $20 or $30, which they devote to benevolent purposes.

The missionaries seem to be greatly strengthened and encouraged in their work by the evidence they observe around them of the progress of piety, of education, and of moral and social improvements, and in all the arts and comforts of life.

MISSION TO THE CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary;* Jacob Hitchcock, *Farmer and Steward;* Kellogg Day, *Teacher;* Mrs. Willey, Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson and Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician;* Mrs. Butler and Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary;* Stephen Foreman, *Native preacher and Assistant Translator;* Mrs. Worcester, Miss Nancy Thompson; John Candy, *Native printer.*

MOUNT ZION.—Daniel S. Butrick, *Missionary;* Mrs. Butrick.

HONEY CREEK.—John Huss, *Native preacher;* Epenetus and Jesse, *Native Catechists.*

(5 stations; 4 missionaries—one a physician, 2 male and 11 female assistant missionaries 2 native preachers, 2 native catechists, and 1 native printer;—total, 22.)

Rev. Worcester Willey, with Mrs. Willey, arrived at Dwight on the 31st of January, and entered on his labors as missionary at that station. The health of Mr. Butrick has continued to

decline, laying him aside almost entirely from active missionary labors. Most of the year he has spent at Dwight, the school at Mount Zion, and the mission premises being left in care of David Steiner and wife, intelligent Cherokee members of the church there. Last spring he requested to be released from his connection with the Board, intending to close his days among his friends in the State of New York; but owing to increasing debility, and his devotion to the spiritual interests of the Cherokees, he has deferred carrying his purpose into effect, and still remains in the field, one of the oldest missionaries of the Board, both in years and in service, having entered on the work in 1817, and never having since left the Cherokees for an hour. The health of Mr. and Mrs. Day has continued so favorable that they have remained in the boarding school at Dwight, though they have asked and received a release from their obligations to the Board. They may probably remain in the school till other teachers shall be sent forth, which it is hoped may be done in a few months.

Doct. Butler has twice during the year been brought to the brink of the grave by acute disease; in both instances his church members and other Cherokee neighbors manifested their strong affection and solicitude for their missionary, by assembling around his bed for prayer. The prayer of faith saved the sick, when supposed to be in the very arms of death, and the Lord raised him up again. His multiplied labors as preacher and physician are too constant and arduous. The labors of Mr. Worcester have been somewhat interrupted by disease; and Miss Avery, who has very successfully taught the school at Park Hill the last five years, has found her health so much impaired, as to require her in April to return to her friends in Massachusetts.

In the female boarding school at Dwight the whole number of pupils has been sixty-five, with an average attendance of about forty. They are between the ages of seven and seventeen years. All but ten or twelve read well in the New Testament; about thirty write. There are classes in arithmetic, geography, grammar, history, natural philosophy and Watts on the mind. The deportment of the pupils, and their proficiency in their studies have been highly gratifying. Some of them manifest an ability to think, and a maturity of mind generally, which promise further usefulness. One of them is a member of the mission church, and of the piety of two or three others some hope is entertained. Others are thoughtful on religious subjects. It may be found expedient to divide the school into two departments, giving to one of them a more elevated character, to meet the present wants of the Cherokees.

Of the schools at the other stations, no statistics have been

received. It is understood, however, that they have be maintained much as in past years, the whole number of pupi including the boarding school, being about 170, with average attendance considerably less.

The congregations on the Sabbath have been larger, and t interest manifested in religious instruction has been deep than for some years past. At Fairfield, eight persons have be received into the mission church, and one at Park Hill. A fe are candidates for church fellowship. Deducting some wh have been cut off and others who have deceased, and the whol number of church members remains about 240,—the same last year.

The following works have been printed in the Cheroke language, at the mission press at Park Hill:—

	Pages.	Copies.	Total of Pag
Treatise on Marriage,	20	5,000	100,000
Miscellaneous Pieces,	24	4,000	96,000
Cherokee Primer, 5th ed.	24	1,000	24,000
Cherokee Hymns, 7th ed.	69	5,000	345,000
Epistles to Timothy,	28	5,000	140,000
Almanac for 1845,	36	600	21,600
		20,600	726,600

In the Choctaw language eight small works have bee printed, amounting in the aggregate to 16,000 copies, an 320,000 pages. Also 600 copies of hymns in the Creek lan guage, amounting to 28,800 pages. All the printing execute at the press during the year amounts to 37,200 copies of work and 1,065,400 pages. The rudiments of vocal music in th Cherokee language and a few tunes are ready for the press.

The printing establishment owned by the Cherokee natio has been put in operation during the past year, and a weekl newspaper issued, highly respectable in its character, partly i the Cherokee and partly in the English language, edited b Mr. William P. Ross.

Highly interesting meetings have been held in behalf o temperance, at one of which about 130 new pledges to refrai from the use of intoxicating drinks were obtained. This mos salutary reformation seems to be steadily advancing.

The strife between what is denominated the old settler, o treaty-party, and that in favor of the present Cherokee gover ment, is still continued, leading to much agitation and frequen acts of violence. During the year the former party have re quested the United States' government to divide their country assigning a separate portion to each of the political parties, wit a view to their forming and living under separate governments What action will be taken on it, and what will be the result, i not yet known.

For the school at Dwight $250 have, for the last two years, been appropriated by the Society for Propagating the Gospel among the Indians and others in North America, and the same amount also toward the support of John Huss, one of the native preachers connected with this mission.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician;* Alexander G. Huggins, *Farmer and Teacher;* Mrs. Williamson, Mrs. Huggins, and Miss Fanny Huggins.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary;* Robert Hopkins, *Farmer and Teacher;* Mrs. Riggs and Mrs. Hopkins.

ST. PETER'S.—Samuel W. Pond, *Missionary;* Gideon H. Pond, *Farmer;* Mrs. S. W. Pond and Mrs. G. H. Pond.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Of the church, most of the members of which reside near Lac qui Parle, Doct. Williamson made the following statements in January last.

"During the first seven years of this mission, forty-eight Indians were received into the communion of the church here on profession of their faith, and eighty-five of their children were baptized. During the same time only one of the adults and nine of the baptized children deceased. Within the last two and a half years only two adults have been received into the church on profession of their faith, and eight Indian children been baptized; while ten children and two adults have been called away by death, and another must go soon. During the last thirty months, rarely one half of the members have been for a month at a time within reach of the preached gospel; and on an average for the whole time, I suppose scarcely one third have been within reach of it. And as the greater part of those most removed from our influence are unable to read, and have none with whom they can pray or converse on religious subjects, and are in circumstances far less favorable for secret devotions than people in a civilized land, it is not strange that their love to God and zeal for his glory should become cold; and when cold and destitute of the restraints imposed by the laws and customs of civilized society, and of those arising from habit and education, and exposed as they are to strong temptations, it would be strange if they did not fall into scandalous sins.

"Our native members," Doct. Williamson further says, "though less persecuted, seem to be more tempted than in past years. It seems manifest that the Holy Spirit operates less powerfully upon this people than in the earlier years of our residence here. We know not why it should be so, unless it be because they who support us pray less than they formerly did for us and the people for whom we are laboring."

The absence of the Indians for a large portion of the time from Lac qui Parle, and the more unsettled life which they have led, the last three years, has been owing principally to the failure of their crops, and the consequent necessity of seeking

gospel of Matthew, and has under revision a dictionary of the language prepared by himself.

During the past year, the gentlemen employed in the United States' service, and also those connected with the American Fur Company in the vicinity of St. Peters, have exerted themselves to suppress the traffic in intoxicating drinks among the Indians in that quarter, and many of the principal men have signed a pledge of abstinence, which they seem disposed to keep. Still, not a small quantity of those baneful drinks are introduced by white men residing on the eastern side of the Mississippi, and consumed by the Indians.

Although some of the Indians, when urged on by hunger and maddened by the war spirit, have exhibited the savageness of their character, destroying cattle and other property of the mission; yet generally they are manifesting increased confidence in the missionaries, and in their friendly intentions in laboring among them. What seems to be wanting, and what all who desire to see this largest of all the tribes of Indians on our frontiers brought fully under the control of the gospel, should importunately pray for, are, those influences of the Spirit which will turn off their thoughts from this world of sense and passion, about which they are now almost wholly engrossed, and cause their future and spiritual interests, to which they are now almost wholly blind, to seem real and important.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall, *Missionary*; Granville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Sproat, and Miss Abigail Spooner, *Teacher*.

Bad River.—Leonard H. Wheeler, *Missionary*; Mrs. Wheeler.

Pokeguma.—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Boutwell, Mrs. Ely and Miss S. Stevens.

Red Lake.—Frederic Ayer, *Missionary*; Mrs. Ayer.

(4 stations; 4 missionaries, 2 teachers and catechists, 3 female assistant missionaries;—total, 14.)

No special influences of the Holy Spirit have been enjoyed at any of the stations during the year past, and only one person is reported as received into the church, and that was at La Pointe. At this station the meetings and Sabbath school have been well sustained and a good degree of interest manifested in these exercises. This band have also been followed by the missionaries to their sugar camps, and to their fields on Bad River as heretofore.

At Pokeguma there is preaching twice on the Sabbath in the Ojibwa language, to congregations averaging from thirty to fifty, and in the evening, in English, to companies of lumber

extended level prairies, which are traversed through almost the whole intervening distance, afford a fine road during the dry seasons of the year. A portion of the supplies for this mission may be procured much more easily and cheaply from this colony, than from any other source.

But even to this remote and comparatively secluded station, intoxicating liquors have found their way, thrust in by a class of white men who seem to be spurred on by a love for wandering and adventure, and a desire to corrupt and degrade their fellow men, with but a faint prospect of enriching themselves. The whole western portion of the Ojibwa country, approached from the waters of the Mississippi, seems threatened with a flood of these destructive drinks. The entrance of them from the east, through the lakes, seems to be pretty effectually prevented by the vigilance of United States government agents, and the humane arrangements of the gentlemen engaged in the regular fur trade and fisheries. Most of the Indians who have taken the temperance pledge stand firm, showing that the Indian, in the way of total abstinence, has self-control adequate to withstand even this temptation. Some of the chiefs manifest much energy in keeping the destructive element away from their people.

Owing to the sterility of the soil at La Pointe, most of the Indians there have, for many years, had their fields at Bad River, where the soil is productive and other circumstances are favorable for an agricultural settlement. An effort is now to be made, which promises to be eventually successful, to induce most of the La Pointe band to reside permanently at Bad River. The farmer and blacksmith furnished by the United States, in conformity with stipulations of the late treaty, have been located there. Some of the Indians are removing and erecting houses, and enlarging their fields; and Mr. Wheeler has been instructed to commence a permanent station there, the arrangements for which are expected to be completed this autumn.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.

(1 station; 1 missionary—and his wife;—total, 2.)

So far as present progress in Christian knowledge and piety, or in any course of intellectual or social improvement is concerned, little that is favorable can be said of this band of Indians. The missionary has continued his labors among them; but the alienation and strife, originating some years since in the act of a portion of the band, which brought them under the

laws of Wiskonsin, though somewhat abated, have kept the church in a most unhappy state. White people are coming in and purchasing the lands of those who are willing to sell; their own municipal regulations, by which they formerly protected themselves as an Indian community, are, of course, broken down; with the entrance of white settlers, temptations to vice are increased; the party opposed to the new order of things are depressed and disheartened, and have the past year requested the government of the United States to take the lands they now hold on Lake Winnebago, and give them in exchange other lands west of the state of Missouri, where they may again live under their own regulations as a separate Indian community. In this application they have been unsuccessful. It is deeply painful to see a community, which, ten years ago seemed so nearly reclaimed from their savage and heathen state, and in which the arts and habits of civilized life, and the influences of the Christian religion seemed so near triumphing, thrown back into such disorder, with so dark a cloud overshadowing their future prospects.

By a census taken a year ago, the band embraced 225 Indians. During the year, six have died. The number of births was somewhat greater. The number of church members in regular standing is fifty-one; two of whom, both heads of families, have, on profession of their faith, been received to fellowship during the past year. Twelve children have been baptized. Two church members have deceased and three are under censure.

Since the organization of a temperance society in this band, in 1830, 224 persons have been enrolled as members, of whom death has removed fifty. Of the 224 who have been members, 111 are believed never to have violated their pledge to abstain from the use of intoxicating drinks. At the annual meeting of the society held in July last, twenty-one persons gave in their names; much interest was manifested and a new impulse given to the cause.

A Sabbath school of thirty or forty adults and children in two departments has been maintained by the missionary, and a day school under the care of the Indians was opened in June last with a good number of regular pupils and with promise of usefulness.

The amount of sickness and the number of deaths among these Indians, compared with the number of the people, has been diminished more than one-half, during the last fifteen years. Industrious habits are more prevalent; they are, as a community, a Sabbath-keeping people.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Rockwood, Hannah T. Whitcomb, *Teacher.*

SENECA.—Asher Wright, *Missionary;* Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary;* Mrs. Bliss, Miss Adams, *Teacher.*

ALLEGHANY.—William Hall, *Missionary;* Mrs. Hall, Sophia Mudgett, *Teacher.*

(4 stations; 4 missionaries, 7 female assistant missionaries;—total, 11.)

As the questions relative to the sale of their lands and their removal from the Buffalo and a portion of the Tuscarora reservations have been regarded as substantially settled, less agitation and strife have prevailed among the Indians during the last year than for some time previous. From the Buffalo reservation, a large portion of the Indians have already removed to Cattaraugus, and the remainder will probably be settled in their new homes within a few months. New mission premises are in progress and are to be ready for the mission family in a month or two. The site of the new station, and of the meeting-house which the Senecas are about to erect, is a mile or two east of the old station on Cattaraugus Creek. The reservation extends from the shore of Lake Erie up the Creek ten or eleven miles to the village of Lodi.

After the removal of the Buffalo Indians shall have been completed, the number on the Cattaraugus reservation will be 1,700 or 1,800. Those occupying the upper part will be under the instruction of Mr. Wright, and those toward the Lake shore under that of Mr. Bliss, with schools so located as to be accessible to nearly all the families.

The Tuscaroras, who have been residing on lands, a part of which they held by deed, and a part as a reservation granted them by the Senecas, are obliged by the sale of the Senecas, to relinquish the latter portion, and are, most of them, expecting to remove upon their lands held by deed. The work of removal has already begun, and the 4th of October next is the time stipulated for completing it. The meeting-house and the mission premises, being on the reserved land, must be abandoned. New sites for them on the deeded lands have already been selected.

Quietness and harmony have generally prevailed in the mission churches, and the members have stood firm and maintained their profession with a good measure of consistency. To the Tuscarora church three, and to the Alleghany six persons have been admitted on profession of their faith; two have been

excommunicated, four have died and two have been dismissed to other churches; leaving in the former 58, and in the latter 120 members. Twenty-three children and five adults have been baptized. From the other churches no report has been received. Their numbers are supposed be be about the same as last year; making the whole number in the four churches 269.

Ten schools have been taught under the care of the mission, including one at Tuscarora, two at Seneca, four at Cattaraugus, and three at Alleghany. One or two of them were continued but a few months. They embraced in all about 275 pupils, with an average attendance of somewhat more than half that number.

The Indians at Old Town, on the southern part of the Alleghany reservation, have furnished nearly the whole support for the teacher during the year. The school in that settlement and also a Sabbath school have been highly prosperous, under the fostering care of those Christian Indians.

The state of morals appears to have been as favorable as at any former period; and on the Alleghany reservation the missionary says there is an obvious advance in civilization and in the comforts and decencies of social life.

Of the printing executed at the Seneca station no report has been received.

These Indians during the past year have adopted measures to prevent the further sale of their lands, unless assented to by two thirds of their chiefs, and two thirds of all the men of their tribe, and this assent to be signified by affixing their names to the contract in open council. Formerly the assent of only a majority of the chiefs, obtained publicly or privately, was required to render the sale valid. This new arrangement has been sanctioned by the government of the state of New York, and notice respecting it has been formally given to the executive of the state of Massachusetts and of the United States, whose agency and approbation are required.

MISSION TO THE ABENAQUIS.

P. P. Osunkhirhine, *Native Preacher.*

Since the beginning of Mr. Osunkhirhine's labors as a schoolmaster and catechist to his tribe, about fifteen years ago, sixty-six Indians, all converted from Romanism, and hopefully renewed by the Spirit of God, have been received to the church; of whom five have been removed by death, and six are under censure for misconduct, and fifty-five, embracing twenty-three

males and thirty-two females, now maintain a respectable standing as members of the Christian church.

In August of last year, a number of the ministers in the part of Canada near the St. Francis, who have heretofore manifested much interest in Mr. Osunkhirhine and his labors, met at the station and aided him in a series of special religious services, continued through three or four days. The result was a greatly quickened state of Christian feeling among the church-members and much conviction of sin and earnest inquiry about spiritual things among the unconverted. Before the close of the year nine were received to the church. This revived state of the church and spirit of inquiry among others, continued with some fluctuations through the winter and spring. Many meetings for prayer and conference were held by the church-members in their own houses, at which papal Indians often attended, numbers of whom on these occasions first found the cloud of Romish superstition passing off from their minds. In all sixteen appear to have been added to the church during the year under review; which, considering the small number of Indians who statedly attend on the means of grace, and the powerful influences which are employed to prevent the papal Indians from joining the Protestant party, furnishes most pleasing evidence of the presence and agency of the Holy Spirit.

The school, after having been suspended two years, was opened again in the summer of last year, under the instruction of a young Indian woman, who continued it six months, succeeding very well. Her place was then taken by Simon Anance, a young man of the tribe, who, some years ago received instruction in the state of Vermont. His Christian character and intelligence give promise of much usefulness to his people.

The average number of pupils attending the school has been about fifteen. The absence of the Indians from their town during so large a part of the year, on hunting excursions and for other purposes, greatly interrupts the attendance of their children at school, as well as their own attendance at religious meetings.

A Sabbath school is regularly taught and appears to be useful. The papists have two schools, taught one in the English and the other in the French language, apparently maintained for the purpose of preventing the children of the papal Indians attending the mission school. The papal priests seem to be learning that their violent opposition avails little to hinder Mr. Osunkhirhine in his work; while the chiefs, heretofore much under the influence of those priests, are transferring their regard and confidence to their own countryman.

The gospel of Mark translated into the Abenaquis language

excommunicated, four have died and two have been dismissed to other churches; leaving in the former 58, and in the latter 120 members. Twenty-three children and five adults have been baptized. From the other churches no report has been received. Their numbers are supposed be be about the same as last year; making the whole number in the four churches 269.

Ten schools have been taught under the care of the mission, including one at Tuscarora, two at Seneca, four at Cattaraugus, and three at Alleghany. One or two of them were continued but a few months. They embraced in all about 275 pupils, with an average attendance of somewhat more than half that number.

The Indians at Old Town, on the southern part of the Alleghany reservation, have furnished nearly the whole support for the teacher during the year. The school in that settlement and also a Sabbath school have been highly prosperous, under the fostering care of those Christian Indians.

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The gospel of Mark translated into the Abenaquis language

by Mr. Osunkhirhine has recei
missionary friends in that vici
pense.

SUMM

The whole amount received
from all sources, during the yea
last, was $255,112 96; being
ceipts from the same sources du
exceeding those of any former
July, 1842. The payments fo
year have amounted to $216,8
than those of the preceding yea
income for the same period;
amount for which the treasury
of the year $17,295 89 in the h

Under the care of the Boar
bracing ninety-two stations; at
missionaries, eight of whom ar
ordained, fourteen schoolmaste
binders, eleven other male and
ries, in all 355 persons sent f
whom are associated in the mi
preachers, and 116 other nati
number of laborers at the se
principally on the Board for sup

Under the pastoral care of th
by them, are sixty-five churche
Thirteen printing establishmei
missions, having five type and
presses, thirty founts of type, a
than thirty different languages.
174,821 copies of various work
sions, amounting to 34,930,710
amount of printing executed a
wise, for the missions, to 475,79

Six mission seminaries for e
other helpers have 440 pupils; a
schools, with 1,005 pupils, n
scholars 1,445. The free schoo
wich Islands, now mainly suppo
ment, though commenced and
and still receiving much care
pupils; making the whole numl

CONCLUDING REMARKS.

The further we go in the missionary work, the more we see of its magnitude, its difficulties, and the extent to which it is likely to be protracted; and with the more solicitude are we forced to ask whence we shall get our motives and strength, our patience and perseverance, our hope and expectation, to prosecute it vigorously and cheerfully, to its final consummation? Engaged in reclaiming and saving a lost world—in a work so urgent and great—we need to take the broadest view of our duty; to incite ourselves to perform it by the most controlling motives; and to be cheered on by the most unquestioned assurances of assistance and success. How shall we attain to this comprehensive view? how feel the adequate incitement? how rise above doubt and despondence? All this must doubtless come from the same source from which come vigor and stability and progress in the Christian life of every individual. In his conflicts with sin and the world, this is his victory, even his faith. Of all his enterprise and efficiency—of all his impulses and his hopes relating to the salvation of his fellow men, faith is the origin. In prosecuting our work on the broad missionary field, our energy and probably our success will be proportioned to our faith. Nothing else invests that work with its unspeakable importance. Nothing else can make it appear practicable. Nothing else can assure us of its ultimate accomplishment.

Faith enables us to look through the filth and debasement, the sensuality and brutishness in which the heathen mind is enshrouded, and see under it all, the priceless soul, accountable, progressive, immortal. Faith gives us an insight into the nature and moral condition of that soul; it opens before us God's claim upon it, and its own relations and destiny; it enables us to follow it upward to heaven and downward to hell, and onward through eternity, and thus in some measure to appreciate its value and to feel impelled to the utmost exertion to save it. Faith, the substance of things hoped for, the evidence of things not seen, is the spiritual eye, through which alone the soul, with its character and susceptibilities, its relations and destiny, can be viewed aright.

When we stand appalled at the rebellion, the idolatry, and the moral corruption of the world, and the curse of the law, to which the whole race is obnoxious, faith tells us that the case is not hopeless. It brings to mind the purpose and plan of grace, the mystery of Christ, which in other ages was not made known unto the sons of men, how that God so loved the world

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life—when we were yet without strength, in due time, Christ died for the ungodly. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. However wide and all-pervading may be the revolt and moral death, it tells us of the extent and ampleness of the atonement, and bids us, full of hope, go forward and carry the knowledge of it as wide as the ruins of the fall are found; for Christ is the propitiation not for our sins only, but for the sins of the whole world; bids us raise our eyes to Calvary and behold the Lamb of God who takes away the sin of the world—God sent his Son that the world through him might be saved. What if the heart of the sons of men is fully set in them to do evil—what if that heart is enmity against God—what if men are dead in trespasses and sins? faith brings to mind what is the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. God, in Christ is reconciling the world unto himself. The Holy Spirit convinces the world of sin, of righteousness, and a judgment. It is in achieving such wonders of power and grace that God will glorify himself. Where sin abounded, grace did much more abound.—What though the means we are called upon to employ in this great enterprise appear so inadequate, faith assures us that the very means we are using—making known the doctrine of Christ and him crucified, is the wisdom of God and the power of God unto salvation. This is holding forth the word of life. It hath pleased God by the foolishness of preaching to save them that believe. A divine energy shall attend it. My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I send it. Faith enables us to realize the freeness of pardoning love. As I live, saith God, I have no pleasure in the death of the wicked. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. What offers and invitations faith puts into our mouths to carry to all nations—Look unto me and be saved all ye ends of the earth. The Spirit and the bride say, Come; let him that heareth say, Come; let him that is athirst come; and whosever will, let him take the water of life freely. Him that cometh unto me I will in no wise cast out; Christ's blood cleanseth from all sin. This same faith tells us of an adopting love which transforms rebels into sons and daughters of the Lord Almighty; of sanctifying power and grace, which pre-

sents them faultless before his throne of glory; and of a future blessedness which we can only say that eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for those who love him.

By faith we get a view still more animating and glorious; for it assures us that we are not merely laboring for the conversion to God of individual sinners scattered over the earth, while the great mass of mankind shall remain in their rebellion and idolatry; nor in conquering this or that small province, while all the rest of the empire of darkness shall remain unreclaimed; nor in converting kingdoms and tribes which shall soon revert back to their alienation; but that we are a part of that great army, which, under Christ, as the captain of salvation, shall plant and maintain the standard of the cross in every nation of the world. To this extent the promises go; and to this extent our faith should also go. Look at the extent of these promises. He shall have dominion from sea to sea, and from the river unto the ends of the earth: yea, all kings shall fall down before him; all nations shall serve him.—From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen saith the Lord.—And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.—Do we doubt concerning the fulfilment of these promises? God has confirmed them by an oath. As truly as I live, shall all the earth be filled with the glory of the Lord. His mighty power shall accomplish it. The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God. The Lord shall be king in all the earth; in that day shall there be one Lord and his name one.

Nor are these scenes of universal spiritual renovation necessarily so remote as to awaken little interest in the church at this day. Our faith brings to mind promises indicative of the rapidity and power with which this glorious consummation shall be ushered in. Even now it is at hand. Lift up thine eyes round about, and behold, all these gather themselves together and come to thee; as I live, saith the Lord, thou shalt surely clothe thyself with them all.—Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.—Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not: lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the

right hand and on the left, and thy seed shall inherit the Gentiles.

Prosecuting a work of such magnitude and urgency, having such a bearing on the eternal destiny of this world full of revolted and benighted men; a work in respect to which God has unfolded such purposes of love, and for the accomplishment of which he has made such provisions and appointed such means; a work in which we are called to coöperate with him, to rely on his aid, and to enter into fellowship in labors and sufferings with his Son; a work to which such promises relate, and which is so surely and rapidly hastening to a consummation most glorious to God, most blessed to men, every motive, every encouragement, every ground for perseverance and hope, seem to press us forward to labor as seeing Him who is invisible, as looking at the things which are not seen but which are eternal.

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1845.

Mission to South Africa.

Remittances and purchases,		$1,833 94

Mission to West Africa.

Drafts, purchases, &c.,	$3,702 69	
Expenses of Mr. James,	125 00	
Passage of Mr. Walker from Africa, and expenses since his return,	365 00	
Passage, &c. of Mrs. Griswold from Africa to New York,	102 50	—4,295 19

Mission to Greece.

Remittances, purchases, &c.,		1,500 05

Mission to Turkey.

Remittances, drafts and purchases,	24,568 68	
Outfit and expenses of Mr. and Mrs. Everett,	595 76	
Do. do. Miss Lovell,	106 12	
Passage of Mr. and Mrs. Everett and Miss Lovell, from Boston to Smyrna,	300 00	
Expenses of Mr. Benjamin,	24 34	—25,614 90

Mission to Syria.

Remittances, drafts and purchases,	15,873 05	
Travelling expenses and passage of Mr. Smith from Beirût to Boston,	304 50	—16,177 55

Mission to the Nestorians of Persia.

Remittances, purchases, &c.,	9,599 45	
Passage, in part, of Mr. and Mrs. Jones, from Smyrna to Boston,	125 00	—9,724 45
Carried forward,		$59,146 08

Brought forward, $59,146 08

Bombay Mission.

The expenses of this mission have been defrayed by previous remittances and avails of the press.

Ahmednuggur Mission.

Remittances and purchases,	9,653 81		
Expenses of Mr. Burgess,	142 60	——	9,201 41

Madras Mission.

Remittances, drafts and purchases,	4,954 15		
Family expenses of Doct. Scudder,	1,200 00		
Travelling expenses of do. in behalf of the Board, &c.,	473 52	——	6,627 67

Madura Mission.

Remittances and purchases,	23,714 33		
Expenses of Mr. North's children,	169 18		
Passage, in part, of Mr. Crane and family and Mrs. Dwight's children from Madras to Boston,	200 00		
Expenses of Mr. Crane and family,	223 25		
Travelling expenses of Mr. Thompson and Mr. McMillan,	116 50	——	24,423 26

Ceylon Mission.

Remittances, drafts and purchases,	21,161 20		
Expenses of Mr. Spaulding and family, including his travelling expenses,	1,127 43		
Do. of Mr. Hutchings and family,	915 00		
Passage of Mrs. Wyman, in part, from Madras, and expenses in this country,	125 00		
Travelling expenses of Mr. Fletcher,	125 00	——	23,353 63

Siam Mission.

Remittances and purchases,	6,199 82		
Grant to Mrs. French,	50 00	——	6,249 82

Southern Mission to China.

Remittances, &c.,	5,210 92		
Expenses of Mr. Tracy,	104 72	——	5,315 64

Amoy Mission.

Remittances, &c.,	2,618 00

Mission to Borneo.

Remittances, purchases, &c.,	2,899 81

Mission to the Sandwich Islands.

Remittances, drafts, purchases, &c.,	34,625 92		
Grant to Mrs. Spaulding,	140 00		
Do. Mrs. Shepard,	100 00	——	34,865 92

Mission to the Cherokees.

Drafts, purchases, &c.,	4,405 89

Carried forward, $179,707 18

	Brought forward,	$179,707 18
Mission to the Choctaws.		
Drafts, purchases, &c.,		6,481 18
Pawnee Mission.		
Drafts, purchases, &c.,		635 56
Oregon Mission.		
Drafts, purchases, &c.,		1,822 62
Mission to the Sioux.		
Drafts, purchases, &c.,		1,172 75
Mission to the Ojibwas.		
Drafts, purchases, &c.,		1,907 33
Stockbridge Mission.		
Drafts, purchases, &c.,		215 46
Mission among the Indians in New York.		
Tuscarora station,	396 33	
Seneca "	1,300 77	
Cattaraugus "	760 57	
Alleghany "	944 25	—3,401 92
Mission to the Abenaquis.		
Expenses of the station at St. Francis,		433 00
Indian Missions generally.		
Transportation, cartage, labor, &c., for various stations,		265 42
Agencies.		
Services and travelling expenses of Rev. Dr. Williston,	50 00	
Do. of Rev. S. B. Munger,	110 00	
Do. of Rev. A. S. Wells,	91 32	
Salary of Rev. H. Coe, one year,	600 00	
Travelling expenses, &c., of do.,	36 53	
Salary of Rev. O. Cowles, one year,	725 00	
Travelling expenses, &c., of do.	289 45	
Salary of Rev. W. Clark, one year,	800 00	
Travelling expenses, &c., of do.	276 92	
Salary of Rev. F. E. Cannon, one year,	958 33	
Travelling expenses, &c., of do.	248 49	
Salary of Rev. D. Malin, one year,	1,200 00	
Travelling expenses, &c., of do.	197 50	
Salary of Rev. C. Mills, four and a half months,	213 00	
Travelling expenses, &c., of do.	99 95	
Do. of Dr. Armstrong,	301 89	
Deputations to attend anniversaries, &c.,	231 56	—6,428 94
Agency in New York.		
Salary of agent and clerk for the year ending July 31, 1845,	1,250 00	
Office rent,	550 00	
Fuel, stationery, &c.,	79 47	—1,879 47
	Carried forward,	$204,350 83

Brought forward, $204,350 83

Publications.

Cost of the Missionary Herald, including the salaries of the editor and agent, from August, 1844 to July, 1845, inclusive, 16,500 copies,	$7,956 40		
Deduct amount received of subscribers,	6,942 39	1,014 01	
(There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 9,066 copies, which cost $4,332 48.)			
Cost of Dayspring from August, 1844 to July, 1845, inclusive, 50,000 copies,	$4,523 12		
Deduct amount received of subscribers,	3,484 67	1,038 45	
Thirty-fifth Annual Report, 5,000 copies,		1,050 61	
Abstract of do. 250 do.		22 17	
Conclusion of do. 500 do.		31 98	
Divine method of raising charitable contributions, 16,000 copies,		236 86	
Missions in the Levant, 2,000 copies,		152 70	
Cultivation of the Spirit of Missions in Literary and Theological Institutions, 2,000 copies,		41 00	
Appeal of Borneo Mission, 3,000 do.		80 54	
Manual for Missionaries, 1,000 do.		48 63	
Abstract of donations, 500 do.		168 05	
Maps, &c. of Missionary stations, 2,000 do.		66 00	
Doct. Scudder's letters,		13 15	
Mr. Barnes's Sermon, 2,500 do.		161 31	
Blank receipts, circulars, &c.,		41 07	4,166 53

Secretaries' Department.

Salary of Dr. Anderson, for the year ending July 31, 1845, $1,700; less $600 received from the fund created for this purpose,		1,100 00	
Do. of Mr. Greene, $1,700; less $600, as above,		1,100 00	
Do. of Dr. Armstrong, $1,700; less $600, as above,		1,100 00	
Clerk hire,		92 17	3,392 17

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1845, $1,700; less $600 received from the fund created for this purpose,		1,100 00	
Clerk hire,		1,100 00	2,200 00

Miscellaneous Charges.

Postage of letters and pamphlets,		724 12	
Fuel and oil,		90 17	
Blank books, blank bills of exchange, checks, receipts, certificates and bills of lading, stationery, missionary maps, &c.,		183 61	
Freight, cartage, wharfage, nails, &c.,		49 33	
Periodicals and binding of books and letters,		150 74	
Books for the library,		195 05	
Care of the Missionary House, making fires, lighting, attendance and labor,		300 00	
Fire proof room for valuable papers and documents,		203 43	
Carpenter work, funnel, fixtures, &c., at the Missionary House,		102 32	
Insurance on property in do.,		31 25	
Copying of letters and documents,		273 49	
Expenses of meetings in behalf of the Board in Boston, New York and Philadelphia, held in May and June,		133 00	
Discount on bank notes and drafts, counterfeit notes and interest on money borrowed,		271 58	2,708 09
Total expenditures of the Board,			216,817 62
Balance for which the Board was in debt, August 1, 1844,			20,999 45
Balance on hand August 1, 1845,			17,295 89
			$255,112 96

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1845.

Donations, as acknowledged in the Missionary Herald,	220,863 92
Legacies, do. do.	32,457 01
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House,)	1,380 00
Interest on the Ashley fund,	152 28
Avails of property at Mackinaw and Maumee,	279 75
	$255,112 96

GENERAL PERMANENT FUND.

This fund amounted last year to	50,187 05
Received since, legacies, as acknowledged in the Missionary Herald,	4,188 05
	$54,375 10

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to	$39,835 87

FUND FOR OFFICERS.

Balance on hand last year,	187 25
Received within the year for interest on the Permanent Fund for Officers,	2,749 00
	2,936 25
Paid balance of salaries of the Secretaries and Treasurer, $600 to each,	2,400 00
Balance on hand,	$536 25

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,
William R. Thompson, Treasurer, New York City, ... $10,484 26
BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,
Rev. Elias Heiner, Treasurer, Baltimore, ... 1,900 00

MAINE.

umberland County,	Daniel Evans, Tr.	Portland,	2,177 94	
ranklin County,	Rev. I. Rogers, Tr.		8 52	
ennebec Conf. of chs.	B. Nason, Tr.	Hallowell,	512 00	
incoln County,	Rev. E. Seabury, Tr.	New Castle,	1,216 06	
xford County,			21 00	
enobscot County,	E. F. Duren, Tr.	Bangor,	1,117 02	
omerset County,	Calvin Selden, Tr.	Norridgewock,	45 00	
nion Conf. of chs.	S. Andrews, Tr.		56 50	
ork Conf. of chs.	Rev. G. W. Cressey, Tr.	Kennebunk,	712 56	—5,866 60

NEW HAMPSHIRE.

eshire County,	L. H. Briggs, Tr.	Keene,	1,983 23	
afton County,	William Green, Tr.	Plymouth,	920 47	
illsboro' County,	J. A. Wheat, Tr.	Nashua,	2,792 37	
errimack County,	G. Hutchins, Tr.	Concord,	1,094 48	
ockingham Co. Conf. of chs.	S. H. Piper, Tr.	Exeter,	1,646 39	
afford Co. Conf. of chs.	E. J. Lane, Tr.	Dover,	570 36	
illivan County,	D. S. Dutton, Tr.	Claremont,	715 48	—8,952 76

VERMONT.

ddison County,	Amon Wilcox, Tr.	Middlebury,	698 77	
aledonia County,	E. Jewett, Tr.	St. Johnsbury,	1,129 91	
hittenden County,	M. A. Seymour, Tr.	Burlington,	469 09	
anklin County,	C. F. Safford, Tr.	St. Albans,	944 41	
amoile County,	S. Merriam, Tr.		7 75	
range County,	Jason Steele, Tr.	Chelsea,	711 70	
rleans County,	T. Jameson, Tr.	Irasburgh,	103 72	
utland County,	William Page, Tr.	Rutland,	1,650 90	
ashington County,	J. W. Howes, Tr.	Montpelier,	402 48	
indham County,	A. E. Dwinell, Tr.	Brattleboro',	991 50	
indsor County,	E. C. Tracy, Tr.	Windsor,	516 88	—6,997 11

MASSACHUSETTS.

arnstable County,	Walter Crocker, Tr.	West Barnstable,	697 57	
erkshire County,	Thomas Green, Tr.	Lee,	2,621 16	
oston,	S. A. Danforth, Agent,	Boston,	15,393 35	
rookfield Association,	W. Hyde, Tr.	Ware,	4,004 78	
ssex County, North,	James Caldwell, Tr.	Newburyport,	2,664 02	
ssex County, South,	C. M. Richardson, Tr.	Salem,	3,665 05	
anklin County,	Lewis Merriam, Tr.	Greenfield,	1,556 76	
ampden County,	C. Merriam, Tr.	Springfield,	3,619 34	
ampshire County,	Josiah D. Whitney, Tr.	Northampton,	8,292 59	
armony Conf. of chs.	W. C. Capron, Tr.	Uxbridge,	1,851 98	
owell and vicinity,	W. Davidson, Tr.	Lowell,	1,122 53	
iddlesex N. and vicinity,	J. S. Adams, Tr.	Groton,	1,168 84	
iddlesex S. Conf. of chs.	Rev. G. E. Day, Tr.	Marlboro',	1,269 77	
orfolk County,	Rev. S. Harding, Tr.	East Medway,	4,090 60	
ld Colony,	H. Coggeshall, Tr.	New Bedford,	978 45	
alestine Miss. Society,	Ebenezer Alden, Tr.	Randolph,	1,372 23	
ilgrim Association,	Josiah Robbins, Tr.	Plymouth,	390 68	
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Vorcester County, North,	Benjamin Hawkes, Tr.	Templeton,	1,391 00	
Vorcester County, Central,	A. D. Foster, Tr.	Worcester,	7,599 70	—64,635 36

Carried forward, $98,066 11

		Brought forward,		$98,066 11

RHODE ISLAND.

Rhode Island Auxiliary Society,				2,066 87

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Fairfield County, East,	Silvanus Sterling, Tr.	Bridgeport,	860 25	
Fairfield County, West,	Charles Marvin, Tr.	Wilton,	2,385 99	
Hartford County,	H. A. Perkins, Tr.	Hartford,	7,105 62	
Hartford County, South,	H. S. Ward, Tr.	Middletown,	2,280 34	
Litchfield County,	C. L. Webb, Tr.	Litchfield,	3,967 16	
Middlesex Association,	H. C. Sanford, Tr.	Essex,	868 59	
New Haven County, East,	A. H. Maltby, Agent,	New Haven,	1,205 07	
New Haven Co., W. Conso.	A. Townsend, Jr., Tr.	do.	1,627 67	
New Haven city,	A. H. Maltby, Agent,	do.	4,555 76	
New London and vicinity,	C. Chew, Tr.	New London,	1,419 46	
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Windham County, North,	J. B. Gay, Tr.	Thompson,	1,726 55	
Windham County, South,	Zalmon Storrs, Tr.	Mansfield,	807 63	—33,247 73

NEW YORK.

Auburn and vicinity,	H. Ivison, Jr., Agent,	Auburn,	1,147 85	
Buffalo and vicinity,	James Crocker, Agent,	Buffalo,	787 06	
Chautauque County,	J. H. Taylor, Tr.	Jamestown,	318 05	
Geneva and vicinity,	C. A. Cook, Agent,	Geneva,	6,167 71	
Green County,	Doct. J Doane, Tr.	Catskill,	1,118 75	
Monroe County and vicinity,	Ebenezer Ely, Agent,	Rochester,	3,373 59	
New York city and Brooklyn,	J. W. Tracy, Tr.	New York city,	11,885 04	
Oneida County,	James Dana, Tr.	Utica,	2,112 90	
Otsego County,	Rev. A. E. Campbell, Tr.	Cooperstown,	620 20	
Plattsburgh and vicinity,			430 66	
St. Lawrence County,	Justus Smith, Tr.	Potsdam,	270 24	
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Washington County,	M. Freeman, Tr.	Salem,	530 23	
Watertown and vicinity,	Adriel Ely, Tr.	Watertown,	363 40	—29,556 49

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Richmond and vicinity,	Samuel Reeve, Tr.	Richmond,		1,373 36

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Columbia and vicinity,	Rev. W. Potter, Agent,			284 53

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Charleston and vicinity,	Robert L. Stewart, Tr.	Charleston,		1,397 14

VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	George L. Weed, Tr.	Cincinnati, O.	7,572 97	
Michigan Auxiliary Society,	Edward Bingham, Tr.	Detroit, Mich.	464 57	
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